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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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ITEMS OF INTEREST.

National.

The Bourne-Lewis parcels post plan goes into effect Jan. 1, 1913, so far as the establishment of the parcels post rates and zones are concerned, and Postmaster-General Hitchcock will endeavor to have the details worked out by that time. Under this legislation it is provided that hereafter fourth class mail matter shall embrace all other matter, including farm and factory products, not now embraced by law in either the first, second, or third class, not exceeding eleven pounds in weight, not greater in size than seventy-two inches in length and girth combined, nor in form likely to injure the person of any postal employee or damage the mail equipment or other mail matter, and not of a character perishable within a period reasonably required for transportation and delivery.

Recent legislation by the people of Oklahoma has created the position of public defender, whose duty it will be to right wrongs, to protect the helpless, to prosecute in the courts those who are trying to take advantage of the weak and the ignorant. Through the public defender the wronged or threatened man can enter the courts, and at small expense he can see that justice is done. The publicity thus given to attempted rascality will defer men from schemes into which they might enter were they not afraid of exposure and prosecution.

There was filed recently with the register of deeds at Jersey City a deed whereby the Jersey City Water Supply Company transferred to the mayor and aldermen of Jersey City the water-works and eleven hundred and forty-six acres of land in the townships of Hanover and Boonton and the town of Boonton, Morris county, N. J., together with all rights of way for tunnels, pipes, telephone lines, and conduits for conveying water from the water-works to the reservoir on Bergen hill, in Jersey City. The price paid was $6,992,000.

President Taft has signed the radio-communication bill, carrying out America's part of the international agreements adopted at the Berlin wireless conference in 1906. It also embodies lessons taught by the Titanic disaster. The measure compels all wireless stations to give priority to distress signals, regulates the wireless system on ships, the instruments of which must have a radius of one hundred miles, and requires amateurs to have licenses in addition to controlling their wave-lengths.

No further issue of Panama canal bonds will be made during the present administration, it has been announced at the treasury department. There is now one hundred million dollars in cash on hand and this is believed to be sufficient to meet all expenditures. The total cost of the canal is expected to be about four hundred and fifty million dollars and the total amount expended to date has been two hundred and eighty million dollars.

The federal government has attacked the so-called moving picture trust in a civil suit filed at Philadelphia for the dissolution of the Motion Picture Patents Company and the General Film Company. Ten prominent moving picture film concerns are accused of combining to monopolize the business, even to the extent of increasing or decreasing the number of motion picture theaters in which they have no proprietary interest.

The appropriations in the House for the fiscal year of 1913 amount to the total of $1,019,636,143.66, which is approximately seven million dollars less than the amount appropriated by the last session of the Sixty-first Congress for the fiscal year of 1912.

President Taft signed the Hughes bill providing for an industrial commission to investigate labor conditions and recommend legislation which will bring about more amicable relations between capital and labor.

International.

Dr. Sun Yat Sen last week presided at the formal amalgamation of the Tung Men-hui with four other political parties into a new party named the Kno Ming-tang, or Nationalists. The new organization will comprise two thirds of the advisory council and the same proportion of the Parliament which will assemble in December, and will govern on party lines, thus destroying Yuan Shi Kai's virtual dictatorship. The American experts accompanying Sun Yat Sen have mapped out a program to cover China with a network of railways.

In speeches to two of the leading Chinese political societies at Peking, Dr. Sun Yat Sen emphasized the need of abating party strife and of devoting their energies to the construction of new administrative machinery in the form of a strong central government. Dr. Sun said he believed that Yuan Shi Kai was the ablest head available for the executive office, and he strongly urged Yuan's reappointment as President. Dr. Sun Yat Sen also proposed that China borrow nothing from the six powers group of bankers. He declared it possible for China to obtain funds from other sources without vexatious conditions.

A notable feature of the new sanitation plans for Buenos Aires is the fact that they are calculated for a city of no less than six million inhabitants, which number the city is expected to have inside of fifty years. The area of the works under consideration is something like forty thousand acres. At the present time there are no less than four hundred thousand people in the capital who have neither drainage nor water supply, while fifty thousand have running water but no drainage, and some seven hundred and fifty thousand have both. According to official declarations, the new water supply for the entire city will be completed in 1914 and the drainage system two years later. The works of both water supply and drainage are estimated to cost in the neighborhood of one hundred and sixty million dollars, Argentine currency.

The South Australian statute book includes a number of measures designed for the benefit of the worker. One of these is the advances for homes act, under which loans are granted to persons in receipt of not more than three hundred pounds per annum at a low rate of interest to enable them to erect, purchase, or enlarge a dwelling-house for themselves, or to discharge an existing mortgage on their property. Advances are made through the state bank to the extent of four fifths of the valuation and are repayable by instalments extending up to forty-two years. Since the act came into operation in January, 1911, it has been largely availed of, the advances totaling £417,549.

With reference to the proposal of Count von Berchthold, the Austro-Hungarian foreign minister, to secure gradual autonomy for the European provinces of Turkey, the Ottoman government has notified its representatives abroad, in the event of their being approached concerning the project, that the Porte will not listen to proposals affecting Turkey's internal policy.

Industrial and Commercial.

A newly formed syndicate of Spaniards and Mexicans has purchased for ninety-two hundred and fifty thousand dollars gold one million acres of land along the Rio Grande and San Juan rivers, Mexico. It will prepare about two hundred thousand acres for cultivation, seventy thousand of which will be planted mostly in cotton. A large canal will be constructed, and a two hundred-horse-power pumping plant provided for irrigating the two hundred thousand acres. The Mexican government has loaned this new company twenty-five hundred thousand dollars gold, on long time, with the understanding that when this money is due the principal and interest may be liquidated by transferring a sufficient number of acres (developed) to the government at forty dollars per acre.

Fuller's earth, the clay-like material that is used principally as a filtering medium for oils, fats, and greases, is found in fifteen states, as shown by a report of the United States geological survey. Florida continues to be the leading state. In 1911 it reported 27,658 tons, valued at $265,571, or $9.60 a ton. This was sixty-eight per cent of the quantity and sixty-nine per cent of the value of the entire output and value. The other states in the order of their rank in output and value in 1911 were Georgia, Arkansas, Texas, Massachusetts, California, and South Carolina.

The Colorado-Utah 1912 fruit crop will be at least twice as large as that of any previous year. It is estimated that on the line of the Denver & Rio Grande railroad in western Colorado there will be between nine and ten thousand cars of fruit, consisting of peaches, pears, apricots, plums, cantaloups, and apples, to be moved between Sept. 1 and the end of the season. In Utah the crop will approximate three thousand cars.

Acting Governor Gilbert of the Philippines and party has been at Mindanao to inspect in the rich Gettabata valley a site for proposed huge rice plantations to be owned by the government. The object of the government-owned plantation is to obviate any future rice famine and to stop importations, which reach a yearly average of sixty million dollars gold.

The Chamber of Commerce of the United States of America was organized in Washington recently, with representatives of practically all the states and territories present. Already more than a hundred separate organizations have been effected to work under the one standard.

Kansas will have an estimated oat crop this season of sixty million bushels, twice as much as last year. Missouri expects to harvest two hundred and forty million bushels of corn from its eight million acres. The fruit crop of Idaho will be a record crop.

Statistics show that 12,165,813 bushels of potatoes were shipped out of Aroostook county, Maine, up to May 1, all from the crop of 1911. It is estimated that the last crop will bring between twelve and thirteen million dollars into Aroostook county.

The imports during the fiscal year ended June 30 of cut precious stones and pearls totaled $29,261,794, and uncut gems, principally diamonds, reached the value of $10,183,491

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Complete

CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE PERMANENCE OF TRUTH.

IRVING C. TOMLINSON, M.A.

We should be unceasingly grateful that Christian Science fixes our thought upon the permanence of all that is good and real. In its insistence upon the abiding presence of the good, this vital religion differs radically from all other systems. Constantly affirming that evil is not power, it quietly holds fast to the things which cannot fail. Viewed from the standpoint of material sense, there seems to be much that is fleeting in the world. There is constantly before our eyes changing seasons, seedtime and harvest, day and night, birth, growth, and decay. The philosophers and theologians of the past have regarded the shifting things of sense as a part of God's creation, but Christian Science shows us that the changeable is not ordained of God, and not in harmony with His law. The Bible says of God, "From everlasting to everlasting thou art God," "with whom is no variableness, neither shadow of turning;" and the prophet Isaiah sang, "The grass withereth, the flower fadeth: but the word of our God shall stand forever."

Our great Master gave scant heed to ephemeral conditions, but dwelt entirely upon the unchanging love of God and the abiding presence of Truth. He said, "Heaven and earth shall pass away, but my words shall not pass away." He placed before us the necessity of fixing our thought upon that which is permanent and abiding, if we would enjoy health and peace, saying, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." We are helped to see that all which is of God is eternal, by remembering the facts about the science of numbers. The multiplication table is the same now as it always has been and always will be; two times two never make five. So Truth understood erases wrong beliefs and methods. In the science of mathematics all is permanent, and this is also true in the science of music, for the harmonies which there prevail are abiding. In Science and Health we read: "Erase the figures which express number, silence the tones of music, . . . and yet the producing, governing, divine Principle lives on" (p. 81). In nature the permanence of beauty, which is but another expression of Truth, is ever manifested. The rainbow is unchanging in its beautiful curve and radiant color. The song of birds is perpetually joy-begetting and heart-inspiring.

Thus Christian Science enables us to understand that in the Science of man's being God is the eternal Principle. It declares that Life, Truth, and Love have no beginning, no ending, and are more permanent than the hills or the stars of heaven. This revelation, given to us through Mrs. Eddy, affirms that health is not a changing condition, but a permanent fact of being, sustained by the law of God. So, too, peace and joy are not to be thought of as fleeting, but as something that endureth, and as a part of the very constitution of things. Because Truth is permanent, our text-book teaches the way to acquire and utilize this fact. It is to know that Life is not fleeting, but is God, without beginning and without end, and this Life is our heritage, our possession, the only source of our being. It is to understand that peace belongs to us every day and every hour, and that we cannot be separated from this peace of which Christ Jesus said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The way to a realization of the ever-presence of Truth is simple. It is to "hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261). It is to know that all which is changing, and therefore unlike Truth, can be nothing but fiction. It is to be loyal to the best one knows, and in honestly doing that one is loyal to Truth and to nothing but Truth. It is to live the thought of permanence at all times; to begin with God; to help others by our right thinking and true living; to love the spiritual, which alone is permanent, and to grow into that understanding which makes health an eternal part of our heritage and joy a fact of being.

OPPORTUNITIES, NOT TESTS.

CORA A. HARRINGTON.

It is often said of one who is passing through some seemingly hard experience, that it will be a test of his character; that he will stand or fall as he manifests strength or weakness. While this may seem to be true of our purely human concept of man, when we leave that behind and gain the knowledge of the true man,—the image and likeness of God, who is Life, Truth, and Love,—we come into the knowledge that man cannot fall, for "underneath are the everlasting arms."

Mrs. Eddy tells us that "trials are proofs of God's care" (Science and Health, p. 66). Surely, then, we may not feel that any experience, however seemingly hard, is a test of our poor human strength, but simply an opportunity of proving more of God, an opportunity to grow into a larger wisdom and knowledge of His love. Sometimes our lives flow on in such pleasant, easy channels that we seem sufficient unto ourselves, and for the time we may forget that we are God's children, until some trial makes us again feel our need of the guidance of divine Love; thus does the seeming trial become an opportunity and a blessing.

We need God every day of our lives and every hour and moment of each day, that erring human thoughts may be corrected or replaced by divine thoughts until they become transformed into the likeness of the one Mind. We need to turn continually to our Father-Mother God, just as little children turn to the mother love in their every need, joyfully knowing that all will be well when that love is found. Then will the consciousness of God's dear presence become to us like a beautiful harmony, to which we may attune our daily living. Filled with this consciousness, inharmony cannot enter in, for every seeming trial will only cause us to turn more fully to divine Love, and the greater our need the greater will be the love which flows forth to meet it, since it comes from an inexhaustible source.

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With this thought in mind, as we study the life of Christ Jesus the Wayshower, we see how each vicissitude of his experience, each trial, even to his crucifixion, was made, not a test of his human strength and endurance, but an opportunity to show forth more and more of the Father. Jesus said: "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me." With his example to follow, and the great light which has been revealed through Mrs. Eddy to aid us in our apprehension of Truth, it is ours to strive earnestly to find in every day and every event an opportunity to prove our heritage as the "sons and daughters of God."

PROPHETS AND PROPHECY.

WILLIS D. MC KINSTRY.

BIBLICAL history informs us that Samuel established a school of the prophets; we are also told that these learned men instructed the people in a higher knowledge of spiritual things, and that often the message given them was in direct opposition to their own wish or desire.

Regarding the prophecies of the Old and New Testaments, a Bible encyclopedia says: "It is true the mission of God's messengers is not limited to the foretelling of events. The broad, original meaning of the word makes the prophet a man of the times, whose primary object was religious instruction,—the moral and spiritual culture of his fellow men; he was a reformer, a preacher of righteousness, and the stern reprover of sin. He was also an interpreter of history." In his second epistle Peter says, "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." In both the Old and New Testaments the prophet is the divine messenger who communicates to men the revelation which he has received from God. Peter and Paul and John are among the prophets, as well as Isaiah, Jeremiah, and Ezekiel. Amos says: "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel."

Modern history will give Mrs. Eddy her rightful place among the prophets. She established that school of Christian Science which is instructing the world today. The activities of this institution are substantial and constructive in their nature, and each and all are fulfilling their sacred mission. In the bringing forth and inaugurating of this movement, nothing seems to have been left undone, and Mrs. Eddy has been the channel of divine Love, through whom these utilities of good have come to humanity. The nature of Christian Science is distinctly educational, reaching into every human experience and teaching mortals the way of salvation. It gives to mankind the Principle and rule with which to work out life's problems; and the propagation of the Christian Science movement is effectually helped through the distribution of its literature. The prophet Isaiah wrote, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" To publish is to make public,—to make known to all people in general.

We are now in a cycle of human unrest; mankind is not satisfied; better conditions are demanded. A large majority of the people are demanding a higher standard of right; they are reaching out with a desire that the brotherhood of man be established, whereby the deserving may receive a fairer share of the world's prosperity, that more joy and happiness may be theirs. Every phase of human activity, be it social, industrial, commercial, or political, is being weighed in the balance, and so far as these activities are based upon the belief of life in matter, they are found wanting. Underlying all, moreover, is a world-wide hungering and thirsting for righteousness, a demand for a practical Christianity, a present-day salvation which will meet the needs of men. This seeking for better conditions, namely, substance, health, happiness, and spirituality from a material basis, is but human sense trying to escape from limitation, from its unworthy self, and "man's extremity is God's opportunity."

The present era of industrial distress and social upheaval offers an ideal opportunity to publish salvation, to bring "good tidings of good," from God, that spiritual joy, bringing health and prosperity, may enter into the hearts of men and deliver them from the bondage of Egyptian darkness. This universal desire for good, for better conditions politically, industrially, socially, commercially, judicially, this demand that honesty and justice be carried into the every-day affairs of men, speaks for a great awakening of humanity. Through one person's discernment of the truth of spiritual being, some forty years ago, the ever-operative law of Christ was made manifest to mortals, breaking the mesmerism of human ignorance and fear and putting into activity the divine law of righteousness in every human consciousness prepared to receive it.

Christian Science, based upon Life as Spirit, is a practical truth, offering the only panacea for all the ills of human experience. It is the "pearl of great price." Through its teachings and demonstrations the human concept gives place to the divine idea, in evidence of a Principle that can be understood and demonstrated. When conscious of the ever-presence of divine Love, Christian Scientists are prepared to give a cup of cold water in Christ's name. The thousands of Christian Science treatments which are given daily certainly purify the human consciousness and elevate it to the recognition of spiritual things.

The Christian Science Publishing Society, though small in its beginning, has broadened into a mighty institution for good. Its publications, reaching out to all nations and peoples, are impersonal missionaries, publishing good tidings of the healing efficacy of Christian Science and its power to "set at liberty them that are bruised." *The Christian Science Monitor* is our daily awakener. Into all parts of the English-speaking world it bears pure and wholesome news, giving the constructive happenings which bring out the good that seemed to be hidden away. This daily instructor always carries a message of practical Christianity, a "still small voice," gently leading onward and upward the steps of human progress.

Appreciation of the good work this publication is doing may and should be shown by giving it an ever-increasing circulation. Those who have experienced the benefits of Christian Science may thus bring to other needy sufferers the blessings they have received, and thus further increase their own joy. We may well be glad to place such literature in the hands of those who are needy, spiritually, morally, physically, and financially. It will awaken them from a limited, finite sense of existence to a knowledge of God and His unchanging law, to a desire and willingness to know the way of salvation as taught and demonstrated by the humble Nazarene.

Mrs. Eddy says, "God gives the lesser idea of Himself for a link to the greater" (Science and Health, p. 518). Thus, as we wisely distribute or place in the hands of those who are willing to receive them, the *Sentinel*, the *Journal*, and the *Monitor*, they naturally come to desire the text-book of Christian Science, that greater idea which brings a knowledge of spiritual healing as taught and demonstrated by Christ Jesus. It emphasizes the allness and oneness of divine Mind. It gives a demonstrable understanding of God, His attributes and His laws. Mrs. Eddy says: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scriptures, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (p. 340).

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The boundaries of the Publishing Society extend over all the earth, and each individual Scientist, through his wakefulness and work, may become an integral part of this great institution for good. We help the Publishing Society by right thinking, and in subscribing for its publications we not only help the cause universally, but we add to our local storehouse for home distribution. While carrying on the work of distributing literature, thus helping ourselves and others to take the preparatory footsteps leading to eternal harmony, we must watch lest we forget that our highest and grandest work is metaphysical, is in the mental realm. As Mrs. Eddy expresses it, "Entirely separate from the belief and dream of material living, is the Life divine" (Science and Health, p. 14), and it should be realized that because we are working from the standpoint of divine Principle our work is protected, and that by reason of an enlarged understanding of God we possess the ability to demonstrate the truth made known to us through Christian Science.

"HE SHALL TESTIFY OF ME."

AVE GALBRAITH.

DURING the Master's last long talk with his disciples on the memorable occasion before the final scene in the garden of Gethsemane, he uttered these words: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Brought up religiously, the writer used to puzzle over the meaning and significance of this promised gift of the Holy Spirit or Comforter. There seemed to be an undefined feeling that to experience the coming of the Holy Spirit a definite emotion or exaltation must be felt, which would entirely change thought and experience. In order to produce this radical change, means were frequently taken, especially during revival seasons, whereby the feelings were worked upon, sometimes by narrations of the sufferings and death of Jesus; many times by the threats of penalty for sin and fear of the judgment-day, until an almost hysterical state of mind was produced, and the upheaval consequent thereupon was pronounced the entrance of the Holy Spirit.

Too frequently, however, these emotional feelings were followed by a reaction which left the mind so dull and dead that the poor longing mortal felt that the joys of the Comforter were not for him, but only for a few kingly souls who might be able to retain the hardly earned knowledge and experience of God. What joy, then, for the seeking heart, when through the study of Christian Science one finds what the Comforter or Holy Spirit really means, namely, the Science of Christianity, the spiritual understanding of Jesus' words, as found in the Bible, and interpreted in Christian Science. Through this understanding the Scriptures are made plain to us, and the prophecies and promises in the Bible become guiding lights in our daily lives; not merely hopes for a far-off future, but realities to be utilized here and now.

Thus the Comforter comes to us in many different ways, often in the "still small voice," "soft as the breath of even," to whisper to us of the never-failing love of God, sometimes in time of seeming lack, to tell us of the ever-present abundance of good. When in pain or trouble of any kind, we hear Love speak to our thought, that we may realize the unreality of material sense. And if we go astray in the wilderness of human hopes and pleasures, the Comforter appears, armed with the sword of Truth, to drive us back to the narrow way that leadeth ever to the peaceful pastures of Soul.

The presence and power of the Holy Spirit in divine Science can be understood and demonstrated by all who are willing to deny the power and reality of mortal sense. No emotional exaltation is here required to force an entrance into the life; only a contrite heart, a childlike teachableness of thought, which opens the mind to receive the unutterable blessings that are always waiting for us. If we are constantly receptive to the gentle utterances of the Comforter, we shall prove that what Jesus said to his disciples may be realized by each one of us, for we shall be indeed guided into all truth—truth about God: that He is the "altogether lovely;" truth about man: that he is the image of God, of Love; truth about the universe: that it is spiritual and an eternal now; truth about error, material sense: that it is only a lie, an illusion which will vanish like the "baseless fabric of a vision" before the eternal verity of the Christ.

So does the Christ-mind testify of Truth; not of the man Jesus, but of the spiritual truth apprehended by Abraham, demonstrated by Moses, and lived by Elijah; the truth perceived by the prophets of the Old Testament, at first faintly, then more and more clearly, until in the fulness of time Jesus appeared on earth to reveal to men the perfect way of the Father. If we follow the example of our great Wayshower, and daily take up the cross of denial of self and sin in thought and action through the power of the Comforter, the Spirit of truth, in us and to us will be fulfilled the promise of the Master: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

"THERE REMAINETH THEREFORE A REST."

VIRGINIA C. CHINN.

WHAT is it to remain? In Webster we find the following definitions: "To be left after others have been removed or destroyed; to continue unchanged in place, form, or condition, or undiminished in quantity; to abide, etc." Some one has said that meditation is silence "healing the blows of sound." The Christian Science prayer of realization which heals is really that keeping silence before God in which we become conscious of rest, peace, joy, and light; in His presence there is no noise, no conflict, no pain.

How often is the "gentle presence, peace and joy and power" of which our Leader has written (Poems, p. 4), manifest in the silencing of mortal errors. These may seem so frequent and noisy as for a time almost to deafen us, yet error is finite and unreal and the "rest" remains. Emerson has said, "It is only the finite which has wrought and suffered, the infinite lies stretched in smiling repose;" and with a clear vision of the allness of God, Mrs. Eddy has triumphantly declared that "there is no finite soul nor spirit" (Science and Health, p. 466). The infinite idea which expresses God, rests in "the beauty of holiness," secure in the truth of being. The dictionary gives this definition of infinite, among others: "Unlimited in time or space." There can be no finite sense in the Science of being. What if discords do arise, again and again? We know that they will be silenced by the presence of God. Have we not the assurance, "My presence shall go with thee, and I will give thee rest"?

This truth that man is the image and likeness of God, infinite Spirit, and therefore reflects that "peace of God, which passeth all understanding," that he reflects health, wholeness, harmony, perfection, that the kingdom of heaven is within man,—this truth remains and is the rest into which no error can ever enter. After all the pains and troubles of mortal consciousness have passed away, this rest remains as man's everlasting possession. This consciousness gives us courage to stand and face every phase of error which may present itself. We can say to it in the words of our Master, "I never knew you: depart from me, ye that work iniquity." The real man was never conscious of the errors, the discords, since man's consciousness is the reflection of God. We may therefore turn to Truth, and to the angel messengers ever near with healing in their wings, and open the door, saying, "Come, ye blessed of my Father, inherit the kingdom pre-

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pared for you from the foundation of the world." And lo, in the quiet we will hear the "multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

To hear the angels sing and to rejoice in the silence filled with the music of heaven,—this heals the blows of earthly tumult. This is demonstration; but it is only one of many that we shall be called upon to make, until we learn how to abide in His presence. "Abide in me." Thus we learn what it means to remain, "to continue unchanged in place, form, or condition, or undiminished in quantity; to abide." "There remaineth therefore a rest to the people of God." We know that this rest is in the presence of God, and we know that God is omnipresent; then His presence is the only place, it is "the secret place of the most High." It is the kingdom of heaven within men. It remains "the same yesterday, and today, and forever." There is no time when we may not turn to this presence and be healed, and there is no place where we may not seek and find this rest. It remains an undiminished quantity because, although to mortal sense the noise arises, yet this rest remains unchanged. Let us labor, therefore, to enter into this rest.

USEFUL LESSONS.

META V. VIRTUE.

THAT childhood and youth are periods of mental as well as physical growth, is a commonly conceded fact. It is therefore the sacred duty of parents and teachers so to use and foster the opportunities of circumstance and environment that this growth may go forward in the right direction. We read of the youth of Jesus that "the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Then the incident of Jesus' presence in the temple is recorded, when "all that heard him were astonished at his understanding and answers." Still farther on we read: "Jesus increased in wisdom and stature, and in favor with God and man."

With the Hebrew people all learning centered in the study of the Scriptures. In the writings of the prophets was contained the hope of Israel, the promise of the Messiah who was to liberate the people of God. That Jesus had studied the Scriptures in the light of Truth is shown by the incident in the temple recorded by Luke. Here Jesus recognized God as his Father, and the impelling motive of his life is even then expressed in the question to Mary: "Wist ye not that I must be about my Father's business?" This holy purpose of his life was manifested ever after in his healing ministry, in words and deeds of love, of meekness, of humility, of compassion, of trust in the Father. It was never shaken by circumstances or human hatred, and it triumphed over death and the grave, even unto the glory which he had "from the beginning."

No one will doubt that the record of such a childhood is worthy of our highest reverence, and that early to give our children right concepts becomes our sacred duty. On these right concepts of God, of man, of the divine law of Love, will depend in later years their health, their happiness, their moral status. It is therefore a wise rule to use in our Sunday school work the three great fundamental subjects of study provided by our divinely guided Leader, namely, the ten commandments, the Lord's Prayer with its spiritual interpretation, and the beatitudes. Each one of the three topics treats of man's relation to God and of his relation to his fellow man. With the teacher rests the presentation of these subjects, and while it is comparatively easy to have little children learn things, the wise teacher will take a larger view of her task and bring her subject to bear directly on the character of her pupils. To let a child declare his views sometimes is helpful in aiding the teacher to correct false notions or to detect the special way in which a certain child needs help. To make a child feel that he must say what he truly thinks, not simply repeat what he has learned, is teaching of the right sort.

It is not only the child's character but his daily conduct that is influenced by these loving lessons in the Sunday school. What does it mean to you to "love the Lord thy God"? What does it mean to have "no other gods"? What do you think is God's will done "on earth"? What is our "daily bread"? How can little children be meek? When can they be merciful, and what must they do to be peacemakers? My little girl came home from play one day and said that a little boy had told her that God was a man who lived in the sky, "but," she said, "that is not right, is it?" This little girl has never been taught that heaven is a locality, and it is sweet to hear her say, "Heaven is when you think right." We see then that it is not simply the learning of Scriptural quotations which helps a child to gain the great lessons not so readily learned by many of us older pupils, but rather the use he is taught to make of them in his daily intercourse at home, at school, or on the playground.

It has been said that Christian Science is a religion for every-day use. One might say it is for every moment's use. It is therefore important to make the Sunday school lessons an influence for good on the child's thought and daily conduct. A child's life in the home affords many opportunities for putting into practise the truth he has learned in his Sunday lesson, and sometimes it is profitable to have a child tell at Sunday school of some little incident in which he had used the truth previously learned. To us older pupils the practise of forgiveness, meekness, patience, and unselfishness is sometimes not such an easy matter. It is wise, then, to bring home to the child the idea that what he learns in the Sunday school is to be brought into play in his every-day life. He must be willing to obey gladly, to give up cheerfully, to speak gently, to wait patiently; in other words, his understanding of Christian Science must be made use of at all times. It is wonderful how grand an opportunity for good a loving teacher has, and how lessons of love are "reflected in love" (Science and Health, p. 17). Children are so sincere, so sweetly unprejudiced, that it is a glorious thing to face a class of them in the Sunday school, and the wise and faithful laborer is sure to be repaid an hundredfold.

ONE YEAR.

ALICE GALE WORTHEN.

ONE year in Christian Science, one year in the household of God. A year? No, a thousand years; for, as Mrs. Eddy says, "the rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence" (Science and Health, p. 504). What has this Truth taught me? It has taught me of my priceless birthright, of the knowledge that I am a child of God, an idea of His infinite intelligence, reflecting harmony, purity, and love. And as "the divinity of the Christ was made manifest in the humanity of Jesus" (Science and Health, p. 25), so somehow, somewhere, soon, the divinity of the Christ will be made manifest through me.

What has this meant to me? It has meant earnest striving toward the actual living of the first commandment, "Thou shalt have no other gods before me;" and a constant endeavor to make an absolute surrender of my false gods of pleasure, limitation, and worldly success. I can as yet only say with St. Paul, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus,"—the goal revealed to this age in Christian Science.

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SELECTED ARTICLES.

[J. H. B. in *Sunday Post*, Johannesburg, South Africa.]

In Old Doornfontein, at the corner of Smit and Banket streets, to the west of the upper part of the little municipal park that is intersected by the tram-line, is a miniature stone-built, red-roofed church. It is chiefly noticeable for its aspect of solidity, and it is so small in comparison with most such edifices as rather to give the appearance of only a portion of a church. It is surrounded by a light iron fence that encloses tastefully laid-out beds of flowers, grass-plots, and trim little walks that look as if it would be a disturbance of their order and neatness to walk upon them. Inside, the building is simply but substantially furnished. The foundation-stone was laid March 6, 1910. This, like the greater part of the building, is of what is known as kopje-stone, which has the peculiar quality of permanently retaining and reflecting certain tints of the surroundings from which it was taken. The characteristic has its advantages and its charms, for it softens and diffuses the otherwise monotonous yellow color of the rock, and gives the impression of the mellowing hand of time.

I attended the morning service at this church on a recent Sunday. It was not without some curiosity that I did so, for as yet Christian Science is comparatively little known, and less understood, in South Africa. It is different in America, where among the white population it is a vast and ever-increasing power. In the thirty-six years that it has publicly been practised it has attracted the serious attention of about two millions of the American people. In other parts of the world it is possible that it has another million followers, who are not to be found in Europe alone,—there is a little community in any city of any size in the chief countries of the world. They are even to be found in the lonely and picturesque islands of the South Pacific. My curiosity received a pleasant shock. In my time I have had an impersonal association with various brands of religion and their practitioners. So I went to First Church of Christ, Scientist, in Doornfontein, rather prepared to meet a congregation of cranks—those weird-looking people upon a bunch of whom one sometimes stumbles, who appear to have lost something and are engaged in what they know, but will not admit, is a hopeless quest for its recovery.

I was never more surprised than when I had had ten minutes in which to study the congregation, in whose midst I was shown to a seat by a gentleman whose quiet politeness was a rebuke to the frame of mind in which I have ever attended a Christian service. For I am (or rather was) one of that vast community that, when it attends church, does so for the appearance of the thing. It is a duty. It is the correct thing. And you must go in your best clothes. And, beginning with Monday morning and ending with Saturday night, you never again think of the church. Of course there will be hundreds who will say, "Oh, but that is not my attitude." Well, I know that the hundreds who truly can say it, and of whom it is true that they are not practising a little self-deception, are in the minority. For church-going is not popular. I am not the only one who says it. You will hear it proclaimed from dozens of pulpits; you will read of it in the magazines. "How are we to reach the masses? How are we to popularize religion?" are questions that are making the parsons scratch their heads and blame the Rationalists and the Socialists, and a cheap press and the cheap education that have led the people to think for themselves. But I must get on with the congregation. Here were no cranks. Had I not known that I was among the followers of First Church of Christ, Scientist, I should have imagined that my neighbors were well-to-do Anglican church men and women. And there were pretty even numbers of men and women in the hundred or a hundred and twenty people who were at the morning service; people, too, apparently well placed as far as this world's goods go. Nothing in their attire, at any rate, to indicate austerity of manner or narrowness of spirit, in fact quite the reverse.

It is the contention of Christian Scientists—and a very sensible contention it appears to be—that it is impossible for God to represent anything but goodness; that Christ was the divine interpreter of the will of God (or good), and that man, being made after the image of God, must of necessity primarily be good. Any evil there is in man (which is attributed by most people to a personal devil), is merely a falling away from good—a something that does but represent the material side of man, which is to be corrected by a healthy and sane appreciation of the fact that it cannot be regarded as part of his spiritual nature, which is a reflection of God. Christian Science teaches people to think for themselves, to cast away the mystic dogmas that have served their purpose for centuries, and resulted in nothing but further mystification and interminable disputation.

There is not the least doubt that Christian Science is more than a mere transient fad. It is a personal religion. It requires no trained theologian to understand it or to transmit it to others. Its very simplicity is its strength, and in the expansion of thought that is one of the most remarkable features of the day, it appears to be found to take a foremost place. For men and women cannot do without some religious influence, and there are signs all around us that they are falling away from the old creeds that from the time of Christ have assisted but little to remove the clouds of doubt and uncertainty by which the human mind is encompassed.

You don't get two million Americans going in for a thing unless there is something in it. The principal church in Boston draws an average congregation of four thousand people, and in Chicago—that hard, worldly, materialistic place—there are eleven churches. The Christian Science movement began in Johannesburg in August, 1904, among five or six people in a private house in Princes street, Troyeville. It was organized in 1906, and it is curious to note that among some of its principal followers are persons bearing honored Dutch and colonial names. They are quiet, analytically-minded people. They don't shout their faith from the housetops. They realize the force they have behind them, and they are content to let the future rest upon the enlightenment of Truth and Mrs. Eddy's interpretation of the teaching and demonstrations of Christ, who manifested divine Principle and natural law.

[Frederick Dixon in *Newcastle Daily Chronicle*, Newcastle, England.]

It is a curious fact that a well-known clergyman, in preaching a sermon on the text, "What is truth?" delivered for the purpose of drawing together the bonds of Christian unity, should have gone out of his way to attack Christian Science. Exactly how the bonds of Christian unity are to be drawn closer together by denouncing as error the opinions of those from whom you differ, it would be difficult to say. The ordinary man would be justified in remarking that, if the various Christian sects devoted a little less time to criticizing their neighbors, and a little more to practising the truth they preach, Christian unity would be nearer than it appears to be today.

It is a rule of the Christian Science movement never to attack any other sect. This critic will not be able to give a single instance in which this has been departed from. Perhaps one of the causes which has led, and is leading, to the enormous growth of Christian Science is the fact that Christian Scientists do whole-heartedly devote their time to demonstrating the truth they preach, without any fear that the omnipotence of divine Principle will be affected by the teaching of anything that is not true. Their own religion they have founded unhesitatingly on the Bible, and they remember the words of Gamaliel: "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it."

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Next, may I point out that Jesus of Nazareth, speaking of truth, summed up his teaching in the famous phrase, "Ye shall know the truth, and the truth shall make you free." There was no limitation to the freedom he spoke of, so that it is perfectly obvious the freedom brought by an understanding of truth must be freedom from everything which is unlike truth. It is precisely because of this that Christian Science teaches that one of the forms which the practise of the Christian religion must take is the destruction of disease, and it is a curious commentary on this that a clergyman should have attacked Christian Science as an error which was doing a lot of harm, when Christian Science merely asks people to accept the obvious, plain meaning of the Bible, and to recognize that Christ Jesus summed up the work of the Christian religion as preaching the gospel and healing the sick.

[Editorial in *New York* (N. Y.) *Commercial.*]

The committee of one hundred is working hard to secure the organization of a federal health bureau, against which some opposition has developed on account of the fear that it would pass into the hands of a certain school of medicine and would be abused by the doctors of that school. Its most active opponents are the Christian Scientists.

It would be well to protect people from the acts of others, but it is easy to overstep the mark and interfere with the liberty of the individual in things that affect only himself and his family. We must be protected from food and drug adulterators by strict enforcement of the law, and quarantine against contagious diseases is indispensable. This is generally conceded; but the trouble is that the doctors seek to obtain power to make physical examination and even perform operations without the consent of the patient, or of his parents when he is a child.

Pure food, pure milk, pure water, pure air, all come within the proper scope of a public health act; but the advisability of performing an operation for the extirpation of a cancer certainly does not. The public health should be safeguarded by prevention, but the matter of cure must be left to the individual until at least the time comes when the doctors can agree on some elementary facts and principles. The enforcement of pure food and quarantine laws and the gathering of vital statistics give health officers enough to do. Plenty of surgeons can be found who advocate that every one have his vermiform appendix cut out to prevent appendicitis. We must stop somewhere short of that sort of thing.

[Ida Hodnett in *Aliceville* (Ala.) *News.*]

The misconceptions of Christian Science recently given out in your city by a visiting revivalist should be corrected, for no intelligent community desires to be inaccurate in its concepts of what is going on in the world, but prefers that the actual facts be presented clearly and in order. No doubt the gentleman himself will be glad to have these misconceptions cleared up. In the first place, Christian Science does not dispute the Bible. On the contrary, its very first important point or tenet declares, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). Mrs. Eddy has many times stated in her writings that within the Bible she found all the spiritual facts which she taught and exemplified, and that in her study of its divine teaching she found that "whenever her thoughts had wandered into the by-paths of ancient philosophies or pagan literatures, her spiritual insight had been darkened thereby, till she was God-driven back to the inspired pages" (Miscellaneous Writings, p. 169). Again and again in all her writings she insists that the truths taught in the Scriptures must be spiritually discerned. She agrees with the most eminent divines of the world that there is both a literal and a spiritual meaning to Biblical passages, and with them she declares the highest to be the spiritual. Surely all believers in the Bible will agree that its spiritual meaning is needed by the human race in order that we may correctly apprehend God and man's relation to God. The literal or material rendering is not sufficient in itself to enable the human mind to lay aside the carnal opposition to God which externalizes itself in sin, disease, and death.

Regarding the critic's humorous reference to accidents and their results, it may be said positively that Christian Scientists call accidents and diseases by the names which other human beings employ. They do not neglect these deplorable conditions, but deal with them in the most effectual manner. That the Christian Science method of finding help through turning to the divine Mind is not understood and therefore ridiculed by some is regrettable, but this is not an eternal condition. God has declared, "They shall all know me, from the least of them unto the greatest of them." This happy condition will prevail when spiritual law is understood by the human mind. Spiritual law is assuredly the law of God, and no believer in the Bible will deny that such law is always powerful, always operative, and never changes. Christian Scientists are working for the attainment of accurate knowledge of God and His law, but they do not claim to have reached the heights of the desired knowledge. With the apostle Paul, they "press toward the mark for the prize of the high calling of God in Christ Jesus."

"The beloved physician" Luke is referred to by our critic as "a medical doctor who wrote two books of the Bible." These two books tell of the teachings of Jesus and the result of those teachings during his earthly career and the career of his immediate disciples. The internal evidence of his writings proves that Luke had ceased to practise *materia medica* and was a faithful follower of the metaphysical practise taught by Christ Jesus. It is quite natural that the name of his former calling should still designate him. Have we not many "colonels" and "generals" who are no longer in the army, and many "judges" who no longer preside in court?

The critic is entirely misinformed on the subject of the Christian Science belief regarding heaven and hell. The audible prayer in a Christian Science service begins, "Our Father which art in heaven"—the first clause of the all-inclusive, all-sufficient prayer given by the Master, Christ Jesus. The Father-mind that we call God is necessarily always in heaven, always in harmony, always cognizant of the reign of Spirit or Mind. Therefore to the Christian Scientist who is endeavoring to comprehend God and His law better and better, heaven is wherever the reign of spiritual law is established; hence, instead of a nonentity, heaven is one of the biggest actualities there is, and he is seeking it through the paths indicated by the light of divine Mind. He knows that he must find it—must find it established within his own consciousness when God's thoughts are perfectly reflected or manifested in his own thought and action. Jesus said, "The kingdom of God is within you." It is therefore within the possible range of each one's thought. No one else can find it for him, however clearly the way may be pointed out, but he finds it for himself through perfect obedience to God's law—to the law of Spirit.

And what shall be said of hell—the dreadful condition so vividly portrayed by the inspired writers in the metaphor "a lake of fire burning with brimstone"? When the human thought is submerged in hate, anger, jealousy, revenge, lust, in all the concomitants of the carnal mind, then indeed does it realize the actuality of hell and seek vigorously to find a way of escape. The way of escape has been and continues to be pointed out. From the earliest times the prophet or mouthpiece of God declared His words: "Look unto me [the divine Mind, not the carnal], and be ye saved, all the ends of the earth;" "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Return unto me, and I will return unto you."

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Later came one who "spake as never man spake," and said: "No man can serve two masters . . . Ye cannot serve God and mammon;" and, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Eternal life includes health and perfection as well as immortality. Even were it possible, would any one wish his eternal life to include sin and disease? The psalmist said, "In thy presence is fulness of joy," and true joy cannot exist where anything contrary to the nature of God appears. The Christian Science view thus disposes of hell, declaring it an actuality to the carnal mind, but an impossibility to the divine Mind and the manifestations thereof. (See Galatians 5:22, 23, on "the fruit of the Spirit.") The fact should be well known that Christian Scientists in "poring over their literature" are studying both the Bible and the writings of Mrs. Eddy. The latter enables them to discern the spiritual meaning of the Bible. The psalmist wrote, "O how love I thy law! it is my meditation all the day." No lack of Scriptural authority exists for the "poring over literature" which enables one to know God better and to obey His law. Far from causing any one to neglect his duties, it enables Christian Scientists to perform their work more intelligently, efficiently, and lovingly in all the obligations that come within their range of action.

[Charles E. Jarvis in *Out West*, Los Angeles, Cal.]

In responding to your request for an expression as to what I think would hasten universal peace, I can possibly best preface my remarks by quoting the reply of Jesus to the lawyer who asked him this question: "Master, which in the great commandment in the law?" to which Jesus replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

Peace is obviously an effect rather than a cause, hence the first step in our desire for peace is to seek that cause. The reign of peace means the reign of God, the establishment of the kingdom of God in the hearts of men. Christian Science teaches us that heaven is not a place afar off, but it is within us, a state of consciousness attainable here and now. In that beautiful eleventh chapter of Isaiah, this condition is foretold when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

For centuries mankind has been seeking and longing for this peace, but has found it not, because it has been sought through the material rather than the spiritual. Of late years many gatherings have been held, having for their object the establishment of peace among the nations of this world, but, we ask, how can we reconcile these arguments for peace with the activity of these same nations in building mightier dreadnoughts, more destructive weapons, and maintaining and equipping greater armies? It is because of the greed, avarice, love of self, and, above all, the fear that exists in the hearts of men today; fear of the future, fear of each other, fear of lack, and fear of loss. It would appear then that the unhappy conditions with which we are confronted are the result of a lack of the knowledge of God and of obedience to His laws. Let us therefore turn away from our worship of the material and learn how to destroy this fear which is the root of all evil. Job tells us: "Acquaint now thyself with him, and be at peace," and as we begin our upward journey and become acquainted with God, we learn that He is Love, and John said that "perfect love casteth out fear."

As the individual awakens to the reality of his existence as a child of God, his heavenly Father, the unfoldment of the true brotherhood of man has begun in human consciousness, and it will follow as surely as the day follows night that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." On page 340 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we find these impressive words: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself'; annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

[Howard C. Van Meter in *Portland* (Ore.) *Journal.*]

In a recent communication in your paper a writer presents his views upon the inability of Christian churches to hold the people's interest. Dividing the churches into two classes, he explains why both are in default. The writer classes the Christian Science church by itself and declares that its teachings as to the unreality of matter place its doctrines beyond the practical. On the contrary, Christian Science goes to the root of human misery and gives a demonstrable solution for every problem that is opposed to health and happiness. It declares that the belief of mortals in material life and substance and the consequent limitations is responsible for the fear, the strife, and hardships of the human race. But it lifts humanity out of these conditions by giving a better view-point of existence, in which Spirit is recognized to be the only creator, in accord with Scriptural teaching. It is logically evident that Spirit cannot create its opposite, matter. In turning from matter to Spirit, Christian Science begins to loosen the fear of mortals and to establish a greater degree of hope and security by the presentation and demonstration of the fact that man (not a mortal) is the spiritual image and likeness of God. This understanding brings dominion over former beliefs and pleasure and pain attendant upon matter. The fact that through the application of Christian Science lives have been regenerated and health restored, thus bringing a greater degree of usefulness and satisfaction into every-day experiences, proves the practical effects of the pure truths of Christian Science.

[W. G. Watkins in *Republican and Press*, Neillsville, Wis.]

Our critic's use of the familiar quotation "There is nothing new under the sun" suggests the need of a correct viewpoint in order to discern its meaning. St. Paul said, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Mrs. Eddy experienced what the apostle meant and has beautifully expressed it in the following language: "The divine hand led me into a new world of light and Life, a fresh universe—old to God, but new to His 'little one'" (Restrospection and Introspection, p. 27).

By reason of her noble aspirations and consistent efforts the truth was revealed to Mrs. Eddy and rendered practical to the world in the form of a definite idea of salvation. The race is advancing beyond a theoretical stage of trying to be content with human opinions, and is asking that mere words be replaced by a measuring up to the Master's imperishable standard, "By their fruits ye shall know them." The statement that "good people may become physically ill who have (apparently, at least) no corresponding disease, just as readily and sometimes more so, than the more sinful and evilly disposed" may be answered by the paragraph from Science and Health (p. 143): "You admit that mind influences the body somewhat, but you conclude that the stomach, blood, nerves, bones, etc., hold the preponderance of power. Controlled by this belief, you continue in the old routine. You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of divine Mind." We have the Scriptural assurance, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

HEALING A CHRISTIAN DUTY.

ONE of our contemporaries—an organ of one of the oldest religious bodies—recently said, in a discussion of the works of spiritual healing which are being done outside the pale of such religious organizations as the one it represents: "None of these cults have any ecclesiastical sanction, and yet they are undertaking to do what the church in the earlier days carried forward as a part of the gospel mission, bringing healing to the body as well as peace to the mind, and salvation to the soul, and so promoting a 'wholeness without which no man shall see the Lord.'"

As to the success which attends this healing work, although it is carried on without "ecclesiastical sanction," our contemporary says: "With due allowance for enthusiasm and unscientific methods of reporting cures, many have received lasting benefit by resorting to purely mental and spiritual forces. Almost, if not all, of our parishes can tell their story of those who have not been aroused to enthusiastic support of the church with its blessed message of peace and joy for the soul, and who, seeking for some physical benefit, have drifted into these new forms of religious activity, have claimed benefits, and have become enthusiastic propagandists of their cults."

The implication of this argument seems to be that the healing work which Christ Jesus, the apostles, and the early Christians did, was not inseparably linked with Christianity, and for that reason may be done or left undone as the churches of today and their members may elect. This was not the way in which our Master regarded the healing work he accomplished, else why should he have answered John's inquiry as to the validity of his claim to the Messiahship by bidding his messengers report to him what things they had seen and heard as they awaited his answer to their inquiry; how he had ministered to the blind, the lame, the lepers, and the deaf, had raised the dead, the while he preached to the poor and needy the gospel of repentance and the coming of the kingdom of God in the hearts of men.

Neither is such a view consistent with the commission which Jesus delivered not only to his immediate disciples, but to his professed followers in all ages who should believe on him through the word of these disciples; nor is it consistent with his final declaration as to what should constitute the proof of discipleship—the "signs" which would follow them that believed; that they should repeat the works he had wrought through the power of Truth,—should cast out evil spirits from the afflicted, loose from their infirmities those who were bound, and minister of comfort and consolation to the suffering and sorrowing. Surely this was a practical religion which the Master taught, for it exemplified the great commandments on which, Jesus declared, "hang all the law and the prophets," and demonstrated that the healing of sickness and the casting out of sin were accomplished through the same power, omnipotent good.

Christian Scientists believe that the healing of the sick is a necessary part of the Christianity the Master preached and practised and bade his followers do likewise. His first act when he came down from the mount where he had preached that sermon which Mrs. Eddy designates as the "essence" of the "Science of Christianity" (Science and Health, p. 271), was to heal the sick,—the leper, the centurion's servant "sick of the palsy, grievously tormented," and one "sick of a fever" who immediately rose and ministered to his bodily needs. It is a matter of record that the "ecclesiastical sanction" of that day was withheld from the great Teacher and his disciples, but that mattered little to those who were privileged to receive their ministrations. The sick, the impotent, and the blind laid stress on what was to them the vital point, that whereas they had been bound, now they were free. Jesus even rebuked the too ardent disciple who would have hindered one ministering to the needy "because he followeth not with us;" he would not withhold sanction from one working in his name, nor can his followers do so today without stultification.

Whether he is acting with or without so-called "ecclesiastical sanction" is of no import to the Christian Scientist who in the degree of his understanding of the Science of Christianity is obeying the Master's command "to preach the kingdom of God, and to heal the sick," in its entirety, confident that in so doing he is fulfilling what Mrs. Eddy shows us the Master placed "first in the list of Christian duties, . . . the healing power of Truth and Love;" that "it is the living Christ, the practical Truth, which makes Jesus 'the resurrection and the life' to all who follow him in deed" (Science and Health, p. 31).

ARCHIBALD MCLELLAN.

ERROR UNREAL.

IT is now very well known that the fundamental proposition of Mrs. Eddy's teaching is the declaration of the allness of God, good, which by its very nature forces us to accept the conclusion that evil is unreal, whether manifested as sin or disease. Respecting this she says, "Truth is intelligent; error is non-intelligent. Moreover, Truth is real, and error is unreal. This last statement contains the point you will most reluctantly admit, although first and last it is the most important to understand" (Science and Health, p. 466).

The very fact that this teaching calls forth such bitter antagonism on the part of mortal mind shows that it is a vital truth which should never be lost sight of in our work whether for ourselves or others. The argument of the outsider is, that Christian Scientists declare error to be nothing and that then mortals feel themselves at liberty to pursue and possess nothing to their hearts' content. The absurdity of such a position is surely self-evident to the thinker, but there are many who do not pause to find out that from the standpoint of Christian Science nothing is real but that which is of God and which expresses the divine nature; and this is no mere theory, but is the vital truth which underlies the words and works of Christ Jesus, and which makes possible today the demonstrations of divine power that characterized his ministry.

The student of Christian Science begins his demonstrations, first in knowing and proving that disease is unreal because it has no relation to the being of God or of man as His likeness; that it is not a manifestation of Life or of Mind, and that, being a mere negation, it ever tends toward self-destruction. Here it may be said that if this were more clearly understood, and more constantly kept before thought, the allness of God, good, would be more quickly realized and demonstrated. The healing of disease by means of this truth, then leads to the overcoming of sin, which seems a more difficult problem, although the churches have for long centuries neglected the former, so far as spiritual means are concerned, and have attempted to deal with the problem of sin by admitting that it is real,—a concrete factor of existence,—and this quite oblivious of the fact that such an admission is a virtual denial of the allness of God, the absoluteness and all-inclusiveness of good.

On page 138 of Science and Health Mrs. Eddy says, "It is easier for Christianity to cast out sickness than sin, for the sick are more willing to part with pain than are sinners to give up the sinful, so-called pleasures of the senses;" yet she adds that "both cures require the same method and are inseparable in Truth" (p. 404). Experience proves that the true method is to know and declare at the first intimation of error that God never made it, hence it is unreal. Trouble

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comes mainly from the mortal tendency, due to long years of training in the wrong direction, to admit the error, and later to proceed to deny it, when Jesus' command, "Seek ye first the kingdom of God, and his righteousness," should have been heeded and obeyed from the start.

In some cases a deep sense of remorse for past sin seems to shut out the sunshine of Truth, but the same remedy is called for in such cases as in all others. It should also be remembered that repentance, not remorse, is the demand of Truth, and we cannot too often ponder John's words respecting Christ Jesus, "Behold the Lamb of God, which taketh away the sin of the world," then think upon the spiritual significance of this term as given in the glossary of our text-book, which reads: "The spiritual idea of Love; self-immolation; innocence and purity; sacrifice" (p. 590). In Christian Science we often find that the surest way to help ourselves is to help others, and with the divine idea here outlined we can do this effectually, for we can recognize in the mortal tendencies of those who seek our help the same errors which would obstruct our own way if we were to admit their reality. When, however, we take our stand for the allness of Truth, the fruits of Spirit begin to appear,—the "love, joy, peace," also the "meekness" and "temperance;" and we soon learn that "against such there is no law," and "no condemnation" to those "who walk not after the flesh, but after the Spirit."

ANNIE M. KNOTT.

"HAVING DONE ALL, TO STAND."

LITERATURE presents no finer appeal to schooled manliness than that found in the sixth chapter of St. Paul's letter to the Ephesians, which not only reveals the apostle's sense of the seriousness of the struggle for which his fellow Christians had enlisted, but of the seeming subtlety and strength of the error arrayed against them, and the completeness of their divinely provided equipment for the fight. Elsewhere in his writings he enumerates many of the distinctive features of an effective "stand" for Truth, but here he lays his emphasis upon the imperative need of courageous faith. He also takes pains to make it clear that the effectiveness of the "stand" taken is determined by the completeness of the spiritual preparation which we have made for it. It is as though he had said that every impregnable defense is one which has been carefully and expertly entrenched, and that this is equally true of the staying qualities of those who defend it; which is no less scientific than sensible.

St. Paul's figure connotes the fact that "to stand" for Truth is to be active, it is a continuous doing; and since, as understood in Science, every real doing is a knowing, the apostle's teaching is immediately related to that of the Master when he declared that a knowledge of God, of Truth, constitutes life eternal. This thought that to know is to do is constantly illustrated in human achievements. In the last analysis the solution of every problem is found to result from the rule of a right idea, it is the conquest of ignorance by intelligence, so that every real triumph is but a higher truth-knowing.

"To stand," after "having done all," calls not only for the possession and expert use of spiritual equipment, but for the giving up of every thought and habit which handicaps proficiency, that alert watchfulness which perceives and utilizes favoring conditions, and which is always prepared for inspection and for assault. All this is epitomized for an army in the two great requirements placed upon the men, namely, discipline and obedience to orders, and this status and attitude of expert soldierliness has been commended by our Leader in her counsel on page 495 of Science and Health, where she says: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought."

Christian Science practised means the fulfilment and demonstration of the apostle's ideal. It inculcates and begets that preparedness and pluck, that watchfulness of thought and habit which the overcoming of "the world, the flesh, and the devil" so imperatively demands, and its effective doing is always a spiritual knowing, a Christlike apprehension of the allness and omnipotence of Truth, the nothingness of every claim of error. The call of the apostle further conveys the intimation that after every known duty has been well done, demonstration may be delayed, and in keeping with this thought the Christian Science practitioner is not infrequently called to stand, having done all, and wait upon his God. This always witnesses primarily to the limitation of our perception of Truth, and it may witness to a conscious or unconscious refusal of the patient to admit the healing word. The unchanging efficiency and availability of divine law cannot be questioned, and the delayed overcoming must therefore be traceable to some factor of sense, some asserted law or modus of error which has not been annulled. In such an event Mrs. Eddy has reminded us that "like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidence of the corporeal senses" (Science and Health, p. 395). Truth's working out of the problem may be in ways which we cannot divine, much less outline, but "having done all" that we know, then "to stand" for the sovereignty of Christ, Truth, and for man's eternal freedom, is to give evidence of that courage which is the invariable attendant of true faith.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the new church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

POMONA, CAL.—The new Christian Science church will be occupied tomorrow [July 28] for the first time. The new building has a capacity of more than double that of the old church, it now being possible to seat about three hundred. The structure is built along artistic lines and has many features for the convenience of the members in carrying on the work of the organization in Pomona.

Pomona Progress.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 1, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 16, 1912.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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THE LECTURES.

SHERIDAN, WYO.

Virgil O. Strickler lectured on Christian Science at Moose hall to an audience of three hundred people. It was the first Christian Science lecture ever heard in this part of the country and some of those present came over two hundred miles to hear it. The Hon. W. S. Metz, state senator of Wyoming, introduced Mr. Strickler, and said:—

The pearl of great price for which humanity has been striving so earnestly during all the centuries of the past, is to know and to understand God aright. Jesus the Christ said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jesus knew and understood God correctly. He said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." If God is Spirit, then His creation must be a spiritual creation and man must be a spiritual being and therefore perfect. Jesus talked with God as intimately as I talk with you. You will remember that, when he stood at the grave of Lazarus, who had been dead for several days, he said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." Then he spoke to Lazarus and said, "Lazarus, come forth," and Lazarus arose from the tomb with his grave-clothes wrapped about him. Then Jesus said to those who stood by, "Loose him, and let him go," and he went his way rejoicing. Jesus knew that life was not confined to the body, but that it was spiritual; and that man reflects the infinite and eternal Life. It was, therefore, through an understanding of the spiritual law of Life that he caused Lazarus to rise from the dead. He knew that Life is eternal.

In this day and age there are very few thoughtful men who do not admit that the innumerable stars and planets are controlled and guided in their intricate system of operations by some infinite intelligence, and that this intelligence is entirely independent of mankind. When I look away yonder through the largest telescope and see the farthest star, and see it traveling in its uniform course, in the midst of other stars and planets and in the midst of other systems of worlds, under perfect control and in perfect systematic operation and in safety and security, I know that an intelligence guides and controls and guards it away yonder in its place in infinite space, and I know that this same intelligence is here, with me and everywhere present, to guide, control, and protect. To me there are two striking truths in Christianity,—that God is Spirit, and that He is everywhere present; and eventually, I think, before these great truths "every knee shall bow, every tongue shall swear."

I shall not soon forget the night when I stood on the mountain-side and watched Halley's comet disappear from human sight, as it went away on its brilliant path through the immensity of space, traveling, as it does, with inconceivable rapidity an incalculable distance beyond the knowledge of men; crossing the paths of the worlds, known and unknown, yet without any collision and without any harm. I could not refrain from waving to it a good-by, yet in my understanding I said, "The hand that guides thee will protect thee from harm and will bring thee back again safely to prove to the generations of the future that God is everywhere present and that in His presence and guidance there is safety and security."

There is one thing that I have observed of the Christian Science church which has appealed to me very strongly, and that is, it does not criticize or find fault with other denominations. It says that there is good in all of them, and it is glad that all are aiding in the good work that is to be done in the world. It does not even criticize the medical profession. It recognizes that there are many splendidly trained and equipped men and women in the medical profession who are doing all in their power to relieve mankind from suffering, from distress and disease; and they know there is plenty of work for all to do without stopping to spend time in criticizing others. They bid "Godspeed" to all engaged in the work of relieving mankind from distress of every character.—*Correspondence.*

DES MOINES, IOWA.

At the lecture on Christian Science delivered by *Bicknell* Young at Berchel theater, the speaker was introduced by Attorney John Read, who spoke as follows:—

Permit me to acknowledge the pleasure which is mine in being accorded the privilege of introducing to you the distinguished gentleman who will address you this evening. To insure that neither he nor the society under whose auspices he speaks may feel any embarrassment because of anything which I may say or fail to say, it is proper I should state that while I am in accord with the purposes of Christian Science, I am not a follower of that faith. To fortify you against the possibilities which my position of advantage affords, I will say that it is my invariable rule on occasions of this kind never to talk longer than the principal speaker.

It is the business of religion and science and all education to help us to solve the problem of life on earth. It seems to me that the efforts of religion have been expended in an attempt to penetrate the hereafter and find a clearance for the next world, rather than to find a solution for the problems of this life. It stands to reason that if one can but know the laws of being and live in harmony with them, he will thereby get out of this life all that is possible and secure the future so far as that is possible. Since man acquired the faculty of imagination, happiness has been the great concern of his life.

What is happiness? There is a great difference of opinion about that. Some one has said that happiness is freedom from perturbation. Some say there can be no happiness on earth. Whatever happiness may be or whether happiness here is possible or not, we are all trying to find it. It is a good thing anyway to have the happy habit. Happiness is essential to health and health is essential to happiness. A mind free from perturbation is essential to both. Mind is the great mystery. Can the human mind solve its own mystery? Does it hold the key that will unlock its own secret? Can the mind look into itself, observe its own processes, and reason correctly about itself?

It is difficult for us to get rid of our superstitions. After all, what is science, and especially what is Christian Science —real, scientific Christian Science? Much is claimed for the teachings of Christian Science, in the attainment of health and happiness. This alone commends it to the serious attention of all.—*Register and Leader.*

BROOKLYN, N. Y.

Judge Clifford P. Smith delivered a lecture on Christian Science in Prospect hall, at which over eighteen hundred people were present. Llewellyn C. Morley, first reader of Second Church of Christ, Scientist, Brooklyn, under whose auspices the lecture was given, introduced the speaker, saying in part,—

For centuries countless thousands of people in every nation have sought for God, for the only true God, "who forgiveth all thine iniquities; who healeth all thy diseases." This search for truth still goes on the world over, and this audience assembled today gives emphatic assurance that we all are still seeking a better understanding of Him whom to know aright is life eternal. As over nineteen hundred years ago the gospel was preached by the wayside to the listening thousands, so in our day Christian Science is being preached, bringing to humanity a surcease from sorrow, restoring health, peace, hope, and joy, through the understanding of the Word of God, as revealed by its teachings.

Correspondence.

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GOLDFIELD, NEV.

Francis J. Fluno, M.D., in his lecture on the subject of Christian Science, was introduced by I. J. Woodworth, who said in part,—

I am not a member of the Christian Science church, but from what I know of its basic truths and its teachings I am firmly convinced that they will ultimately revolutionize the Christian doctrines of the universe; will bring mankind back to the fundamentals of Christian living, and will develop here upon earth a grander civilization, a broader humanity, and a more perfect brotherhood between man and man. Christian Science, as I understand it, does not deal so much with the rewards or happiness that may or may not be experienced in the life to come, as with the lives we should now live and the kindly influence and service we should render to wayward and suffering humanity right here upon this mundane sphere. Christian Science does not teach obedience either to a religious or a civil law simply for the purpose of avoiding future punishment, or for the securing of future reward, but it does teach obedience to those laws because it is right that they should be obeyed; because their observance means happiness and contentment to mankind; because it means better homes, better fathers, better mothers, better sisters, and better brothers, and a higher standard of religious and civic citizenship generally.

Christian Science regards all human beings as the children of God, and it seeks to bring them into a closer communion with Him and to uplift them to a higher plane of spirit and intellect and understanding; to bring them to a more perfect realization of the possibilities of their own spiritual and mental endowments; to help them more perfectly to comprehend the sum of human sympathy, and their duty to themselves, their kindred, their country, and their creator; to help them to keep their minds free from erroneous thought, their hearts pure, and their faces ever turned to the rising sun. Any religious organization, I care not by what name you call it, or from whence it emanates, which advocates those principles is certainly entitled to our most serious thought and consideration, and it is my understanding that Christian Science leads to these conclusions.

Correspondence.

OREGON CITY, ORE.

Clarence C. Eaton lectured to a large audience at Shiveley's theater. The building was crowded and many persons were unable to gain admittance. Prof. A. O. Freel, in introducing the lecturer, said:—

We are all familiar with the account of one who had been bedridden for many years, waiting for an opportunity to bathe in the waters of the pool of Bethesda that he might be healed, when a certain man approached him and said unto him, "Rise, take up thy bed, and walk;" and that he arose at once, perfectly whole. We are also familiar with the instance when the same "friend of all men" approached the grave of one who had been buried four days, and after uttering a short prayer called on the dead to come forth; and he came, wrapped in grave-clothes, and was restored to his loved ones. We have also read the many accounts of the blind receiving sight, the deaf hearing, the lame walking, and the hungry being fed. We do not doubt that Jesus did all these wonderful works, but we are prone to call them miracles. In the higher understanding of God, gained through the study of the Bible in the light that Christian Science throws on this book, we have learned that these things are not miraculous or supernatural, but are divinely natural,—the result of a higher understanding of the one infinite Principle, God.

Jesus bade all men do the works that he did: "Preach the gospel," "heal the sick," "cast out devils;" "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Again he said, "I can of mine own self do nothing;" but, "the Father that dwelleth in me, he doeth the works." And we are taught that "God is no respecter of persons." As evidence of the truth of these statements thousands of the clearest thinking men and women all over the world are ready to testify to the efficacy of this healing truth. We have assembled here this afternoon for the purpose of listening to one who is able to speak with authority on this subject of Christian Science. We are here with open minds, free from the petty prejudices occasioned by false opinions or wrong desires, ready to assimilate the words of truth.

Enterprise.

MALDEN, MASS.

A lecture on Christian Science was delivered in the Malden auditorium before an audience of more than a thousand persons, by Bliss Knapp. The lecturer was introduced by Arthur M. Willis of Melrose, who said in part,—

I have somewhere read this tribute to a great personality: "The longer on this earth we live and weigh the various qualities of men, the more we feel the nigh, stern-featured beauty of plain devotedness to duty. Steadfast and still, not paid by mortal praise, but finding amplest recompense for life's ungarlanded expense, in work done squarely, and unwasted days."

If this tribute shall have been true of Washington, why may it not apply with equal force to Mrs. Eddy, who, so far as human agency was concerned, stood alone with God and the Bible as her guide, "steadfast and still," working out the problem of life, and who brought to a waiting world the glorious truth of man's right to freedom from discord, disease, and distress. Amid opposition, misrepresentation, and ridicule, she clung to truth, until today there are more than a thousand established churches and millions of confessed beneficiaries. If this shall be the present results of her devotions, what may not the future have in store for this movement?—*Melrose News.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Ashland, Ore.—8 p.m., Sept. 20.
Chanute, Kan.—Hetrick theater, 8 p.m., Sept. 17.
Chicago, Ill. (Third Church).—Church edifice, Washington boulevard and Leavitt street, 8 p.m., Sept. 19 and 20.
Durango, Col.—The Christian church, 8 p.m., Sept. 12.
Fort Dodge, Iowa.—Armory, 8 p.m., Sept. 20.
Fort Wayne, Ind.—Minuet hall, 121 E. Washington street, 8.15 p.m., Sept. 16.
Great Falls, Mont.—Great Falls opera house, 3:30 p.m., Sept. 15.
Kalispell, Mont.—McIntosh opera house, 8 p.m., Sept. 17.
Longmont, Col.—Dickens opera house, 8:15 p.m., Sept. 10.
Marion, Ind.—Indiana opera house, 3 p.m., Sept. 15.
Marshalltown, Iowa.—Odeon theater, 8:15 p.m., Sept. 19.
Oakland, Cal. (Fourth Church).—Masonic temple, East 14th street and 8th avenue, 3 p.m., Sept. 15.
Pasadena, Cal.—Church edifice, Oakland ave., 8 p.m., Sept. 20.
Princeton, Ind.—Court house, 8 p.m., Sept. 13.
Rawlins, Wyo.—State penitentiary, 1 p.m., Sept. 15.
Santa Ana, Cal.—Grand opera house, 8 p.m., Sept. 19.
Seymour, Ind.—Opera house, 8 p.m., Sept. 17.
Topeka, Kan. (First Church).—Grand opera house, 3 p.m., Sept. 15.
Walla Walla, Wash.—Keelor grand theater, 8 p.m., Sept. 17.
Willmar, Minn.—Church edifice, 8 p.m., Sept. 12.
Winfield, Kan.—Opera house, 8 p.m., Sept. 16.

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TESTIMONIES OF HEALING.

While living in Concord, N. H., some years ago, I often saw Mrs. Eddy out driving, and on Feb. 27, 1898, I heard her preach on the ninety-first Psalm at the Christian Science church in that city. Before this time I was inclined to be prejudiced against Christian Science, not knowing what the teaching really was (this was before my healing), but when I heard Mrs. Eddy explain that psalm so beautifully, and say that in gratitude to Jesus for all he had done for her she could wash his feet with her tears, and wipe them with the hairs of her head, my heart went out to her, and I felt I could never again say anything against Christian Science.

In the *Sentinel* of Dec. 20, 1900 (p. 253), is the testimony of my first healing through Christian Science, in 1898. That same year we came to California, and after twelve years here my husband and I find ourselves still very grateful for that healing, for it caused us to study Christian Science, and in 1902 we had the great privilege of class instruction. The first year of our study my husband was instantaneously healed of severe headaches, from which he had suffered periodically for years, and thought them hereditary. Our two youngest children, eleven and seven years old, have never taken any medicine, the truth, as taught in Christian Science, having been sufficient for their every need. We are very grateful that we have the "great Physician" always at hand, and we have found, as our dear Leader says in Science and Health (p. 410), that "every trial of our faith in God makes us stronger." We have had so many proofs of the omnipotence of God, with our three children and ourselves, that I long to tell all mothers to cast their burdens on the Lord, and He will sustain them.

One summer vacation, my elder son secured work in a box factory, and in getting up from the floor, one noon, he rested all his weight on a nail, running it into the palm of his hand. He told me about this in the evening, and asked for help. In the morning his hand was quite swollen, and as he went to work he seemed to have a good deal of fear, and said he did not want blood-poison to set in. I assured him that there was nothing to fear; that God is omnipotent, no matter what phase of error may present itself. I worked earnestly for him through the day, and whenever a thought of fear came to me, I remembered the first commandment, "Thou shalt have no other gods before me." When my son came home in the evening, not a word was said about his hand, though I noticed he used it freely and that it was normal. In the morning I remarked to him that his hand seemed all right, and he said he had worked all day with it and never thought of it. We both felt we had reason to be very thankful to the giver of every good and perfect gift. At two different times I ran a nail into my foot, but I knew each time that I had my remedy at hand; that by realizing the "scientific statement of being" (Science and Health, p. 468), matter could not do anything. I wore my shoe as usual, and there was no ill effect.

When my little daughter was about three years old she met with a severe injury, cutting her upper eyelid. I took her in my arms and washed off the blood, with a heart full of gratitude that it was my great privilege to know that there are no accidents in Truth. It was not more than five minutes before she ran off to play, saying she was all well, and in three or four days from this time the wound had healed perfectly and left no sign. At another time she had a high fever all through the night and wanted me to sing to her. How thankful I felt to know that divine Love did watch over us, so that there was nothing to fear; even though we seemingly battled with error for another day. Truth was the victor. We feel very thankful for the sweet assurance and restful thoughts that are ours, even through a busy day, in proportion to the consciousness we have of the truth that we do "abide under the shadow of the Almighty."

At Christmas time, 1911, my husband found that he was losing control of his limbs, which felt like heavy weights. He could hardly walk, and his arms also were affected, so that he could not even fasten his collar. We realized that this error must be overcome quickly, and our thought was permeated with the statements of truth from the Bible and our text-book. We knew that "the more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love" (Science and Health, p. 410); so we both worked earnestly, declaring the truth quietly by ourselves, not mentioning his trouble to any one. We never named the error, for we knew that God never gave a name to any disease, that it is only mortal man who gives names to diseases and then bows in fear before the name. My husband managed to go to work every day, but as he left in the morning he would ask me to do my utmost to help him each day. For himself he held firmly to this thought from Isaiah: "Fear thou not; for I am with thee: be not dismayed: for I am thy God, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." He had to go down-stairs one foot at a time and holding on to the side; and said he was glad it was dark when he came home at night, as he walked so unsteadily. This went on for about a month, and the clouds seemed pretty dark at times, but my heart went out in this verse from our Hymnal, as I went about my daily work:—

O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

One morning, as my husband was at breakfast, I spoke about some business he had planned to take up in March, and he said, "I will have to see what my limbs are going to do first." I felt rebellious at such a thought, and firmly said, "You must tell your limbs what to do; they cannot control you; God gave man dominion." From that time his condition improved, the sunshine of Truth dispelling the clouds of mortal sense little by little, until we found again that "nothing can interfere with the harmony of being nor end the existence of man in Science" (Science and Health, p. 427). By the first of March he was perfectly free, and took up the new business as he had planned.

Our hearts go out in deepest gratitude to our dear Leader for giving us our text-book, through every page of which runs the golden thread of Truth, showing us that man is the image and likeness of God, spiritual and not material. The words of the psalmist express our thought: "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!"

MRS. J. A. GRANT, Oakland, Cal.

I wish to express my sincere gratitude for the above healing, and also for having been healed of chronic headaches. The latter I have not had for the past twelve years. Christian Science helps me greatly in my daily business, in overcoming fear and worry.—J. A. GRANT, Oakland, Cal.

When I think of the many times that the truth has overcome error in my experience since I began to study Christian Science, I am filled with gratitude. These demonstrations have helped me to learn that the Christ-way is indeed the way of peace and harmony, and that it is only when we cease to discern the true way and follow wrong methods that we experience discord and suffering. I have learned that the alpha and omega of Truth's teachings is that God is Love, and knowing only a perfect God and His perfect creation, we manifest love and good will to all, thereby demonstrating the kingdom of heaven on earth in the way exemplified by Jesus.

I have witnessed the power of Love overcome discordant

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conditions in the home, the church, and all relationships. The knowledge that we can really forgive those who have seemingly wronged us is a blessing to humanity. I have experienced quick physical and mental healing since I began to study Christian Science about seven years ago. I know that God never fails us, for He is always the same, and that which He creates is eternally the same, free from error. When we grasp this, and hold to it persistently, we are healed. I have met persons who did not understand that the healing must take place in their consciousness, that the truth was to rid them of erroneous beliefs. Rather they were watching their bodies to see the disease disappear, instead of turning wholly to Mind. Upon understanding that *healing* meant spiritual or mental regeneration, they began to improve. It matters not in what form error is manifested, it is a false belief, and Truth realized so fills the consciousness that false beliefs and all their manifestations are cast out.

I am thankful to God for Christian Science; also thankful to Mrs. Eddy and all of Truth's messengers.

MRS. MABEL SMITH, Blairstown, Mo.

Nearly two years ago a serious accident befell my son. By a slip of his motor-bicycle he was thrown in front of a two-wheeled cart, which went over his back; the horse also kicked him in the mouth, cutting his face severely. His tongue was terribly bitten between his teeth, and the loss of blood was excessive. The accident occurred close by the home of Christian Scientists who were intimate friends of ours, and into whose house, happily, the boy, quite unconscious, was immediately carried, thus avoiding the alternative of the local hospital. One of these friends, who fortunately was at home, immediately began his healing work for the injured boy before the outward appearances of most serious injuries had begun to subside. The police, however, arrived and insisted upon a doctor being called immediately; but beyond the stitching together of the torn lips, the case was left entirely in the hands of the Christian Scientist friend.

By the time I arrived at the house, probably forty minutes later, my son had been removed from the floor of the hall where he was first carried, washed, and bandaged round the disfigured parts of his face and head, and laid upon a couch. His first thought on regaining consciousness was a joy and thankfulness unspeakable that the face bending over him was that of a well-known Christian Science friend. He afterward expressed his feeling as one of great content, after the fearful turmoil of his confused thought, mingled with noise and expressions of horror. After an hour or two, with the work done in Christian Science and ordinary manual assistance, he was able to walk up-stairs and was put into bed. For some days he lay there with what were pronounced double fractures in the shoulder, besides cuts and bruises, totally unable to speak on account of the condition of the tongue, but from the first hour able to write on paper or use the finger alphabet to convey his wants or his thoughts.

All this time there was no pain, only the discomfort from continually lying on his back, and a tight feeling across his chest and back which caused him to write one day: "I think a cart must have gone over my chest, I can feel the tracks." Until then he had not known the seriousness of the accident. After four days' silence, friends and relatives began to talk about his recovery; but remarks were made about Christian Scientists having no doctors, and the probability that, as they did nothing, the injury to his tongue would prove so serious he would never speak again. This fear came to my ears, through a sympathetic but skeptical relative. That same evening I told the practitioner of the fear which was going round, and worked to destroy in myself the fear that had so suddenly been aroused by these remarks.

During the early hours of the following morning the boy spoke in his sleep. The words were almost clearly articulated, sufficiently so to be heard by me on the other side of a large room. Those few words, the broken fragments of a dream, brought a comfort quite indescribable, and the fear of the preceding day was entirely destroyed. The words were written down on paper for fear of their being forgotten, but they had already made a greater impression than many a wiser saying has failed to do. Until that blessed moment the boy had not been able to utter a single word, and nourishment had to be inserted between the teeth at the side of the mouth. On the patient's waking, he was told that he could speak if he made the effort. He smiled incredulously, and twice tried to articulate without any great success. Then he was told the words he had uttered so clearly in his dream, and he smiled again, as much as to say, "I wish I could." Then a persistent effort to prove to him it was only mortal fear that was restraining him, followed by the constant affirmation of the truth against the seeming error, loosened his tongue, and he spoke at intervals during that day and each succeeding day, until speech became normal.

The whole convalescence was one long song of gratitude. Such a serious accident has seldom, if ever, been accompanied by days of such painless rest. A relative (a nurse in the military hospital at Portsmouth) came to visit him on the fifth day, and said she had never seen such a rapid recovery in her experience; that such a stage as she then witnessed was generally reached at the second or third week in hospitals. On the ninth day he went to the seaside, a journey of sixty-five miles, traveling alone. There have been many occasions for gratitude in this same household, but this case was peculiarly interesting; and the healing, though by no means instantaneous, was perfectly beautiful in every detail.

It has been wonderfully said by Mrs. Eddy that gratitude for the blessings we have makes us "fitted to receive more" (Science and Health, p. 3), and during my son's quick restoration to health, this same quality played no unimportant part,—gratitude for the truth that heals, and for the loving unselfishness ceaselessly displayed by those who befriended him, also gratitude for the blessing of his happy environment. The boy silently realized this daily, perhaps constantly, from his first moment of consciousness; for his reply to an exclamation at his quick recovery was: "Well, I've been grateful all the time, and there's nothing so healing as gratitude."

These occasions for gratitude on the part of Christian Scientists are continual, but sometimes one instance, perhaps through peculiar circumstances, or through some special detail, may seem of greater significance than another. The boy in question was twenty-two years of age, and he rode his motor-bicycle again in four or five months without any fear. He was obliged to forego the rest of that football season, but renewed this sport and others the following winter.—LAURA GERAHTY, Twickenham, England.

As a last resort I gave Christian Science a trial, after four years of helplessness caused by an accident, resulting in serious injuries. For many months I was unable to step out of the house, any motion of the body causing me great suffering. I spent many weeks in a hospital, and while there some abnormal growths were removed. I returned home, but never regained strength, or even freedom from suffering. For two years I remained in a state of mental and physical misery, watching the activities of other young people and wondering if I would ever be able to join with them. Feeling that life held nothing more for me, I could not understand why God (as I then supposed He did) should send such suffering upon human beings.

At this time a friend induced me to try Christian Science, and took me to a practitioner for treatment. I left there joyful over the possibility of being well. In a short time I was entirely healed of extreme physical exhaustion and

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severe bowel troubles. At the end of six months I could walk four and five miles without discomfort. At this time a business position was secured, which I have held over two years without missing a day. I am entirely healed of the ill turns which formerly confined me to bed for several days at a time, and have greatly improved sight and hearing. I had been deaf from childhood, but am now hearing better than ever before in my life. I have been able to overcome a sense of financial limitation, and to take a step that previously the fear of lack of means withheld from me. Christian Science has been a great help to me in meeting the problems of business life, making me more efficient and successful in my work, opening a new life of greater possibilities and higher motives, and giving me strength and confidence in place of inharmony and uncertainty, a mental and physical freedom which I had never known before.

I am deeply grateful for this abundant good which Christian Science has made possible for me, and for the loving, faithful work of Mrs. Eddy in giving this truth to the world.

MAUDE L. WARREN, Boston, Mass.

I can testify to having been healed over two years ago through Christian Science treatment. I had not walked for three years except by the use of a crutch and cane, then two crutches. I also had a wheel-chair in which I was taken out on the street. Previous to this time I had been lame, but did not use crutches. It was then proposed to me, through my daughter, who lived in Chicago, that I come there, and that perhaps Christian Science would do me some good. So I went, and at the first treatment I was helped so much that I walked without the crutches, and I have never used them since. I also disposed of the chair. I was treated for about nine weeks, then came home, and since that time have had no trouble in walking.

It seemed to me, and to those who saw me after I came home, that my healing was a most wonderful thing, as I was much straighter and more erect than before. I have a great deal to be thankful for, and am truly grateful that through God Christian Science has accomplished so much for mankind.—ELIZABETH B. BAIRD, Muscatine, Iowa.

In the fall of 1908, my mother (whose testimony is given herewith) was at my home, under Christian Science treatment. During this time I listened with much interest as the practitioner explained this great truth to her, and I thereby gained a little understanding of Christian Science. I read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and it was not very long before I found that I was healed of an eye trouble for which I had worn glasses for about thirteen years. The following winter my husband was treated by the same practitioner, and was healed of a very severe throat trouble, of which there has been no return whatever. I am very grateful for these healings, and for the many blessings which Christian Science has brought and is bringing to me.

MRS. SARA BAIRD PLATT, Chicago, Ill.

It is with a sense of the deepest gratitude, which cannot be expressed, that I cast this "bread upon the waters" in acknowledgment of what the understanding of Truth, as taught by our beloved Leader, Mrs. Eddy, has done for me. When Christian Science came to me, I was bound by belief in the laws of *materia medica* more than most people, having graduated some years previous from a training-school for nurses; but, whereas I saw these laws to be unreliable, I found the law of God, as revealed in Christian Science, to be fixed and eternal, so I naturally clung to the law which proved the most to me. As the realization comes into consciousness that God is All-in-all, there is no obstacle, be it sin, disease, sorrow, or poverty, which does not disappear from the path of one who is overcoming the material sense of selfhood.—SUSAN C. HOUSE, Franklin, Ind.

I give this testimony in loving gratitude for all the good that has come to me through Christian Science, and in love to our revered Leader who stood firm for the truth. I suffered terribly from a stomach disorder, and my back seemed to be in a dreadful condition. For years I had what the doctors called a most serious affection on the cavity of the neck. I was operated upon by one of the best surgeons in Edinburgh, Scotland, and had the lump taken away, but never the pain.

Thirteen years afterward, I was ready to go through another operation. I was in extreme distress at this time, thinking the end was near, when a friend who is not a Christian Scientist advised me to try Christian Science. I did so, took treatment for three months, and was healed. I then studied "Science and Health with Key to the Scriptures" by Mrs. Eddy, and soon learned how to prove for myself the statement that "man has not two lives, one to be destroyed and the other to be made indestructible" (Science and Health, p. 369). I know now that my life is in God, and I gain more abundantly by walking "after the Spirit." I know of a truth that God is Love, and that He has sent us another prophet, Mrs. Eddy, to tell us that there is but one life, one Christ and one Saviour, divine Truth.

I may add that I had no faith in material remedies, even while under medical treatment, and was always looking for some one that could heal by prayer. I was raised in an orthodox church, and the minister often quoted the apostle's words, the "prayer of a righteous man availeth much." A short time before coming to Christian Science I had begun to doubt if there was a God, although I had been raised by Christian parents who kept family worship; but one thing I never forgot to do, and that was, to say the Lord's Prayer, although I had no proof that any prayer had been answered. Such darkness in a Christian age seems dreadful, and yet there are hundreds who are waiting for a way of escape such as I have found through Christian Science. I have had to forsake a great deal, for I had to give up greed, but I can truly say, as did Paul, that I count all things "but dung, that I may win Christ." May God enlighten some honest seeking heart through this testimony. I can truly say "I know that my redeemer liveth," and "eye hath not seen, nor ear heard, . . . the things which God hath prepared for them that love him."

MRS. CHRISTIAN PURVES, East Toledo, Ohio.

It is over six years since I began to read the Christian Science literature, and I have for some time felt a desire to express through one of our periodicals my gratitude for this healing truth. I did not take up the study for the healing of physical ills, as so many do, although I needed this help. It was through a desire to investigate and see what had attracted so many people to its teachings. Two friends here were meeting an afternoon each week to study the Lesson-Sermon, and I asked permission to attend one of their meetings. I was cordially invited to come as often as I wished, but was criticized by other friends for going, and literature condemning Christian Science was handed to me. I continued to go to the meetings, and one of the ladies loaned me a copy of "Miscellaneous Writings" and some other literature, which I was told to keep as long as I wished. This was in December, and all through the winter I read faithfully nearly every night, and during the day, while at my housework, I would keep in thought paragraphs which I had committed to memory.

Spring came, and my husband remarked one day, "It is strange that you have not had a cold all winter." It was the first time I had thought of it, and I then recalled how well I had been sleeping, and decided it must be from the reading of the Christian Science literature, and told him so. My husband was skeptical, but he did not oppose me, and I sent for a copy of Science and Health and a *Quarterly*. I had, however, much to meet from the antagonistic thought

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around me, and an old ailment, an eruption which I had had on my hands for ten years, and which *materia medica* had failed to cure, now became very bad. I decided that here was the test, and that if Science could heal this it would prove the truth to me. The healing was slow, and at times I became much discouraged, once going back to a material remedy; but at last I learned that I must rid myself of all resentment and malice toward those who were reviling me, and thus destroy my fear of the disease. When I began to hold the thought of love for my seeming enemies, the healing came quickly, and it is permanent.

Over two years ago I had the privilege of class instruction, and since then I have been able to help others. I am very grateful to God for my improved health and understanding. I am also grateful to our dear Leader for her life of consecration to the cause of Truth which she discovered.—FANNIE L. ROSSMAN, Clifton, Kan.

It is over five years since I began the study of Christian Science, and it was through the reading of the *Journal* and *Sentinel* that I found the truth which makes us free. My husband is a commercial traveler, and I go with him, so that we may be together over Sundays. While in St. Joseph, Mo., in a hotel, among entire strangers, I became ill with a nervous trouble, and as I had had this same ailment twice before, I began to fear that something dreadful would happen to me. I was in such a condition that I could not sleep, so I tried to have something to read. As I had read all the books which I had with me, and night was coming on, I went to the office and asked the clerk for something to read. He said he did not know of anything except some literature which had been brought in by some church people and placed in a rack over one of the writing-desks. He said I could take them if I liked. I there found a *Christian Science Sentinel* and *Journal*, and these I took to my room and began reading. The very first thing I read was a poem entitled, "Fear Not," and I received such comfort from reading it that I read it over several times. I went on reading till about ten o'clock, when I became sleepy. I slept soundly all night, and from that time on to the present, I have not been disturbed by sleeplessness.

I am indeed grateful to Mrs. Eddy for these missionaries that are being sent to those in need. Since then I have found Christian Science sufficient for my every need. I am glad to know that God, who is perfect Love, casteth out "all fear." I am also grateful to the many kind friends who have helped me to understand this healing truth.

MRS. H. H. HORNER, Kansas City, Mo.

[Written for the *Sentinel*.]

HOME.

MARY BEECHER LONGYEAR.

I CLOSE my eyes,—
No objects can they spy:
I lift my feet from earth,
Its substance fades away.
I raise my thought
Above earth's mountains high,
And there a home I find
On Love-lit heights of day.

I hear a voice,—
Its message true and strong
Comes to my waiting heart
With words of heavenly cheer.
I feel the truth,—
Within this home no wrong;
'Tis yours, 'tis here and now
With all you hold most dear.

FROM OUR EXCHANGES.

[Reynold E. Blight in *Los Angeles* (Cal.) *Express*.]

The churches are being abolished, not by legislative enactment, but by reason of their own failure to break with the traditions of a dead past and by their apparent inability to adapt themselves to the spirit and needs of the new century. Nearly every great denomination in recent official utterances has complained of declining membership, vacant pulpits, and vanishing influence. The reason is not far to seek. The world of today, practical, optimistic, and progressive, will have none of dogmatism, formalism, or other-worldliness. Sectarianism, doctrinal hair-splitting, and bigotry have no place in the world of today. The spirit of the times that has given us the new science, the new education, that has achieved democracy and organized the world commercially, is at work revolutionizing religious institutions, and woe be to that church which is weighed in its balance and is found wanting.

We are socializing industry, politics, and society; now we must socialize religion. The world is about ready for the community church. The church of the new age will care little for theology and ceremonial. It will concern itself with the realization of social ideals and dreams. Instead of seeking heaven hereafter, it will strive to establish heaven here on the earth. It will combat sectarianism, class distinctions, race prejudices, exclusiveness, poverty, ignorance, and dirt. It will preach the gospel of neighborliness, mutual help, social sympathy, and fundamental morality as applied to trade, home, and government. It will include the best in art, science, literature, politics, and economics. It will unify the community, will vitalize and enrich individual life, will provide opportunity for the highest expression of the noblest impulses of personal and social life, and will bring every man, woman, and child in the community under its beneficent influence.

[Rev. George B. Hatch in *Hartford* (Conn.) *Seminary Record*.]

I can't help thinking that we are making too much fuss about "losing ground," and all that. To be sure, conditions and times have changed,—but that's to thank God for, not to whine about. To be sure, social life used to have a single center, which was the church, and whatever moved, moved in concentric circles about that center, and all that the church had to do was to sit tight and take what came to it—just as a man in Michigan used to sit in his front door and shoot deer. But social life no longer moves concentrically about the church. It has now no single center. It is not even an ellipse described from two foci. It doesn't focus anywhere. It has, in fact, broken all limits, conventions, circumferences. It is free fluid. And this is a good thing. It demonstrates the presence of life—that the Spirit of God is abroad, turning and overturning in the preparation of a better time. Personally I am rejoiced to the core of my being that the church, as a "just-so" institution, is losing ground, that it can't any longer sit smug and easy at the center of things and demand toll from all the circumferences.

[*Christian Intelligencer*.]

The social unrest of our time arises, to be sure, from dissatisfaction with existing economic conditions, but it betokens also the activity of the moral sense which chafes under the knowledge of wide-spread injustice and corruption. The conscience of society is still capable of being aroused. The fact that it is aroused is a wholesome sign of the times. It evidences the controlling power of the spirit and teachings of Christ. To note the prevailing worldliness may severely test Christian optimism, but when the exposure of alliance with evil on the part of public officials leads to insistent protests and loud cries for investigation and punishment of offenders, confidence is considerably restored in the basic Christian character of our country.

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Were there none to raise a cry, the situation would indeed be appalling. But there is a wide-spread and growing perception that our body politic needs an effective purgative, and increasing numbers of sincere citizens are enlisting in the movement to transform our state and national life with the leaven of righteousness and true brotherliness. Party platforms and candidates appeal in terms of service. And business men in growing numbers are offering their services in proposed reformations in full view of inevitable sacrificial demands. These are encouraging omens, auguring a better day of social justice and righteousness. If we have had to console ourselves with the faith that right will ultimately prevail, we are cheered by the sight of a multitude who want right to prevail now and who are working for that end with fine prospects of success. We are in the midst of a bloodless revolution, waged by the unseen weapons of a spiritual warfare, in which Christ shall see of the travail of his soul and be satisfied.

[*Zion's Herald.*]

Laughing at a brimstone hell may be a pleasant summer diversion, a hot weather sport, but the certainty that sooner or later the free moral agent must receive according to the deeds of life, is a sobering fact. With sin staring us in the face, with the consciousness of having done wrong in the heart, hell itself burns within. That is hell for now; and who shall say it will not be hell for the future? And heaven? It is that certainty of perfect peace which exists between the obedient son and the Father, between the soul and its Maker. Between these two there is a great gulf fixed.

[*Christian Commonwealth.*]

Every man who teaches truth and lives the good life is so far forth a savior; and in the same sense. When you are working for the good you are a savior in the sense that Jesus was the Saviour; indeed, in the sense that God is. The difference is between littleness and greatness, between limited and almost unlimited power, but it is the same kind of work. That is the meaning of Paul's bold figure, when he dared to call himself and others "fellow workers" with God. Man must learn to take his own share in the work of salvation.

[*Standard.*]

Character is the sum total of moral qualities. It is not what a man claims to be, or even what he may lead others to believe he is, but what he is in the controlling purposes of his soul, that determines his character. There is no such thing as being born of God's spirit while we retain an unrighteous character. Under the touch of God the soul puts itself in accord with God; wills to do His will, and thus becomes right-righteous. A man thus centered may err, and will; but it will not be at all difficult to discover his real purposes or to make ourselves certain that he is a good man.

[*Christian Register.*]

Goodness, truth, and aspiration cannot be wasted, no matter how humble may seem their manifestations. Love works itself out in deeds, it grows with the giving, and it blesses the heart in which it lives. We need not trouble ourselves overmuch as to the influence it will have. Enough that it is a part of the love which is slowly but surely changing the world and society.

[*Watchman.*]

A life is made up of days. No one lives more than a day at a time. The nature of the life is determined by the way one lives every day. If the days are busy, idle, miserable, or happy, so the life will be useful or useless, unhappy or joyous. The secret of a good life is days filled with goodness; the secret of a happy life is every day a day of gladness.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued *in* pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The pamphlet "Seeking and Finding" has been translated into Dutch ("Zoeken en Vinden") and is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. This catalogue contains complete lists of all publications issued by the Society, and of the works of Mary Baker Eddy published by Allison V. Stewart.

A new pamphlet, "Christian Science Healing *versus* Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget,* London, England, is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Monitor

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
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MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

For the simplification of pleading and practise and the correction of any unnecessary delay or unreasonable cost resulting from practises under the rules as they now exist, the Supreme Court of the United States will revise the equity rules of the minor federal courts during the next term, which begins in October. The work of revision is in the hands of a committee of Supreme Court justices, composed of Chief Justice Edward D. White and Associate Justices Horace J. Lurton and Willis Van Devanter. The movement for the revision of the equity rules of practise was started by the American Bar Association, a special committee of which had the subject under consideration for several years. Definite steps looking to revision were taken by the Supreme Court, however, in June, 1911, when the committee named above sent out a circular letter inviting recommendations and requesting the cooperation of the circuit court of appeal.

Increased freight rates proposed by transcontinental railroads for transportation of commodities from eastern points to Pacific coast terminals were suspended recently by the Interstate Commerce Commission from Sept. 2 until Dec. 31, pending an investigation. The tariffs suspended proposed general increases on practically all commodity freight from Atlantic seaboard and middle western points of origin to destinations on the Pacific coast, ranging from five to fifty per cent.

District Attorney Asa P. French may appeal to the Supreme Court in the United Shoe Machinery case on the action of the lower court in ruling against the government in refusing to allow the hearing on the alleged violation of the Sherman antitrust law to be public.

The first "lunch-counter car" ever put into the service by an American railroad is being tried now on trains running from San Francisco to Los Angeles. The counter, with stools in front of it, will stretch the length of the car. Meals will be served at all hours.

Announcement is made by Postmaster-General Hitchcock that the post-office department will be ready on Jan. 1, 1913, to put into general operation the recently authorized parcels post system. The postal express business, which must be organized within the next four months, will extend over more than a million miles of rural delivery and star routes, and will cover in its various ramifications all systems of transportation of parcels now utilized by private express companies.

By an expenditure of approximately twenty thousand dollars for the establishment and maintenance of observation towers at seventeen different points for the discovery of forest fires, the commonwealth of Massachusetts has this year reduced loss from such fires from more than five hundred thousand dollars to the comparatively insignificant amount of $50,091.

Men who are vitally interested in the development of deeper waterways in the states along the Atlantic seaboard, gathered at New London, Conn., last week for the fifth annual convention of the Deep Waterways Association. Most of the larger cities in the states of northern and middle tiers sent delegates from their boards of trade, maritime and commercial bodies.

Vast drainage projects in Arkansas and Mississippi, near Memphis, which will cost two and a half million dollars and reclaim nearly one million acres of rich and fertile lands, are being surveyed by Arthur E. Morgan, former government engineer of Memphis.

Secretary MacVeagh is reorganizing the customs services at the large and small ports of the country.

International.

A virtual deadlock has been reached in the unofficial peace "conversations" between Italian and Turkish delegations in Switzerland. Italy will not admit any discussion of her seizure of Libya in Tripolitana, and has refused all propositions to leave part of the interior or of the coast of Cyrenaica to Turkey. She asks as a condition of signing a treaty of peace that Turkey withdraw her forces from Libya. Italy agrees not to require recognition by Turkey of the Italian occupation of Tripolitana. She will also accept the religious authority of the Sultan of Turkey. She is prepared to pay a large indemnity to Turkey and is ready to evacuate the islands in the Ægean sea and make other concessions. Turkey declares that these proposals are insufficient.

The water supply of London with its largely increased population has necessitated the construction of a new reservoir at Chingford near Epping forest. This reservoir will be thirty feet deep, and will hold three billion gallons of water. It is estimated that this reservoir will have a greater capacity than the whole of the twelve reservoirs at Walthamstow. Its construction involved turning the river Lea for three miles out of its course, a piece of work which took two years to accomplish.

The Italian government also will withdraw from the Brussels sugar convention on Sept. 1, 1913. Notification of this intention has been handed into the Belgian government by the Italian minister. In this the Italians have followed the lead of Great Britain, which withdrew in consequence of the decision of the parties to the agreement to permit Russia to increase the amount of sugar exported every year.

The Swiss Alpine Club and many English, French, and German Alpinists, are protesting against the construction of a funicular line up to the summit of the Diablerets (10,650 feet), the "beauty" mountain of the Valais Alps. The Matterhorn line project was defeated by the same influence being brought to bear some years ago.

The British Association for the Advancement of Science began its sessions at Dundee, Scotland, last week. More than two thousand scientists were present. The delegates will discuss sociological and political issues. These include labor unrest, safety at sea, the peace movement, and agriculture.

France has accepted the project of Count Leopold Von Berchthold, the Austro-Hungarian foreign minister, to secure a gradual autonomy for all the European provinces of Turkey.

Industrial and Commercial.

The British government some months ago offered prizes for electric lamps which furnished the greatest guarantee of safety in the coal mines, and one hundred and ninety-five lamps were sent in for competition. While eight inventors received prizes, for various advantages, of fifty pounds, the first prize of six hundred pounds was awarded to a German engineer named Faeber, a native of Dortmund. Any ignition of gas either within or without the lamp is impossible; the construction is particularly simple and, therefore, the manufacture is cheaper than of most other kinds of safety lamps, while the cost of light is also proportionately inexpensive and considerably less than that of benzine or petroleum lamps. The lamp weighs a little over four pounds, and its power is equal to fifteen candle-power, more than double that of any other kind of lamp.

Bombay interests plan the erection of a ginnery in Sind, using the cotton grown there from American seed. The Sind Cotton Growing Syndicate (Ltd.) is being registered. A model gin will be erected at Jocabahad. For at least three years the syndicate is to enjoy government support. The government not only undertakes to supply seed, but cultivation will be directed by officers of the agricultural department. Ten tons of approved American seed are *en route* to Bombay and a further supply of thirty tons will be delivered early next year.

The state government of Victoria, Australia, is making arrangements for receiving thirty thousand immigrants in the next twelve months. In Victoria preparations have been made to spend ten million dollars in water conservation channels, ten million dollars for the repurchase of land, and five million dollars on roads and railways. A bill to provide for the compulsory purchase of large estates suitable for settlement has been drafted and laid before the cabinet.

Certain experiments made with a view to increasing the agricultural output of Australia were explained in the report for 1911 made by the acting administrator of the northern territory of that country. The chief items in connection with agriculture were the continued and successful experiments made in upland rice cultivation.

A dairy has been started at Biesk in Siberia for the manufacture of Cheshire cheeses under the supervision of an English expert. Such good results have been obtained that it is proposed to establish twenty large dairy farms with an annual output of some sixteen thousand tons.

All the lining, the laying of the rails, and other work in connection with the nine and a half miles of the Loetschberg tunnel, Switzerland, is now completed, and no fears are entertained that it will not be ready for traffic on the date appointed, May 1, 1913.

Railroad spikes are sold so far ahead that the leading Pittsburgh makers are out of the market for some two or three months, while the demand for spikes and track material generally is on a heavier scale than has been seen for five years.

An important discovery of oil has been made in New Zealand in the Mongahoe valley which lies between Eketahuna and Pahiatua.

Nearly six million dollars' worth of new equipment has been bought by the Boston & Albany R. R

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"THE BEAUTY OF HOLINESS."

WILLIAM D. MC CRACKAN, M.A.

HOLINESS is only another form of the word wholeness. Among the sources of origin of the word holy, Webster's dictionary mentions an Anglo-Saxon word meaning "sound, safe, whole." When the psalmist therefore sang of "the beauty of holiness," he had in mind the exquisite completeness, symmetry, and order which always characterize true being. To be conscious of God's allness means to manifest a well-rounded existence, to exercise full capacities and talents, to be sound and safe. There are no impossibilities for good in God's kingdom. No lack or limitation can mar the infinite, and no fear of want disturbs him who dwells in "the secret place of the most High." Poverty of any sort, meaning thereby the sense of incompleteness as to any good thing, cannot hamper the activities of him who is under the law of God. He cannot feel unsound or unsafe.

Divine activity is the only real activity, since there is also but one real law, and that is the law of God. To express beauty, therefore, is to express the divine nature, and to do this is supremely natural, absolutely normal. The divine nature is spiritual and mental, and beauty must therefore be intrinsically spiritual and mental also. Matter and Spirit cannot coalesce, neither can their manifestations. One or the other must prevail. Indeed, one or the other must be real and the other unreal. The material man cannot be whole or complete. This false concept or counterfeit of man, described in the Scripture as having partaken of the fruit of the knowledge of good and evil, cannot be symmetrical and orderly. He represents the mistaken notion that good and evil can live together in peace and prosperity, can cooperate in normal existence. But Jesus said, "If a house be divided against itself, that house cannot stand." Mortal man is nothing but an inconsistent, self-contradictory, self-destructive concept, at war within itself, disorderly and incomplete, neither one thing nor the other, lacking in all the essentials of beauty or wholeness, unsound and unsafe.

Mrs. Eddy has set forth the true concept of beauty in the following words: "Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color" (Science and Health, p. 247). By these words she raises the quest for beauty, which has always been a secret spring of action in human consciousness, from a material to a metaphysical basis. She also reveals as groundless the fears entertained by certain types of pious people in all ages, that beauty is inconsistent with sanctity. History has recorded many movements, both in ancient and modern times, designed to suppress beauty, on the assumption that it is a temptation to abandon spirituality, but a physical and therefore a false sense of beauty is one thing, while the beauty of holiness is another.

The beauty of holiness points directly to its divine origin, and in order to be prized at its true value the nature of God must be understood, even if only in part. God is Life. Moreover, whatever He is, He is that infinitely. Thus God is infinite or eternal Life. Beauty as a thing of life, must express the one eternal Life. It can never fade or fail, can never present the characteristics of any supposed opposite of eternal Life, cannot be subject to decay or dissolution, can never be unsound or unsafe, but must always be whole, since it is and ever will remain a quality of divine Mind. No one need ever fear the loss of beauty or deplore the want of it. No one need ever feel jealous of another for the possession of it, since man, Mind's eternal expression, must ever manifest Mind's unfailing attributes. Mrs. Eddy's use of the words "form, outline, and color" in this connection, evidently implies that she refers to mental and not material qualities. The student of Christian Science must learn to translate objects of sense into qualities of thought, then to draw the line of demarcation between good and evil thoughts, and finally to reject the evil as unreal, leaving only right ideas to fulfil the needs of true activity. Thus regarded, the spontaneous desire for beauty which rises in the human breast is not necessarily due to vanity. Vanity is that mode of thought which believes that beauty is in matter, and this falsity springs from the basic error of belief in a material life; but the joyous realization of beauty as "a thing of life," as an eternal and indestructible quality of Mind, is the very opposite of vanity. It does not worship matter, but Mind, God, who is Spirit, Truth, Love. This is the true worship, and it is crowned with "the beauty of holiness," or wholeness.

The beginner in the study of Christian Science is sometimes induced to believe that he must sacrifice his love of beauty, must renounce his joy at the sight of exquisite scenery, must deny his spontaneous tribute to nature in her moods of grandeur. This mistaken view proceeds from a failure to make the distinction between the real and the unreal, between the testimony of sense and the spiritual fact. All right ideas are worthy of admiration, their company is to be cultivated. No appreciation of or enthusiasm for the beauties of nature can be misplaced when these beauties are recognized as qualities of Mind, transcending all materiality or mortality, established forever in the order of Spirit and Life eternal. Mrs. Eddy has written: "In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter" (Science and Health, p. 119). If the right sense of nature is cultivated, there need be no fear on the part of the student that his appreciation can degenerate into a worship of matter or the falsities of mortal mind.

Instead, then, of a cramped and fearsome outlook as regards beauty, Christian Science inculcates a free and fearless appreciation of it as a divine attribute, accessible to all. To the sufferer from disease Christian Science does not say, "Stop eating," but rather, "Change your thought about eating." To the lover of beauty it does not say, "Abandon beauty," but rather, "Change your sense of beauty." Let beauty present itself to you as an integral quality of divinity, having no beginning and no end, incapable of diminution, not needing to be created because it is ever appearing spontaneously. Let beauty be recognized as a necessary mode of all real life and being, an indisputable fact in God's universe possessed by all of His children.

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DISCORD UNREAL.

HELMUTH GRAF VON MOLTKE.

Is there anything that can in reality make us unhappy? No! Why not? Because man and the universe are either spiritual, eternal, and perfect, or they are material, finite, and imperfect. In the latter case it would not in the least matter what happens to one, for oblivion would await him after death. If, however, the former is true, as Christian Science teaches, then every man must sooner or later realize for himself that which is always the truth of being. The important thing, then, is to see this. Can we be unhappy about the blindness of any one when it is absolutely certain that some day he will be able to see? No! We should rejoice with each day, for each day brings us nearer to the realization of our hope. Whether it be a valley or a steep and rugged mountain which lies before us to be crossed, does not in the least matter; every day, every hour brings us closer to our goal. Therefore we cannot be otherwise than thankful and happy, and work on, meanwhile, with unabated courage.

Here it may be asked, What kind of repentance is most helpful? Is it not the repentance which prevents us from repeating our fault, and through which we may perceive what is right for us to do? And is it not a reason for rejoicing that we have attained an understanding of Truth which enables us to know when we have been acting wrongly? What is there to grieve about in that? Years of false education have made mortals bad and selfish; but when one is able to realize the nothingness of evil, this is cause for great happiness, and one should joyfully say, "Now I see wherein I have done wrong, and I can do better!" The light of divine Truth and Love opens our eyes and gives us at the same time the strength to do that which we see to be right.

There is, therefore, no need to be sad and despairing, for nothing can come between us and God, or between one man and another if they know the truth. St. Paul says that "godly sorrow worketh repentance unto salvation not to be repented of: but the sorrow of the world worketh death." We should not allow the sorrow of the world to depress us, but we should destroy the belief of sorrow by knowing the truth about God, man, and the universe. We must rise above personal unhappiness and worry, and only take into our consideration the real man, who is always happy and content. The sense of sorrow is often a snare which error puts in our path to hinder our progress.

We admit that to be real which is unreal, when we give way to sorrow, for sorrow is not of God and everything that does not come from Him is unreal; therefore the first question which we should ask ourselves, when we are suffering either bodily or mentally, is, "Does this discord come from God?" If our reply is in the negative, then we may know that it has no real existence. If the suffering is the result of wrong-doing on our part, then again it is not from God, and with His help we are able to destroy it, for by knowing the truth we correct our faults.

The sooner we overcome our faults, the better; hence we must not allow sorrow and vain regret to lodge with us, for they are not sent by God; on the contrary, they are destroyed by Him. Sin, sorrow, and all wrong-doing are unreal; they are no part of God's creation, and are therefore simply nothing. Can nothing separate man from God? St. Paul declares that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature" can do this. Can we ask for a better answer? If nothing stands between man and God, then clearly the connection is there. Sickness and sin are nothing. Sorrow is likewise nothing. We have only to realize scientifically their nothingness, and they then return to their original unreality. Is it worth while for us to be sad about nothing?

THE BEAM AND THE MOTE.

HATTIE P. WILLIAMS.

In the gospels we read that Christ Jesus said, "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." Webster defines beam as "a large piece of timber," while mote is defined as "anything very small." Now let us consider the meaning of these two contrasted words as they were used in the above text. The Master taught his wonderful lessons chiefly by parables and similitudes, as this method of instruction was much in vogue at that period. The oriental thought delighted in imagery and symbols, and Jesus used the medium by which he could most easily reach his listeners in imparting to them his marvelous ethical teachings.

In considering the "beam" as a symbol of something very large, and "mote" of something very small, we may ask, What is the beam that obstructs our vision today? Is it not the sum total of error, even the belief that life, substance, and intelligence is material? Jesus' words were in the form of a command, and every command which he uttered was but the voicing of some demand of infinite Mind upon man. He could give no command that it was not possible for us to obey, for whatever God demands of man is possible, since He is the source of all action, and man meets the demand simply by reflection.

Mrs. Eddy, on page 586 of Science and Health, defines eyes as "spiritual discernment,—not material but mental." Then it follows that to be strictly accurate or true our vision should include only spiritual facts, the enduring realities of God's creation. Does it? Mortal man must unhesitatingly reply in the negative to this question; yet why is this, when from the time of the Decalogue the first command has been reverberating through all periods of human history, "Thou shalt have no other gods before me"? Mrs. Eddy says, "This *me* is Spirit" (Science and Health, p. 467). In other words, there is no other creator than Spirit, and no other creation than the spiritual, because the one God is infinite and there is no place for another power either within or without His infinitude.

Now, let us come back to the "beam," the belief or claim and its manifestation of life and intelligence through matter, and therefore the correlative and subsequent belief that cause is material, and see how we may begin to cast it out. God being Spirit and the sole creator, creation must be spiritual. God being perfect, creation must be perfect, the exact expression of God, good. There being but one God, it follows there can be only one creation, and that spiritual. Accepting this premise as an absolute fact, the visible manifestation of a material universe can only be accounted for as a state of self-mesmerism, or belief in the reality of something that has no existence outside of the belief itself. To understand this statement we must go back to "the beginning," and accept the account of creation given in the opening chapter of Genesis, where it says that "God saw every thing that he had made, and, behold, it was very good." Now, God is eternal Truth, therefore any statement of Truth is unchangeable, and man and the universe remain the same in character as they were created. Logically, then, any theory as to another creation, as taken from the second chapter of Genesis, must be only the false presentation of the claim that there is another and opposite power equal to God, called evil, devil, or matter.

When the premise of one God, Spirit, the only creator, has been honestly accepted, the theory of another creator of material evil things, including sin, disease, and death, becomes an impossibility, and must be rejected *in toto*. Since God is infinite, the only source or cause, then any such manifestation or externalization must be viewed as a delusion, and for mankind to be delivered from this false and harmful condition they must seek the truth of being, for only truth can destroy falsity. We cannot find the truth in

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any teaching which has for its basis two powers, one Spirit and one matter, one good and one evil, as such teaching would only involve us deeper in darkness and confusion, since the one God could not be discerned where there was a belief of two gods.

All dual teachings, all material isms and theories, all human theology and philosophy, can be traced back to the Adam-dream in the second chapter of Genesis, where evil or error claims to create man in God's name and in His likeness; yet through successive generations of mortal history this kind of man has been but the expression of evil, manifested in all conceivable forms of sin, sorrow, disease, infirmity, limitation, finiteness, corruption, and mortality. Is not this the "beam" to be cast out as false, as a gross injustice and flagrant misrepresentation of God's man? And must not that teaching be sought which declares one God, and delivers mankind from all the harmful conditions of the dual belief by proving with unerring certainty the allness of this one God and the perfection of His creation?

Such a teaching is Christian Science, "uncontaminated and unfettered by human hypotheses" (*Christian Science Quarterly*), and which stands uncompromisingly for one infinite God, even the eternal good. Is it any wonder, then, that Christian Science should today be the marvel of the world because of the general good health of its adherents, their happiness and peace, their confident manner, which is begotten of their knowledge that they need no longer fear the old deceitful claim that evil has any power whatsoever over man's being? The immortal man, the divine idea or spiritual identity, as expressed in Genesis i: 26-27, antedated the Adam-dream of man, or the carnal man of whom we read in the following chapter. The first record tells of "the only begotten of the Father, full of grace and truth." He is God's image or likeness; he has no relationship to or consciousness of the material semblance of a man, which must decrease until it disappears, as the real man, or reflection of substance, increases in consciousness in proportion to our spiritual discernment of true being. The "first-born" inherits all that belongs to the Father,—life, love, immortality, the "beauty of holiness." He knows no want, for he is absolutely perfect, complete in all things that are godlike.

Now, when the "beam" of materiality, or the belief in a mortal and material man (the false presentation of man), is cast out of the eye or mental vision of a Christian Scientist, will not all the personal belief in trouble, sin, sickness, and burden, which his brother man brings to him to have destroyed, seem only as a "mote," or a very small thing which may be pulled out quickly and without toil? The earnest Christian Scientist, then, will persistently and patiently labor day by day to cast out the beam in its every form of material thought presented through the five physical senses, until consciousness is so filled with the allness of God that when so-called mortal mind presents its spurious externalization of suffering, he can instantly perceive its nothingness and thereby release the sufferer from his false sense; the patient, in turn, beginning to "cast out the beam," in order to be fitted to "pull out the mote" of another's eye. And thus, as our revered Leader says, "the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error" (Science and Health, p. 191).

TRIAL AND TRIUMPH.

FRANK P. EBERMAN.

DISCORD, trial, and mishap drive investigation back through the course of error to its cause, and for the reason that true premise and correct process, as we well know, always beget both the assurance and the realization of harmony. In view of our instinctive dread of the false, and our intuitive recognition of the true as the only valid basis of living, it will readily appear how significant to human weal is the Christian Science teaching that in "material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand" (Miscellaneous Writings, p. 61).

Righteous endeavor carries sure reward, bountiful and sweet. Pain, disappointment, and repeated trial may long seem to be the only requital for the best intention and sincerest effort, but each experience, however bitter, is precious, since through it ignorant concepts are sure to be dissolved, a true habitation prepared for consciousness, and proper direction given to activity.

Listening to a pair of devoted robins, the chasing notes of whose evening fugue have possessed the apple-trees with a very abandon of melody, to which three or four youngsters, lately instructed in the art and freedom of robin-hood, are contributing in the round, I, who know something of the family history, have no difficulty in interpreting the theme. It is telling of righteous triumph over some illusive belief "reversed" and of thanksgiving for verities "just at hand."

My first acquaintance with the robins began in early springtime, when I was led to inquire into the cause of sundry etchings in mud on my library window. I was puzzled in noting the strange action of a pair of the birds, as with beaks full of mud and dried grass, they devoted themselves to the timely task of home-building, and seemed determined to come through the window into the room. Time after time, with palpitating breast and anxious flight, would they beat their wings against that window-pane. I did not disturb them, for I knew that a robin never comes indoors to build, and that, therefore, my two little friends were the victims of some delusion, the nature of which I immediately undertook to discover. It was some time, however, ere I succeeded. One day, after the glass had become badly begrimed and the birds had abated their efforts to pass its barrier and reach a seeming, I found, on a convenient ledge in the leafy shades just outside that stubborn window, a little home nearly complete. I need not tell the rest: of four diminutive blue eggs; of conjugal and parental devotion, and of subsequent songs in the apple-tree hard by.

How often have we, too, beaten our heads and winged our ambitions against the hard panes of materiality, because of their false showing of life and of happiness! How many of us, like those poor mistaken robins, have expended the glorious years of youth and strength in the vain attempt to build our habitation on a ledge which did not exist, but which appeared as did this to the birds, in the confusing glamour of the window. How often has the mirage of material sense led men to seek, in its seductive depths, the fairest things of earth and heaven, only to find buffetings, barren surfaces, tired lives, and dearly-bought wisdom.

Thanks to Christian Science, we are learning, as did robin never comes indoors to build, and that, therefore, my two little friends were the victims of some delusion, the materiality has passed from our thought, while a clear realization is dawning on the true horizon, the crystal empyrean of Spirit, that "every good gift and every perfect gift" which we had thought to find within the glamourous bound of sense, is really before and apart from it; that the gifts of sunshine and health and home and freedom, all that "the Gentiles seek," are ours for the using, if we but face about; that material sense never had the power to present real treasures—earth, trees, air, sky, or nesting-place—to consciousness, for material sense deals falsely; that we—man and bird—"live, and move, and have our being" in Spirit, who is All-in-all; and that "we must reverse our feeble flutterings, our efforts to find life and truth in matter," as our Leader has said, "and rise above the testimony of the material senses, above the mortal to the immortal idea of God" (Science and Health, p. 262).

So shall aspiration end our travail in mercy, experience have its victory in compassion, and patient love come at

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last to its own. So sickness and "sorrow and sighing shall flee away," and so all humanity shall come to mingle their songs of understanding and of life with the matins in the apple-trees, while all that is dear to us and to robin and to all mankind, rests safely in Truth; for is it not written, "My presence shall go with thee, and I will give thee rest"?

LIKE UNTO A CHILD.

OLIVE B. WILSON.

For many ages the purity, simplicity, and confidence of the child thought has been held before humanity as a pattern, the kingdom of heaven being likened unto it; yet very seldom do we find ourselves giving the matter serious attention. We do not seem to have been greatly impressed with the necessity of obeying the injunction; we go on our way, occupied, like Martha, with "much serving," forgetting that such a condition of thought is truly requisite for admission into the kingdom.

There is a lesson full of significance in the rebuke given by Jesus to his disciples when they endeavored to keep the little children from seeking him. He emphatically followed the reproof with the declaration, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And again we find that he made this declaration, as though he could not call attention to it often enough: "Whosoever shall receive this child in my name receiveth me,"—who seeth man with the gentle, loving, pure child thought, seeth the God-idea, God expressed.

How fully Mrs. Eddy appreciated the purity of the child thought, and humanity's need of it, is shown in the closing paragraph of her "First Address in The Mother Church." The sweet admonition reads: "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives" (Miscellaneous Writings, p. 110). There lies in this repeated reference to the condition of thought reflected by the little child, a meaning far deeper than is to be detected by a casual allusion to it. Without doubt it was the Christ thought referred to by Jesus when he likened the kingdom to little children. He knew full well the confusion of his adult listeners, and that in order for them to reflect the Christ likeness—manifest the consciousness of good—they would have to empty thought of all that was impure, all that was selfish, unloving, unjust, unkind, and the example best adapted for his use, to make clear his meaning, was the child thought. So he called them to him, blessed them, and said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

The true meaning of heaven is harmony, and to experience harmony, enter into heaven, we must learn to let the child thought govern action. We must trust God, divine Principle, as fully and unquestioningly as the child trusts those about him; we must love as simply and as willingly; we must forgive a seeming wrong as quickly and easily. To love, as well as to be loved, is the full right of childhood: to enter, then, into the kingdom there must be a continuous reflection of Love. Pride of position, arrogance of learning, and self-seeking do not contaminate the sweetness and freshness of early years; it is only when youth beholds the illusions of false concepts that worldly ideas of happiness are formed. The adult example is alluring, and if the light of Truth is not shedding its rays for each advancing step, one's path soon becomes tangled with the weeds of worry and distress.

The goal so frequently found tempting early manhood and womanhood is that of place and position, to be known of men. Far better is it to lose the whole world than one's spiritual sense of life, for selfishness has no place in the kingdom, and sooner or later to gain admission there, the faltering steps must be retraced: in humility the way of childlikeness must be sought, if harmony, heaven, is to be attained. If we are thinking of man as a discordant human being, we lose complete sight of his likeness to the Father; our model is wrong, we have failed to fashion it after the similitude of the child.

Humanity appears to be weary and heavy laden, the fields are white unto the harvest, but only as each one gains the simplicity, honesty, unselfishness, love, and purity of the child thought will we be of much service as reapers. "Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea" (Science and Health, p. 323).

LOSS COUNTED GAIN.

KENNETH B. ELLIMAN.

In its natural state gold is generally found mixed with impurities, or dross as it is called, of many kinds. After the ore is reduced to small particles by crushing, the whole mass is subjected to great heat, until the impurities pass away by evaporation. This process of melting practically destroys the dross, but it does not hurt the gold. The human consciousness in its "natural" state consists likewise of some pure thought and much dross of materiality, such as fear, hatred, pride, and self-righteousness. These elements are all so mingled that the dweller in this consciousness is unable without spiritual aid to separate the gold from the dross. Help comes to him when he begins to long for Truth and to get a glimpse of Principle, for then trials of different sorts arise,—temptation, sorrow, and suffering. These tend to crush mortal thought and throw it into what is sometimes called metaphorically "the furnace of affliction;" and, as in the case of the gold, this refining process liberates thought from earthly impurities.

When one is passing through this stage of experience, he often fears that he is going to lose something valuable,—life, substance, or happiness; but these are spiritual, and are therefore the pure gold of human possession, which cannot be lost. When in fear of loss or defeat, we can always remember Paul's assurance to the Corinthians, that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." Christian Science, as taught by Mrs. Eddy, shows us that "man is not material; he is spiritual" (Science and Health, p. 468); so that whatever in our consciousness is not spiritual must be lost in order that the real man may appear. When trials come, we shall not, if we are wise, struggle to hold on to anything but the spiritual. Whatever is spiritual really belongs to us and can never be lost, and our real selves can be purified and strengthened only by the purifying process. Those who know this can never be discouraged, for when sorrow or trouble comes to them they realize that "trials are proofs of God's care" (Science and Health, p. 66), and having gained some understanding of God through Christian Science, they can work together with divine Truth and Love in freeing themselves from everything "that defileth . . . or maketh a lie," and be thankful for the help which these experiences furnish in separating the gold from the dross.

Be of good cheer!
Though skies be drear,
The clouds will lift
And through the rift
The sun appear;
God's love benign
On thee doth shine,
And omnipresent good is thine—
Be of good cheer!

Emma Goodman.

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SELECTED ARTICLES.

[Frederick Dixon in *Croydon Times*, Croydon, England.]

The writer of the letter on Christian Science, signed "Enquirer," was, perhaps, wise in assuming a *nom de guerre*. First, because he is guilty, if I may be permitted to say so, of talking nonsense about Christian Science; and second, because he farther on applies that nonsense to natural science. To take the first point, then, "Children and weak-minded people" are protected by law. The Christian Scientist recognizes the genuineness of the intention of the law, as well as the great evils it is aimed at preventing. To the utmost of his ability, therefore, he endeavors to keep the law, and children and weak-minded people are far safer under his care than anywhere else. This does not mean that Christian Scientists regard medical treatment as of any avail, and it is very rarely that a moment comes when there can be any question of the children in their charge receiving medical treatment. The children are usually kept well, or if not, get well long before any reasonable demand for medical treatment could be made by non-believers in Christian Science.

As for weak-minded people, there is nothing to show that they wish for Christian Science help, and it is quite against the rules governing Christian Science treatment to give help in any promiscuous way where it is not wished for. Only people who have not the faintest idea what Christian Science treatment means would imagine that anything so absurd could take place. When this treatment is given to weak-minded people, it is because their guardians have found that all medical treatment has failed, and, with the consent of their medical advisers, have turned to Christian Science as a last resort. In a great number of such cases, Christian Science help has been sought and found efficacious.

Then, to come to the second point, Christian Scientists certainly do say that matter is unreal, but so, whether the writer of the letter knows it or not, do most natural scientists today. Ordinary natural science idealism teaches that matter is absolutely unreal, a subjective condition of mind, or the manifestation of energy. One of the greatest living natural scientists is Professor Ostwald of Berlin, and he has described matter as something we have constructed for ourselves. So completely is this recognized, that Mr. Balfour, speaking, not very long ago, at Cambridge, declared that modern natural science had not merely explained matter, it had explained it away. Because, however, the great natural science thinkers of today describe matter as unreal, they do not in the least mean that St. Paul's cathedral has not an appearance of reality to the human senses. When, however, it comes to dealing with a subjective condition of mind, obviously the way to approach the matter is, not to deal with an effect, but to deal with the cause. That is the teaching of Christian Science, which declares, quite logically, that matter, being an effect, being, as Professor Ostwald says, something we have constructed for ourselves, must be reached, to be really logical, through the force which has created it, that is, through mind. One of the greatest living natural scientists has recently described matter as "a suppositious vacuum in a hypothetical medium." I am afraid that "Enquirer" would regard that thinker with the contempt he manifestly is prepared to bestow on Christian Scientists. The world of science is not, however, so sure that the theory of the unreality of matter is the nonsense your contributor imagines.

Again, he talks of the folly of saying that pain is unreal and then starting to cure it. Pain, of course, to the human senses, is as real as Westminster Abbey. That, however, does not prevent its being, in the words of Huxley, a state of consciousness. Pain, as that great thinker pointed out, is not in the wound where we think it is, nor within two feet of it. Being a state of consciousness, the most direct way to meet it is through the consciousness, and that happens to be the contention of Christian Science.

Finally, it is delightful to see "Enquirer" describing Christian Science as a heresy. Does he not know that the orthodoxy of today has always been the heresy of yesterday? The Romans amused themselves by converting the early Christians into torches for their festivals; when the Christians got dominion in Rome, they followed a bad example by burning the heretics at the stake. Galileo was sent to prison for saying that the world moved, a heresy for which hundreds of people may have been imprisoned and burned. A generation or so ago, the leading medical paper in this country jeered at the inventor of the stethoscope for introducing a piece of wood into the sick-room. The heretics of the past are probably in the high seats of orthodoxy today.

[Alfred Farlow in *Toronto* (Ont.) *World*.]

An article in a late issue entitled "Mental Healing as a Science" gives a somewhat interesting, and we think authentic, description of the ancient use of magnetism as a curative agent, but it is altogether too sweeping when it includes Christian Science as one of the many systems of treating disease by "mental suggestion." It is not difficult to understand that whatever apparent results attend certain systems are produced wholly by means of suggestion, in view of the fact that the sole dependence of these systems is upon suggestion and that oftentimes a suggestion employed has *per se* no curative power; but Christian Science treatment is a very different thing. It depends upon the power of God, which is utilized by means of prayer in accordance with the method that was employed by the Master. It heals through a consciousness of the divine presence and power, even as the light dispels the darkness. It relies wholly upon the power of God, Truth, as distinctive from human sense. It eschews the power of blind human will, which is the sole dependence of mental suggestion.

Possibly the term "mental suggestion" has been ignorantly applied to Christian Science from the simple fact that a Christian Scientist does employ arguments of truth in his method, but it should be noted that although Jesus affirmed the truth and rebuked error in exactly the same manner employed by Mrs. Eddy, he did not advocate the power of suggestion. He said, "Ye shall know the truth, and the truth shall make you free." It would be impossible to coin a definition of the term "suggestion" broad enough to include Christian Science, from the simple fact that there is no kinship whatever between Christian Science and what is ordinarily called suggestion. But these points will not be understood until students of psychology learn to "compare spiritual things with spiritual," until they reason consistently from the spiritual premise of Christian Science. We have no quarrel with those who believe in suggestion, but it seems proper to insist that Christian Science shall have its distinct individuality and not be confounded with theories which are totally different from it.

The charge that Christian Science "smothers sense" in the insistence that "all is mind; there is no matter," will no longer be made when critics are ready to accept the Scriptural teaching that God, Spirit, the infinite good, is the only cause. Consistently with this premise is the generally accepted truism that "like begets like," which is corroborated by the Scriptural teaching that all of God's creation was "very good." Materiality, sin, sickness, and death are no part of the "very good" things which God created, and inasmuch as they have no deific origin and standing it must be admitted that they have only a seeming existence, and when we have gained a further understanding that the material concept is but the false concept of the spiritual universe, that where the material universe seems to exist is the spiritual universe of Spirit's creation, it will not be difficult to understand Christian Science, nor will it longer be thought that it "smothers" anything more than a false sense. Christian Science does not teach that the universe itself is an illusion, but insists that the immature human

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sense must be corrected by spiritual understanding in order that mortals may see God's creation as it really is.

As opposed to the declaration that Christian Science affords "no rational explanation of its workings," it should be stated that thousands of persons have understood this Science sufficiently to heal the sick and destroy sin. He who is willing to accept its premises may readily understand it, while he who rejects the premises is debarred from taking the first step in the line of understanding.

The declaration that Christian Science does not heal "organic diseases" is simply an opinion, based upon a belief in the reality of matter as opposed to the understanding that Spirit is the only real substance. Those who believe in the reality of disease cannot, of course, admit that it can be healed mentally. Hence the conclusion that a mental method of treating the sick can cure only "functional" disorders. I have been a practitioner of Christian Science for more than twenty years, and in my experience I have succeeded quite as well in the curing of "organic diseases" as in the curing of what are called "nervous" disorders, and there are many well-authenticated cases of the healing of "organic disease" through Christian Science. To illustrate the situation, a man was examined by one of the most eminent physicians of this country, who said that he had "Bright's disease" and that he was incurable. He turned to Christian Science as a last resort and was healed. He then applied to the eminent physician for another examination in order to obtain a certificate to the effect that he had been cured of "Bright's disease." The physician, after two careful examinations, very gravely remarked that for the first time in his life he was mistaken in his diagnosis, that the man did not have "Bright's disease" at all.

I might also say that in my own experience I have known numerous instances where physicians arrived at similar conclusions, that is, that the patients which they had been treating for "organic diseases" were not really troubled with "organic diseases," and that the evidence of the fact was that they had been cured by Christian Science. It seems very difficult for a materialist to admit that an "organic disease" could be cured by mental treatment. If there is an apparent case of this kind of cure the only consistent conclusion of such a believer is that the patient did not have "organic disease" after all, and that the fact that he has been cured by Christian Science proves it. On the other hand, the demonstration proves to the Christian Scientist that "organic disease" is at bottom mental. The question may not yet be settled in the minds of the public, and perhaps only the logic of experience will convince all concerned as to the real situation. The fact still remains, however, that thousands of persons whose cases have been diagnosed as "organic" troubles by reputable physicians have been cured by Christian Science. If we cannot depend upon the M.D.'s for physical diagnoses, we must drop the question altogether.

I am, however, willing to agree with the doctor that one of two things must be true: either these persons did not have "organic disease," or else there is no such thing as "organic disease," but I prefer the latter explanation. The world is battling over the issue and in due course of time it will be demonstrated to all which version is true. Christian Scientists have the advantage of being supported by the Word of God, by the teaching of Christ Jesus, by his demonstration in healing the sick, and, lastly, by their own benefits and their own ability to heal others.

[E. M. Ramsay in *Scotsman*, Glasgow, Scotland.]

That there are many well-authenticated cases of cures through faith, apart from Christian Science, we think no one who has looked into the matter will deny, and that such cures point to the mental nature of illness would be conceded by most men. The Christian Scientist goes a step farther, and maintains that not only is all illness of mental procurement, but that all remedies—however material in appearance—in reality operate on the mental condition of the patient, consciously or unconsciously. Further, he maintains that while every form of treatment is mental, there can be but one scientific method of mental treatment—that inculcated in the gospel. In Science and Health (p. 373) we find this statement: "The fear of disease and the love of sin are the sources of man's enslavement," and Jesus said: "Ye shall know the truth, and the truth shall make you free."

Christian Science, therefore, is not an appeal to mystery, emotion, or faith as this word is commonly used, but is a profound, humble, and joyful recognition of the essential nature of God and man, which shows up as unreal, unlawful, and unsustained that which does not proceed from and cannot be contained in infinite Love and Life. Such a recognition of the presence and power of the divine Mind comes to man when his heart is open to receive it, in the office or the mill, on the hill or on the sea; now as of old. Truth knows nothing of place or time.

[Charles K. Skinner in *Michigan Christian Advocate*.]

The article on Christian Science by Mr. —— in a recent issue of the *Advocate* is before me. If the gentleman is serious in his reflections upon the duty of Christian Scientists to the sick and suffering, he should remember that the promise of Christ Jesus was to all who claimed to be his followers. His words were, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "If ye love me, keep my commandments."

If the Christian of today believes that the Master spoke these words to the people of his time, there is no argument in saying that "Christian Science poses before the world as the last word concerning human suffering," or that the promise was given for that specific time and people; for in his wonderful prayer shortly before his crucifixion, Jesus used these words: "Neither pray I for these alone, but for them also which shall believe on me through their word." Christian Scientists do not claim to have a monopoly of doing good for humanity, they desire to share it with other Christians.

It cannot be gainsaid that the Christian Science method of relieving the ills (both moral and physical) of mankind has been successful in thousands of instances, but it in no wise prevents others who have faith in Jesus' words from doing likewise. To recognize the rightful position of any person who desires to follow the Christ-teaching as he understands it, our friend has but to recall the rebuke of the Master to John, when he complained to him because another who walked not with them had cast out devils in his name, "Forbid him not: for he that is not against us is for us." Therefore, instead of criticizing Christian Scientists for not reaching up to his own standard of perfection, the gentleman should be glad of even a little assistance to lessen the woes of humanity. Surely there is enough misery, discord, and criticism in the world without additional burdens.

The so-called "challenge to Christian Scientists" to go to the hospitals with their healing, is met with the answer that Christian Scientists have gone to hospitals many times at the call of those who desire their help, but they do not force their treatment or their religion upon any. In his reference to the works of the Master, our critic evidently overlooked one important occasion (and doubtless there were others) where Jesus did not do the wholesale healing which this gentleman asks Christian Scientists to do. The account will be found in the fifth chapter of St. John's gospel. Jesus had gone to the pool of the five porches and found there "a great multitude of impotent folk," but he healed only one. Why was that? It was surely not from lack of understanding, nor from lack of love for humanity. Was it not because he recognized their lack of receptivity to truth? Again, it is



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related that in certain places Jesus did not many mighty works "because of their unbelief." And thus with "the beggar at the gate," doubtless the disciples recognized the right spirit and receptive mind. At any rate, it would seem that if it was proper to follow any example, we might at least accept that of the Master as the proper guide.

Christian Scientists do not claim to be able at this hour to do all the works of the Master, but as far as they understand, they do, knowing that in proportion to their growth spiritually they will do better work. It is related that at one time the disciples brought a boy to Jesus whom they could not heal, showing that although they were under his direct tutelage they had still to make great spiritual growth. The Master did not condemn them, but gently chided them for their unbelief, or lack of understanding, adding, "This kind goeth not out but by prayer and fasting;" in other words, by greater humility and spirituality.

[Editorial in *Los Angeles* (Cal.) *Express*.]

The *Express* acknowledges with profound appreciation the receipt of resolutions adopted by the Los Angeles County Eclectic Medical society, endorsing its attitude on the subject of sex hygiene instruction in the public schools. The society deprecates and condemns as pernicious "the perpetual efforts being made in certain circles of our profession for medical control of the public schools."

It rightly declares the proposed sex hygiene instruction to be but "another phase of this never-ending campaign," and adds its voice and influence "against this attempted usurpation of the rights, privileges, and responsibilities of parents." Holding such views, it is but natural that the society should feel moved to commend the *Express* for the part it has borne in the campaign.

We welcome the commendation as evidence of appreciation of the fact that this newspaper entertains no partizan convictions whatever in this nation-wide contest for medical freedom. It advocates and defends no school of medicine or of medical practise. It is for freedom for the people,—for the right of the individual to select the method of healing that commends itself to his judgment and conscience. It would stoutly resist any attempt on the part of any school to employ the power of government in behalf of an endeavor, through law, to establish a monopoly. It would have all practitioners, whether of the allopathic, homeopathic, osteopathic, hydropathic, or eclectic schools or any other, Christian Science practitioners and all others, placed on a plane of absolute equality before the law, not that it is concerned in them or their schools, but because it is deeply concerned that the people shall be free.

[H. Coulson Fairchild in *Plainfield* (N. J.) *Courier-News*.]

In a recent issue it is reported that at the services at the Adventists' camp in your city, a clergyman took occasion while delivering a "stirring address" on the "origin, nature, and tendencies of modern spiritualism," to criticize Christian Science.

Now, Christian Science and spiritualism are not associated in the least with each other, and to make this clear Mrs. Eddy has devoted in the Christian Science text-book, "Science and Health with Key to the Scriptures," an entire chapter entitled "Christian Science *versus* Spiritualism." In this chapter no unkind remarks about Spiritualists will be found; but Mrs. Eddy carefully indicates how and why Christian Science is not akin to spiritualism. It would seem that if your readers are desirous of knowing the truth about the matter, they would do much better to judge for themselves from the statements in our authorized text-book than to rely upon the statement of one who is evidently not a close student of Christian Science or a practitioner thereof.

Jesus said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Only those who understand and practise in some degree Christian Science are qualified to speak authoritatively of the doctrine. Even if one called himself a Christian Scientist, and was such only theoretically, he would not be qualified to speak with authority, for the reason that actual practise in healing the sick and destroying sin must precede that understanding of Christian Science which enables one to say, "I know that what I have proved of Christian Science is true." Christian Scientists having proved something of the doctrine are prepared to say, "I believe the whole because a part is proved," just as a student in mathematics would see that a problem in Euclid might be solved in that he had proved the rudimental rules of mathematics in his practise. Mrs. Eddy has said in Science and Health (p. 461): "Christian Science must be accepted at this period by induction. We admit the whole, because a part is proved and that part illustrates and proves the entire Principle."

The fact that Mrs. Eddy made legal provision for the disposal of her estate for the benefit of the cause of Christian Science does not in the least call into question the teaching of Christian Science to the effect that sin, disease, and death will be ultimately overcome. Mrs. Eddy indicated in various parts of her writings that the belief in sin, disease, and death might continue for an indefinite period, "but of that day and that hour knoweth no man." Mrs. Eddy did not claim as an individual that she would overcome the last enemy, but stated the fact as it exists in divine Science, that in infinite Life, Truth, and Love there is no sin, disease, or death. Mrs. Eddy and students of Christian Science have been and are reasonably careful to avoid accidents through the exercise of intelligent means for preventing the same, and our conclusion is that it is invariably a lack of intelligence which causes most of the accidents in the world. One right thought at the right time would have prevented the sinking of the Titanic. Man directed by divine Principle would not be subject to accident.

I trust that the clergyman will accept this reply to his criticism of Christian Science in the spirit in which it is written, and that the issue will be clear to the minds of the readers of the *Courier-News*.

[Florence M. H. in *Philadelphia* (Pa.) *American*.]

If you will kindly supply me with the local address of "Mrs. J. W." (Philadelphia), who wishes to know something of Christian Science, I will see that she is supplied with literature. I notice you have been misinformed as to the price of a copy of Science and Health. It is not five dollars, but three dollars, unless one wishes a *de luxe* binding. I will also inform you at the same time that every Christian Science church supports a free reading-room, where Christian Science literature may be read and purchased every week-day and evening, except Wednesday evening, and the public libraries are well supplied with copies of this book. There is no excuse for any one not being informed on this subject; also free literature has been distributed at every church I have ever attended, after services. I am not a member of this church. I am a Presbyterian, but I have seen enough of their healing and regenerating work to feel it a privilege to pass on their literature.

In the last week I have seen a case of "head noises" healed almost instantly [in Christian Science], after four years of treatment with specialists and osteopaths, etc., and the case pronounced incurable by them all. In fact, eighty per cent of their cases are so-called "incurables."

Political reform is not to be wrought by preaching by long-distance telephone from the places where things are done. A Christianity loaded with blank moral cartridges is impotent to subdue the mob of social passions.

NEWMAN SMYTH.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"BE NOT AFRAID."

How often, when seemingly overwhelmed by threatening danger, the terror-stricken one has longed to hear spoken to him those words of glad assurance that came to the little group of disciples in the ship, as they watched in the dawning light one who was approaching them across the tossing waters. The disciples, though at first fearful, could no longer doubt when they heard the voice of their loved Master, saying, "It is I; be not afraid." He who had wrought the multitude of healing works they had themselves witnessed, had but given them yet another proof of the omnipotence of Truth.

The whole world, then, has reason to rejoice that through the understanding and application of the teachings of Christian Science those words of so many centuries ago have all their old-time potency today for "them that believe," for when our Master said, "Be not afraid," he not only banished the fears of the moment, but he also promulgated an assurance and a commandment to his followers for all time. He knew that the material conditions through which he had made his way to them were of no avail, and without power to prevent his passage. But the disciples had always believed in the reality of matter, and consequently thought that he who was coming to them over the water was an apparition, something supernatural. This belief in the supernatural produced fear, and until this fear was cast out they were not free to understand that "immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so called, as well as in the spiritual" (Science and Health, p. 427).

Once before had this gracious assurance been spoken in their hearing. When those about him would have persuaded the ruler of the synagogue that he should not trouble the Master further, for the little daughter was dead, how comforting to that sorrowful father to hear him in whom he had put his hope say, "Be not afraid, only believe." And yet, notwithstanding the demonstration which followed this declaration of the Master, and which so wonderfully justified the father's faith, the belief has been extant for centuries that the healing of the sick which Christ Jesus accomplished, and which he taught his disciples, was something strange and supernatural, therefore to be feared.

Until this false estimate of Jesus' ministry is removed (and Christian Science is gradually removing it), we cannot expect that spiritual healing will reach supremacy in the thoughts of men. Every Christian Scientist can, however, do his share toward bringing in this state of freedom, by remembering and realizing that "the physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and so disappear as naturally and as necessarily as darkness gives place to light and sin to reformation" (Science and Health, Pref., p. xi).

Christ Jesus came to do the will of the Father, and this will was and is divinely natural. To do this will is also the duty and the privilege of all his followers. To them the Master's gentle "Be not afraid" is their reassurance, and as daily and hourly they cast out fear from themselves and from those who come to them for help, they are gradually raising humanity to that degree of understanding of the all-power and ever-presence of good to which Jesus raised the disciples on the sea of Tiberias.

ARCHIBALD MCLELLAN.

SEEKING FOR ORIGIN.

EVERY-DAY experience has to do in large part with things as human sense finds them, and the great majority even of professed Christians accept the so-called common-sense, materialistic view of substance, and contentedly trudge along in this "broad" mortal way. In so far, however, as thought is awakened through spiritual quickening, a spirit of inquiry invariably asserts itself. Men insist upon going behind the scenes, upon asking for explanation, for cause and origin, and though these initial doubtings have always been looked upon by many as the signs of heresy and religious decay, they have in fact witnessed to progress. The questioner may be pronounced skeptical, but he has certainly begun to grow.

Having thus been committed to the effort to think things out for himself, one ere long perceives that to some so-called things he cannot assign origin, since in the nature of the case this can be considered only with respect to that which is substantial. He sees that darkness is not a thing, but simply a sense of the absence of something, namely, light; that, in fact, darkness is but a mark of our present inability to discern the reality of being, the manifestations of Truth. What was once thought of as objective actuality, is now recognized as a subjective incapacity, ignorance, and since nothing cannot become something to intelligence, he understands that to divine Mind there can be no darkness at all. Reasoning in the same way, Mrs. Eddy reached the same irresistible conclusion respecting sin. She says, "When we put off the false sense for the true, and see that sin and mortality have neither Principle nor permanency, we shall learn that sin and mortality are without actual origin or rightful existence" (Science and Health, p. 281).

This brings us at once to the healing philosophy of Christian Science, its declaration that evil, all error, may be shorn of power and reduced to nothingness by our awakening to the truth of being, the divine point of view in which falsity cannot even appear. The simplicity, naturalness, and reliability of this philosophy of spiritual healing, can but appeal to all who remember the ease and completeness with which a newly apprehended truth dispels the error which had formerly governed thought. The theological insistence that evil is real, legitimately precipitates the question of its origin, and that to the utter confusion of those who concede evil's reality and yet maintain that God is the only cause, since it is the inescapable conclusion to which the logical are led, that if evil is real, good has produced and must be responsible for its opposite; that light has begotten darkness! Every effort to explain evil as a reality ends in this colossal contradiction, this utterly discouraging dethronement of Deity.

As all the world knows, the search for life in matter has been vain for the reason that there is no life in matter, and the persistent search of mortal thought for the origin of evil is equally futile, for the kindred reason that it has no origin. Christ Jesus did not explain evil further than to define its nature and show how it may be destroyed, and in this also he is the true Wayshower. When he condemned and destroyed evil and its works, he witnessed that it is without origin because wholly apart from God. If one should say, "All the same, the false belief or illusion about evil remains to be accounted for," it may be answered that this false belief and the demand for its own explanation, is the evil itself. Christ Jesus showed us that the one thing to do with respect to falsity is to know only the truth. This, and this alone, brings escape from the conflict and confusion of the belief in error.

"To Truth, there is no error,—all is Truth" (Science and Health, p. 475), and the attempted explanation of that which has neither substance nor law, and which is therefore inexplicable, always leads not to Truth, but away from it. In knowing Truth we cease to know error, until it does not even come into mind.

JOHN B. WILLIS.

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TRUE CONSCIOUSNESS.

IT is sometimes asked whether Mind is ever unconscious in its operations, and there need be no difficulty in answering this question if the Mind which is God is understood to be the only Mind, as we learn in Christian Science. It is true that some philosophers have theorized about a mind which "sleeps in the mineral" and awakens to consciousness in man, but this is not the teaching of Christian Science. God, infinite Mind, must not only be ever conscious of His own existence, but also conscious of all His ideas and of the spiritual laws governing them, and this is most beautifully expressed by the psalmist, who says, "He that keepeth Israel shall neither slumber nor sleep. . . . The Lord shall preserve thee from all evil."

Here it is important to note that the word Mind first gained its true significance through Mrs. Eddy's teachings, as given in "Science and Health with Key to the Scriptures." In many modern languages there is no equivalent for the English word, and a profound scholar states that its origin is unknown, but that it was probably derived from the Sanscrit, coming to us by way of the Latin tongue. The etymology of the word is however of small consequence in the presence of the tremendous spiritual fact revealed in Mrs. Eddy's statement that God is infinite Mind. This fact, when spiritually apprehended, explains the whole earthly career of Christ Jesus, from his birth by a pure virgin mother up to his victory over death and the grave,—always manifesting the perfect activity of perfect Mind. More than this, the realization of the one Mind has brought healing to many who were under sentence of impending death, according to medical opinion, when like a flash of light they saw that God is Mind and also Life, and then they were glad to respond to the high demand of Science to "give to Mind the glory, honor, dominion, and power everlastingly due its holy name" (Science and Health, p. 143). This inevitably called for a separation in thought between the true idea of Mind and the false concept,—the belief that Mind can sin and suffer; that it is both conscious and unconscious; that it is a product of matter, lives in matter, and dies as matter or brain.

As we contrast these erroneous beliefs with the statements of Christian Science, namely, that Mind is deathless, limitless, self-existent, and eternal, we readily agree with St. Paul, who says that "the mind of the flesh is death; but the mind of the Spirit is life and peace" (Revised Version). It is, however, deeply interesting and most helpful to note the wisdom with which students of our text-book are gently led out of their erroneous beliefs concerning life and mind into the clear light of Truth. Our beloved Leader tells us that Christian Science "disentangles the interlaced ambiguities of being, and sets free the imprisoned thought," and that "the physical universe expresses the conscious and unconscious thoughts of mortals" (Science and Health, pp. 114, 484). Besides this, there are in Science and Health numerous references to the unconscious thought-processes of mortals (and these may be easily found by referring to the Concordance), which show us how to carry the light of Truth down to the depths of mortal error, that the operation of spiritual law may annul the asserted power of "the law of sin and death."

The writer once witnessed the instantaneous healing of a little girl who seemed to be dangerously ill, the condition being apparently aggravated whenever she went to sleep. Then, like a flash, there came to the mother the great truth that in reality there is but one Mind, and that this Mind is never unconscious. Within a few moments the little girl looked up with a smile and said she was well, the burning fever was gone and not a trace of the illness remained. Such demonstrations point to what may be attained when we consciously and constantly respond to Life and Love, or to express it in Paul's words, "Then shall I know even as also I am known."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

WALLA WALLA, WASH.—Through the courtesy of the state publication committee the letter which follows has been put at our disposal, and the report contains so much that is interesting and encouraging that we are glad to give it a place in our columns.—EDITOR.

At our work at the Washington state penitentiary, where we have permission to hold services on the second Sunday of each month, the chaplain acts as our guard and has been very kind to us, giving us one full hour. We open with a short Scriptural selection and the Lord's Prayer, followed by the Lesson-Sermon, which leaves us about ten minutes in which to talk with them or to answer their questions. Only those who have expressed an interest, or wish to come, are called to these services, and we have an average attendance of forty-five. We give them literature to read and hand on to others—*Monitors, Sentinels,* or whatever we have, and they always seem glad to receive them. There is an ever increasing interest shown, and they give good attention to the reading of the Lesson-Sermon. Several testimonials of healing have been given, and much gratitude is expressed for the spiritual comfort and uplift. With deepest gratitude we note the changed appearance of the men, now manifesting hope instead of condemnation and despair. One man was healed in a few treatments of tuberculosis of the glands of the neck, also of vicious habits. He asked for help, and our first reader went out to the penitentiary especially to see the man, who quickly interpreted what was told him about Christian Science to mean that he must think only pure thoughts and speak only pure words. He tried to do his part and be obedient, and soon knew his freedom.

One man told us he had been healed of an aggravated case of deafness by reading Science and Health and attending the services. Another man who was isolated in the incurable contagious ward, without the least encouragement of ever being healed or even helped, told the chaplain that if he could have Science and Health to read he would be healed. So the chaplain told the men to send him one of the copies that were too old to study the Lessons from, as it could not be brought back from that ward. The incurable man read this book about a month, and was permitted to work among the flowers. One man who had been reading the Lessons said that for some reason his tobacco did not taste good. They all express much gratitude for the uplifting truth which brings peace to troubled thought. Through the article "Words of Appreciation" published in the *Sentinel* of September 30, interest was awakened in this work and some money sent to the Publishing Society to be used for literature. They sent us for the men's use "Miscellaneous Writings," two subscriptions to the *Monitor*, one each to the *Sentinel* and *Journal*, and two to *Der Herold;* and for the women's room one subscription to the *Sentinel* and one to the *Quarterly*. We have read the Lesson a few times in the women's room, and they pay good attention. The assistant matron is quite interested and is reading Science and Health, and reads to the women from the *Monitor*. She has asked for the *Sentinel*, and said she would read from it. Many of the inmates cannot read, but are being taught this as well as other useful things.

In March, 1910, six copies of Science and Health were sent us from Fourth Church in Seattle to be used in this work. A friend has sent us six *Quarterly* subscriptions and this year three copies of Science and Health. We have received one copy of Science and Health from Spokane and two copies from Bellingham. First Church of Walla Walla this year gave eighteen *Quarterly* subscriptions, three copies

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of Science and Health, also 319 *Monitors*, 194 *Sentinels*, and 32 *Journals*. We have in use one "Miscellaneous Writings," one "Unity of Good," one "Mother Church," one "Life of Mrs. Eddy" by Sibyl Wilbur, twenty-two copies of Science and Health. All these are late enough editions to use with the *Quarterly*, and we have five more that are too old for this purpose. Seven of the men have their own books; one man has a *Quarterly* subscription. We have in use twenty-six *Quarterly*, seven *Monitor*, two *Herald*, two *Sentinel* subscriptions, and one *Journal* subscription. They have all the works of Mrs. Eddy for study. The *Monitors* are passed along until they are worn out. There are over eight hundred men in this institution.—*Correspondence.*

STILLWATER, MINN.—In the issues of July 11 and 18 of the *Prison Mirror*, a paper issued by the inmates of the state prison here, appears the lecture of Virgil O. Strickler, which was delivered in this city on June 11 last. Through the permission of the warden, a copy of the lecture was sent to one of the prisoners who is studying Christian Science, and through him it found a place in the publication. As there are over eight hundred men at present in the prison, all of whom read this paper regularly, we feel that its message of truth may reach many a heart. We certainly feel grateful, not only for the privilege of having such a lecture delivered in this city, but also in having its message go out to these "weary wanderers, athirst in the desert . . . waiting and watching for rest and drink" (Science and Health, p. 570).

Correspondence.

GALVESTON, TEXAS.—Great interest was shown in our work and in the Christian Science booth at the cotton carnival, from Aug. 8 to 18, by numbers of people from all over the state. During the eleven days we gave away about 885 pamphlets, 750 *Monitors*, 250 *Sentinels*, 25 *Heralds*, and 25 *Journals*. Much use was made of the booth as a rest-room by people of all denominations, and we believe that it has broken down much of the antagonism which was seemingly held by so many people toward us.—*Correspondence.*

HUTCHINSON, KAN.—The Christian Scientists of Hutchinson will have a "rest tent" at the state fair. It will be a large tent and will be equipped with the comforts and conveniences that help the weary at a time of crowds and activity. The tent will be free not only to Scientists but to all. Comfortable chairs, ice water, kindly greetings, and helpful directions will be found there by any one.

Hutchinson News.

SALT LAKE CITY, UTAH.—Plans are being perfected to the end that we may have a Christian Science reading-room at the forthcoming Utah state fair, to be held in this city, Sept. 30 to Oct. 5, inclusive. Similar plans are going forward for the Beaver county fair, to be held at Beaver City, Utah, Sept. 25 to 27, inclusive.—*Correspondence.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 1, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 16, 1912.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul Streets, Boston, Mass.

THE LECTURES.

CHICAGO, ILL.

At the lectures given by Bicknell Young in Ninth Church edifice, and in Lincoln hall, South Chicago, Almon Burtch, first reader, made the introductory remarks, and again in Ninth Church, Mrs. Annie M. Van Hoesen, second reader, introduced the speaker. Mr. Burtch said in part,—

To the Christian Scientist, the subject of Christian Science is an all-absorbing one; he has found that in the degree he applies the rules of this Science correctly to his affairs, they become more orderly, more harmonious. Christian Science is something that touches every phase of his being, the spiritual, the moral, the social, the financial, the physical, and by its touch it transforms. We who are Christian Scientists sometimes wonder why it is that the whole world is not as eager as we are to know more about Christian Science, but we are frequently brought face to face with the fact that although Christian Science was presented to the thought of mankind almost fifty years ago, there are still many persons who know nothing whatever of it and many others whose knowledge is very much in need of correction.

At the second lecture Mr. Burtch said:—

This age in which we live is often called the scientific age. It is a time in which order and system and research seem to be in the very air; a time in which people are more and more wanting exact knowledge about a great many things, and exact knowledge or the truth about any thing is the science of that thing. There is a science of engineering, a science of mathematics, a science of electricity, a science of music, and there are many other sciences; but should there not be, and must there not be, a science of living, a science of life, the most important science of all?

It is not every one who wants to be an engineer or a musician, or an electrician, or a mathematician, but every one does want to live and he wants to get the most out of life. It needs only a little right thinking for one to know that he cannot get the most out of life unless he lives according to the science of life. We who are Christian Scientists know that Christian Science is the Science of life. We have not proved so very much of it, we have not gone so very far in it, but we have gone far enough and proved enough to know that it is true. As this Science has such an intimate relation to the welfare of every human being, it is highly important that what is said about it shall be correct.

Mrs. Van Hoesen said in her introduction:—

We are assembled here for the purpose of listening to a lecture on Christian Science,—a subject of great importance to humanity. Over nineteen hundred years ago Christ Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Through the inspired writings of Mrs. Eddy men and women all over the world are being healed of sorrow and sickness and sin, and are beginning to learn something of what the "light of life" means. Like Paul, when he spoke to King Agrippa, they are glad to be permitted to speak for themselves and to give a reason for the hope that is in them.—*Correspondence.*

LEXINGTON, KY.

At the auditorium, Woodland Park, Virgil O. Strickler addressed one of the finest and most representative audiences ever seen in the building. The speaker was introduced by David C. Hunter, a prominent attorney of Fayette county, Kentucky, who said:—

I am not affiliated with the Christian Science church, and know little about it from a theoretical or theological standpoint. My knowledge of it is based more upon the

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practical results it has attained,—on the great good that it has done for thousands. I would not speak disparagingly of the religious belief of any human being. I believe there is great good in them all. My heart beats in pity for those who have no God, no faith, no Christian religion, and I cannot help but admire those who have asserted themselves above sectarian prejudice and are using the mind that God endowed them with, and are thinking out their own salvation instead of being content to follow the well-beaten religious paths which their ancestors have made for them. I love the Christian religion in all its forms, and I have the greatest admiration for that form of Christian religion which accomplishes so much practical good in this world. I love the religion which teaches that God is omnipotent and omnipresent, that speaks no unkind word, that harbors no malice, that bears no hatred; the religion of health, of happiness, of eternal love; the religion taught by the golden rule; the religion we can live for life and happiness' sake and not for form's sake; the religion that is intended for the rich, the poor, the strong, the weak, the lame, the halt, and the blind. I admire the religion taught by the simple lessons of the Bible and promulgated by the late lamented and much beloved Mrs. Eddy and the thinking followers of Christian Science, and it is of this that the speaker will address you this evening.—*Correspondence.*

SNOHOMISH, WASH.

A lecture on Christian Science was delivered at Eagles hall by Clarence C. Eaton. The lecturer was introduced by the Rev. L. L. Woods, who said in part,—

We all believe in that old adage of the ancients, "A sound mind in a sound body," especially in the present generation, which is peculiarly insistent on carrying the primal law of good health into all the realms of physical, mental, and spiritual life; not alone of the individual, but into the social and moral life of the public as well. No candidate for life's great mission can afford to ignore this great prerequisite to success. Even the Christian ambassador is inexorably bound to this great primal law of health, for dyspepsia and spirituality are not now synonymous terms in God's service, if they ever were; nor stooped shoulders and a pallid countenance necessary indexes of profound thought or deep piety. Just as sure as love begets love and hate breeds hate, shall we influence the world of thought in which we live by the spirit which rules within us. If we go forth to our life-work with pulses throbbing with health, with lives pure, with spirits sweet, with dispositions kind, and with purposes noble, then by the immutable law of "like produces like" all these blessings will come back to us and to our posterity in golden harvests an hundredfold.

We have with us tonight a gentleman who is competent and accustomed to show the scientific value and relation of this great essential law of health to the physical, mental, and spiritual profit of both private and public life. I have been requested to introduce him to you, which I am pleased to do, and with you to listen to his address.

Correspondence.

BRIGHTON, COL.

William R. Rathvon lectured on Christian Science for the Christian Science Society of Brighton at the opera house. He was introduced by David Brimble, who said in part,—

We have invited you to attend a lecture on Christian Science this afternoon, because to us it is the most interesting and important subject now before the minds of the people. Our beloved Leader, Mrs. Eddy, has said, "The time for thinkers has come" (Science and Health, Pref., p. vii). The material world in which we live has so many contradictions and inconsistencies, and so much that seems unjust, that we are often perplexed to account for the things we see and hear and to harmonize them with the thought of an infinitely good God who is Love. Because the human mind is always trying to account for things and justify them with ideas of equity, this mind is often driven to conclude that there is no infinitely good God, and in consequence mortals wander in the mazes of doubt and uncertainty and are unhappy. Such was the case with some of us until we began the study of Christian Science, after which the light dawned and there unfolded to our vision such clear conceptions of God and the spiritual universe that we could join with the poet in saying, "It satisfies my longing as nothing else can do."—*Correspondence.*

HONOLULU, HAWAII.

The opera house was filled with an interested audience to hear the lecture by Bliss Knapp, a member of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. The lecturer was introduced by Mrs. Ranney Scott, who said:—

I am very happy to welcome you here this evening on behalf of First Church of Christ, Scientist, in Honolulu. The church is pleased to have this opportunity to offer you a lecture on Christian Science by one who is authorized to speak on the subject, as the lecturer this evening is. Christian Science is so widely discussed today, and one hears so many opinions expressed about it, that most people are interested to hear what some one has to say who knows from actual experience what Christian Science is and what it does. The aim of the lecture is not to proselyte or to take from any one here any really good or helpful thing he may have. Thousands of people the world over have been helped out of sickness and sin by the teaching of this new-old religion, and most of them are ready to give the reason for the faith that is in them. They are happy to share what has done them good with all who wish to possess it.

Hawaiian Star.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Adrian, Mich.—Croswell opera house, 8 p.m., Sept. 19.
Akron, Ohio.—German American music hall, 8 p.m., Sept. 26.
Chicago, Ill. (First Church).—Church edifice, 4017 Drexel boulevard, 8 p.m., Sept. 24 and 26.
Decatur, Mich.—Town hall, 8 p.m., Sept. 27.
Hood River, Ore.—Heilbronner hall, 8 p.m., Sept. 24.
Huron, S. D.—Grand opera house, evening, Sept. 24.
Kansas City, Mo. (First Church).—Church edifice, Ninth street and Forest avenue, 3:30 p.m., Sept. 22; 8 p.m., Sept. 23.
Marshfield, Ore.—Masonic opera house, 8 p.m., Sept. 24.
Philadelphia, Pa. (Second Church).—Germantown theater, 5508 Germantown avenue, 3:30 and 8 p.m., Sept. 22.
Portland, Ore. (First, Second, and Third Churches).—Auditorium, Chapman and Salmon streets, 8 p.m., Sept. 19.
Redfield, S. D.—Redfield opera house, 8:30 p.m., Sept. 23.
Roseburg, Ore.—Palace theater, 3 p.m., Sept. 22.
Rome, N. Y.—Haselton hall, Y. M. C. A. building, 8 p.m., Sept. 27.
Sandusky, Ohio.—Carnegie hall, 8 p.m., Sept. 24.
Seattle, Wash. (Fourth Church).—Moore theater, 2:30 p.m., Sept. 22, and Arcade hall, 8 p.m., Sept. 23.
Sioux City, Iowa.—Auditorium, 3 p.m., Sept. 22.
Sioux Falls, S. D.—Opera house, 8 p.m., Sept. 26.
South Bend, Ind.—Oliver opera house, 3 p.m., Sept. 22.
St. Joseph, Mo. (First Church).—Church edifice, corner Twelfth and Felix streets, 8 p.m., Sept. 24.
Toledo, Ohio.—Valentine theater, evening, Sept. 23.
Vancouver, B. C. (First and Second Churches).—Dominion hall, 8 p.m., Sept. 26.
Weeping Water, Neb.—Philpot opera house, 8 p.m., Sept. 24.
Willits, Cal.—Whited's hall, 8 p.m., Sept. 27.

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TESTIMONIES OF HEALING.

In Proverbs we find this counsel; "In all thy ways acknowledge him, and he shall direct thy paths." In reading this verse, I realized that I had not acknowledged God in all my ways, for I had not publicly given thanks for the blessings which have come to me through the study of Christian Science. Fifteen years ago I was living in New Mexico with my brother, and previous to my going there I had had two attacks of appendicitis, or at least that is what the doctors pronounced the trouble. In looking through my brother's books one day I came across an old copy of Mrs. Eddy's book "Science and Health with Key to the Scriptures," and out of pure curiosity I began to read it.

Ridicule was all I had ever heard respecting Christian Science, and I was glad of an opportunity to see what this curious book was like. To say that I was surprised at what I read is putting it mildly, for I at once recognized it as a work of science. My eyes had been in such a condition that I could not read without suffering from headache, but I noticed that my head never ached after reading this book. When about three quarters through the book another attack of appendicitis seized me. Having gone through two sieges of it, the pains were unmistakable. At that time we were eighteen miles from a doctor and six miles from any neighbor to whom we could look for help, and the Rio Grande river had to be forded before we could reach her. My fear was intense, as night was fast coming on and I knew I could not endure the agony any length of time. My thought turned to Science and Health, and believing every word of it to be true, I determined to put into practise what I had learned. I turned persistently from the sense of pain, looked out and up, and after a time very gradually the pain grew less, until by bedtime I was free and happy. The next morning there was no soreness whatever, and no indication of any sort that I had been so ill the night before.

Shortly after this experience I came East to live, and not knowing any Christian Scientists, and only in a vague way that there were such people as practitioners, and hearing all the untruthful things about Mrs. Eddy it was possible for any one to hear, like the Israelites of old I forgot the God who had saved me, and once more I resorted to material means for healing. The fear of climate kept me ill most of the time, and my eyes were a source of constant torture. I was fitted with glasses, but still I suffered. Ten years dragged along, and at the end of that time the doctor decided I could not live in the New England climate, as the almost constant attacks of colds and cough had affected my lungs, and I was confined to the house from October until the following March, with a trained nurse in attendance.

I do not care to describe the suffering of that winter. It was, however, severe enough to destroy all prejudice against Christian Science, and once more I borrowed an old copy of Science and Health and began to read. Once more the truth contained in those pages stood out in bold relief, and I experienced perfect healing. At the end of two weeks I dismissed my nurse, threw away all medicine, laid aside my glasses; and although this happened five years ago, I have never been tempted to use drugs since. Sometimes the way has seemed difficult, and in the overcoming of headaches the healing was slow and required the help of a practitioner; but now, thank God, my health is almost perfect.

My gratitude for healing through spiritual means is unbounded, for I know it is the only true healing. There is also great joy in knowing, as St. John says, that "now are we the sons of God." May I never forget what I owe to the pure, brave woman who opened the Scriptures to me and "blazed the trail" so plainly that all may follow.

JENNIE E. BROWN, Brookline, Mass.

I, too, would express my thankfulness to God for the many blessings it has been my privilege to enjoy since Christian Science has become my daily study. Truth has healed me of many ills, some seemingly serious; a heart trouble and a stomach disorder which were to be "mine" for life according to predictions; also lead-poisoning which was supposed never to leave my system. In addition to these ailments I indulged in a sense of criticism, hatred, and revenge.

In Christian Science I was separated from these beliefs, but not very quickly; it took what seemed to me a very long time, for I had to learn how to solve these problems by subtracting from my consciousness a little hatred each day, adding much love, deducting from it a goodly percentage of revenge, plus truth and minus criticism, multiplied by gratitude,—and so I am learning day by day the lesson of the golden rule. Christian Science has also done everything for me in a business and financial way.

I am grateful to our revered Leader, Mrs. Eddy, and to all who so lovingly and with so much patience have helped me to gain entrance to the straight and narrow way of Truth.—L. A. PEREIRA, Chicago, Ill.

I was in Brisbane, Queensland, when I first heard of Christian Science, which came to me in answer to an earnest longing to understand God. Words can never express the great joy it was to find that this teaching brought to light a God who is absolute good, knowing no evil. This absoluteness of God came as an overwhelming experience; I was a new creature indeed! and at first felt so lifted up in thought that the whole world was changed to me. I would ride on my bicycle miles away with copies of the *Sentinel* in my bag, singing aloud at times with joy, and letting fall these loving messengers anywhere that I thought people might find them.

Although I was laughed at by most of my friends to whom I spoke freely in the early days of my awakening, I never doubted for a moment that this was the truth and that it would be the savior of all. After reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, for a few weeks, it dawned upon me that my whole being could be transformed, and I ceased taking a certain medicine which I had used for fourteen years and which it seemed I could not live without, since after the birth of twins a doctor had said the internal organs were so deranged that I would always need this medicine. If ever I went without, I suffered great misery, both physical and mental. The time had come, however, to test this truth, and I determined to cease using the drug. One evening I held the bottle in my hand and went through a mental struggle, listening to the voice of Truth and then the plea of error, till finally I threw away the bottle and said aloud, "Let God be true, and every man a liar;" and I felt then that if God were not true I preferred to die.

After the third day I told my husband what I had done. He knew that I was studying "some new religion," as he called it, and he had seen and acknowledged the good it had done me, but he did not understand the effect this teaching had upon the body, so he insisted that I take the drug; that I had never been able to do without it, and that if I tampered with my health I should again be in the doctor's hands and there would be "a fine doctor's bill to pay." I, however, managed without irritating him to avoid going back to this medicine, although I must confess that after hearing his prognostications of evil a little fear did creep in, and I began to feel some of the old symptoms; but just then, quite unexpectedly, my husband had to leave home and was away six weeks. I had never before been glad to have him away, but now I was relieved, for I was left free to work out my salvation, and so it proved.

A dear good servant who was an earnest Christian Scientist, advised me to take treatment, and I did so. After three treatments all fear vanished and harmony was restored. I may say that after the first treatment all fear left me,—I felt free and glad as a bird, and although normal action was not restored until after the third treatment, every

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moment of those days was a joy to me. I was on the mountain-top and was ever conscious of God, good! I remember with gratitude those who helped me so lovingly in those days. I never had many treatments, but those which I had helped to open the door of my understanding. I became conscious of a greater spiritual illumination, and was enabled to work out of all sorts of difficulties. Never from that day to this have I felt any discomfort or needed any material remedies, and my health has been sound in every way. It had been customary for me to spend hours during the day in a reclining position, the doctors having said this was necessary on account of internal troubles, and always my husband's first question when he returned from town was, "Have you rested today?" Well, never again did I need rest in that way. I was a new creature!

This is only one of many proofs which I have had of the absoluteness of God when relied on with loving trust and understanding. While working out of this drug-taking habit, I was much helped by a passage in Science and Health (p. 125): "What is now considered the best condition for organic and functional health in the human body may no longer be found indispensable to health. Moral conditions will be found always harmonious and health-giving." This sentence helped me greatly, and I literally and metaphysically snapped my fingers at the material laws laid down for me. I was so hungry for the truth at first, that I greedily took of its blessings without sufficiently thanking the one through whom they had been given, Mrs. Eddy, but as time went on I began to realize the debt I owed. When the news came of her passing, it brought no sadness, but a deeper love and gladness for her work, and I know that only in obedience to her teachings is it possible to show a practical gratitude.

LUCIE DOWNES, Penrith, Cumberland, England.

When the healing possibilities of Christian Science were realized, and I found that I was really to be restored to a life of usefulness, I promised our heavenly Father that my life should be spent in helping others to become conscious of this ever-present source of life, and whenever opportunity presented itself to give a cup of cold water in Christ's name as an expression of gratitude. It is a grand privilege which Christian Scientists have, that of giving their testimonies through the *Sentinel* and *Journal*, that others may see the fruits of Spirit and glorify God. Had it not been for the coming of Truth into my life, mine would have been an empty, wasted existence. I had never found anything satisfying to me in any religion, until I began to understand the teachings of Christian Science. I wanted to belong to a religious organization and lead a Christian life, but it was more from a sense of duty than from real desire. I then felt that to take such a step meant the giving up of many things which were very attractive to me.

While in college I had given considerable time to the study of the Bible in the prescribed course, and though this gave me a knowledge of its historical portions, no true understanding was gained for a practical application of the truths contained therein; yet I felt these promises must have been given for the purpose of meeting all of humanity's needs. After I became ill and felt so keenly the loss of strength and health, I at times turned in my helplessness to the Bible for comfort. I often prayed that I might be led to a way of relief, and Jesus' words, "Seek, and ye shall find; knock, and it shall be opened unto you," were indeed proved true in my case. Just at the critical time, I was led to Christian Science. My desire was answered, and I was indeed relieved of a sense of existence which made it seem hardly worth trying to live.

At this time I was a senior in college, but on account of ill health I had given up my work and was trying to resign myself to being a partial invalid. I felt that I could no longer go on with my work, and I did not see any relief ahead, even with the aid of rest, diet, and the best of medical attention. All of my vacation the preceding summer had been spent this way, and for three months in the school year I had been treated by an excellent physician. My duties were made as light as possible, but in spite of all this I felt my condition growing worse, and before the holiday season I bade my friends good-by, not expecting to return after the new year. On the way home I met a lady who told me of her recent healing in Christian Science, and she gave me some literature, telling me that if I read and studied it I would be helped so that I could return to college.

I knew nothing about this religion, but was resolved to try it, feeling that if it could help others so wonderfully it would surely help me. By studying the literature which had been given me, my health began to improve and my fears to vanish; a great hope came, as I realized that God is the all-knowing Mind, ever present and all powerful. I was able to return to my work, and I lost no time in seeking further help from a practitioner. In a very few treatments I was healed of an eye trouble which I had had since childhood; headaches disappeared, and sleeplessness, which had troubled me so much that for six months I had not rested well without opiates, was overcome. I was also greatly helped from extreme nervousness, female trouble, despondency, and fear. I began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy, and through the understanding thus gained I was able to help myself easily out of every difficulty which presented itself, and in my school work this truth helped me in every way. I was indeed grateful for all this relief and happy to be able to graduate with my class in the spring. The following summer, while in the West for her health, my sister was healed through Christian Science of several diseases of which physicians had not been able to relieve her, and after her return home we began to study Christian Science in earnest. Daily we took the Lessons as found in the *Quarterly*, and a few of us gathered together on Sunday morning at the home of a practitioner (it was a small village and had no organization), and began the Sunday services which have been continued ever since.

My first few years in Christian Science were not very easy ones, as there seemed much opposition to be met and difficulty to be overcome, but as I now look back I can see that these were only "the wholesome chastisements of Love" (Science and Health, p. 323). Each difficulty mastered proved a stepping-stone to greater joy, and a readiness to be guided in all things by the wisdom which leads into "the glorious liberty of the children of God" brought a peace that the world can neither give nor take away. During these past five years, some of those dear to me have also reaped the benefits of Christian Science, and I am grateful beyond measure for the many blessings which prove that God is indeed a present help in time of need, whether it be physical, mental, financial, or moral. The right application of the teachings of Christian Science will solve any problem confronting humanity and change the entire aspect of life, as it has for me, when thought is illuminated by the knowledge of God as Life, Truth, Love, and of man as His image and likeness. Everything is gained and nothing good is lost.

More and more I am awakened to a greater appreciation of the work of our faithful Leader, who by her writings and example has given to the world, buried in years of materialism, this wonderful understanding of the Bible. For the periodicals which are such an inspiration, I am also very grateful. It is a pleasure to note the rapid growth of the Christian Science cause, and I am especially happy over the number of societies which are being formed in the colleges and universities. We cannot too early begin to learn that the bondage and limitation which years of wrong belief have imposed are as easily destroyed by Truth, when the right foundation is known, as is darkness at the coming of light.—MRS. LUCILE EDWARDS, St. Louis, Mo.

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I wish to express my gratitude for Christian Science and what it has done for me. For ten years I was in poor health, and for more than five years almost a nervous wreck. I was very sensitive to a damp or chilly atmosphere, and contracted frequent colds, though I took every precaution against them. I had numerous attacks of headache, which often kept me awake till midnight and after. Besides all this, I was continually annoyed by a chronic bowel difficulty, for which I had tried every known remedy. I also suffered intensely at times from mental depression and from nervous spells which caused sleeplessness. The doctors said I was afflicted with anemia, and besides the other ailments I had heart trouble. They also assured me that the nervousness was inherited.

During these years I took medicines regularly, and tried various medical systems and nearly every new remedy which came to my notice, each seeming to help me, but only for a while. During this time I was seldom bedfast, but was always tired, and the least exhaustion caused me to seek my couch for rest. Any excitement was followed by great mental distress, and at times I became so confused that I was scarcely accountable for my actions. My hearing was impaired, and a specialist said it would never again be normal. From my earliest recollections I was harassed by a kidney and bladder trouble from which the physicians declared they could not relieve me. I also had catarrh from childhood; in fact, I could not remember ever being free from it, and each summer brought renewed attacks of hayfever. For this catarrhal trouble, too, the physicians could assure me only temporary relief.

Receiving no permanent help for these various ailments, I became very much discouraged. I was a member of a church, and when able was a worker in its Sunday school. I had been taught that God answered prayer, but when I prayed, sometimes for hours, and still was not relieved from the headaches and other ailments, I began to doubt that there was a God. I thought that if there was one, He was certainly very unjust to punish me thus, for I had lived an earnest Christian life, to the best of my understanding, though I was reminded by my kind pastor that "whom the Lord loveth he chasteneth;" but I concluded that year after year of such chastening was not what I should look for from a God of love. When I retired at night I often prayed that I might never awaken, and in my desperation I would have ended all but for fear of the consequences of such an act, and the disgrace it would bring upon my people.

Having exhausted doctors and medicines, I came to California to try climate. The change of scenery revived my spirits, and I seemed to improve, but on returning to my home in Iowa, the old troubles also returned. I was anxious to be in California again, but this time the climate failed to stimulate me, and I was still obliged to take various kinds of medicine to keep myself toned up. My eyes also gave me more trouble and I was forced to get stronger glasses. I had often heard of Christian Science, but thought of it as something very wicked as well as very foolish. However, on my way home I stopped to visit a cousin in Kansas City. I knew her to be a Scientist, and I thought to show her how absurd her religion was.

It was while visiting her that I was permitted to read, for the first time, Mrs. Eddy's words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). I said to myself, as I was alone when I noticed the framed motto upon the wall, that this certainly sounded good as well as very sane. Then, when my cousin talked to me in her sweet way, assuring me that God is "the same yesterday, and today, and forever," and that it was not He who had caused my years of sickness, a new hope was awakened within me. I felt happier than I had done for years. After reaching home the next day, I did some work in my mother's flower garden, since the fear that any little exertion would cause trouble with the heart was gone and I felt free indeed. My cousin had advised me to read Science and Health in connection with the Bible, but I had been warned against this book and was a little afraid of it, though I did not doubt my cousin's sincerity.

About three months after this I engaged a school, in a mining camp, and again returned to California. After leaving the railroad station, I rode seventy miles by stage, a ride which three months previous would have resulted in extreme nervousness and exhaustion; but I was not even very tired, and was able to begin my school work the next day. In my new surroundings I told with enthusiasm what Christian Science had done for me, but the people of the town, who were not religious, misunderstood me. Being very busy and also satisfied with my physical condition, I ceased to give the subject much thought, consequently the Christian Science literature remained in my trunk unread. But when the fall again brought its duties, I was compelled to seek Christian Science help, as my eyes troubled me so that I could scarcely read by lamplight. I was more than a hundred miles from any practitioner, but the one to whom I sent answered my request briefly, assuring me that as God "is no respecter of persons" my eyes would soon be better. Meantime I began to read Science and Health, and one evening I discovered that I was reading without my glasses. My first impulse was to get them, but as I was suffering no inconvenience without them, I continued to read till bedtime. I have not used glasses since, as I have felt no need of them. This occurred more than two years ago, and I had worn glasses for over fifteen years, the oculist who first fitted my eyes telling me that I would always be obliged to wear them.

Still I did not become a Christian Scientist, though my thought was now clear as to its efficacy to heal. I also knew that the healing was accomplished through divine power and that human will-power had nothing to do with it. Some well-meaning friends, however, had furnished me with tracts opposing what they thought Christian Science to be, and my church also being averse to Mrs. Eddy's interpretation of the Scriptures, I held aloof from Christian Science people. I maintained that since God had done the work, I could as easily keep my health through the study of the literature of my own church; but I failed to find anything in it which encouraged healing as Jesus and his disciples had healed. Again I drifted, and again I found my physical condition waning. I began to attend the Christian Science services and to read the literature, but as I seemed to grow no better, in January, 1910, I decided to see a practitioner.

This time I failed to get relief as quickly as I had hoped, and I now see that it was best I did not. The practitioner kindly told me that I must be honest with myself in the matter. With due diligence I studied Science and Health and the Bible, and with equal diligence I attended the Sunday and Wednesday evening services. I took treatment for some time, and my physical condition improved considerably; but my greatest improvement was spiritually, and for this I am most thankful. During those treatments I learned that in order to keep well I must have my mind filled with good thoughts; that so doing, there would be no room for thoughts of sin and sickness. During the time that has elapsed since then I have striven to "hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261), and today I am practically a well woman, besides being a better and a happier one.

The restoration of my health seems like a miracle, as I had once supposed I would never be well again. I am thankful indeed to all who have helped me and encouraged me, and especially so for the patience shown in pointing out to me the gospel of love as Jesus taught it. I am doubly thankful that through the understanding of Christ, Truth, as portrayed by Mrs. Eddy in Science and Health, I have learned that God is not cruel, but is Love, as the Bible teaches.—ELIZABETH BUSHYAGER, Riverside, Cal.

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[Translated from the German.]

I feel it my duty to testify to the truth, and do so with a sense of deep gratitude to God. After all the means afforded by hygienic cure had failed, Christian Science healed me of an extremely nervous condition and severe physical troubles. I am happy to have found this way, and am daily experiencing the blessed influence of this teaching. Various difficulties of a serious nature compelled me to work earnestly in Science, and the gloomy outlook slowly brightened.

In former days I never thought that the healing power, of which the Bible tells us so much, was still potent in our day and available to us as a help in overcoming all evil; but through the daily study of the Lesson-Sermon, *Der Herold der Christian Science,* and especially of Science and Health, the Bible appeared to me in a new light—as the most practical and helpful book. I am deeply indebted for the great patience shown in explaining this wonderful teaching to me, and I shall strive to grow in the understanding of the truth which both saves and heals.

FRAU IDA SPÜHLER, Zurich, Switzerland.

Christian Science raised me from a bed of bondage after I had suffered two years and doctors had given me up. It also saved a daughter for us two years ago; and later, when a little son arrived, the birth took place very quickly and naturally. I was up doing my work the fourth day and was strong and well. We are a family of eight, and for more than four years we have depended on God, as taught in Christian Science, and have received help very quickly and effectually when it has been asked for.

I am truly thankful to God for sending to mankind such a blessed Comforter in time of trouble, sickness, and sorrow, for we find it is a present help at all times.

MRS. BELLE TAYLOR, Trevor, Wis.

[Written for the *Sentinel.*]

LOVE'S REFLECTION.

DOUGLAS ROSS.

O WONDROUS name, yet oft abused
By those who know not what thou art,
So often do we long for love
And think it cometh from the heart!
This name is freely on the lips
Of men and women, young and old.
To some it is a precious thing,
While some would barter it for gold.
'Tis said love fadeth like a dream,
'Tis also said, love is supreme.

Its name we heard in youthful days—
Who has not known a mother's love?
And yet some seek it in the mire,
While others bid us look above
A priceless jewel, can it be
That many irksome find its bond,
While others seeking never find?
O love! methinks thou art beyond
This dream of mortal sense that we
Call life, and yet it cannot be.

True love is always good and pure,
Though never seen 'tis always here.
Love saves from sorrow, death, disease,
From hatred, anger, pain, and fear.
It cometh not from human heart,
But Him whose image we must be,
The Mind in which no evil is,
Reflected both by you and me.
No need for us to gaze above,
For God is here and God is Love.

FROM OUR EXCHANGES.

[*Churchman.*]

Apart from the machinery of a national election, and leaving aside the opportunity it gives for promoting the career of the professionalized politician, the movement *en masse* of a people preparing to exercise their vote is an altruistic movement. At such a time, when the ideal foundations of society are laid bare, is the Christian church called upon to take its share in promoting social right thinking and right living, or is it bound to stand aside, fearful lest the objection to the intermixture of ecclesiastical and political life damage the cause for which it stands?

The easiest way out of this dilemma is to accept a self-denying ordinance; that is, to follow the line of least resistance, which may also be the line of least efficiency. If the political life of the country is to be divorced from the teaching of religion, things can go on smoothly very much in the way that was accepted in the eighteenth century in Georgian England, when people of virtuous character and strong convictions were perfectly content to lead what, from the individualistic point of view, were ideal Christian lives, even though the affairs of their country were administered by statesmen who violated almost every principle of social morality. A tremendous reawakening has come since that time. The meaning of the religious life has been extended far beyond the bounds of individual perfection. Yet there are still vigorously persistent many sophisms of the past. Men and women, whose loyalty to the church cannot be suspected, are apt to be offended at the mere suggestion that the formal profession of Christianity has anything to do with their present duties as citizens. They have divided their moral convictions into water-tight compartments, and at the slightest prospect of the breaking down of these partition walls they begin to speak of change as catastrophic and revolutionary. How often in history have the forces of unintelligent conservatism and reaction centered about organized Christianity to such a degree that the church has been identified with a definite policy of obstruction to all social advance.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

Every one of you is a son of God, a center of divine life and power, a mediator of creative divine ideas. Through you God is doing something that could be done in no other way; he is uttering something of Himself, and all the rest of His vast creation needs it and is waiting for it. When I say that He is doing something through you I do not mean that you are merely like a pipe through which water flows; He has to a great extent committed the work to you; He shows you what he wants done, and leaves you to do it by means of the life and power with which He has endowed you. . . . It is the Son of God in man, the Son of God become the son of man, to whom the Father shows generation by generation what He Himself is doing, and to whom He will yet show greater works still.

[Rev. William P. Merrill, D.D., in *Hartford* (Conn.) *Seminary Record.*]

One of the worst defects in the church has been, and is today, its tendency to take things easily for granted, to assume that facts are thus and so, and to base its conduct and activity on these assumptions. The minister preaches on what he believes, not on what the people need to know. The church worship is constructed on the basis of what the saints ought to like rather than what the sinners need. The churchmen are busy finding plausible explanations, based on their theories of what the church ought to be and what people ought to do. We need the facts as to what the church is, and what people do, which nothing but careful investigation will reveal. Wherein lies the real difference between the church that is packed to the doors and the church that has more pews than people? Dear good saints tell us, Preach

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the old gospel and the people will come; while the sensationalist says, Be up to date, and advertise, if you want the crowd. What are the facts? Why is it that the Sunday school is losing ground so rapidly, its membership diminishing by many thousands each year?

The very gospel message our age needs was voiced in the words of Jane Addams in her impressive address at the Congress of the Men and Religion Movement: "The Christian church cannot conquer until it is willing to forget its ecclesiastical traditions, and go back to the method advocated by Jesus himself for dealing with all sinners. The method of Jesus was nothing more or less than sheer forgiveness, the overcoming of the basest evil by the august power of goodness, the overpowering of the sinner by the loving-kindness of his brother man, and the breaking up of long-entrenched evil by the concerted good-will of society."

[*Watchman.*]

Faith and fears have no real common ground. Perfect faith like perfect love removes all fears. Faith has in itself the capacity to banish fears. What is sometimes called religious faith is merely superstition, which is full of fear. Much of so-called religious faith is superstitious and simply looks into the unknown for its evils. Genuine faith is based upon a knowledge of divine things which clears away all fears. The dawning Christian experience has just this deliverance from darkness and doubt, and there is sweet, calm confidence in God and His character, His spirit, His love, His care. Growing confidence in God is the mark of increasing Christian knowledge.

[*Christian Intelligencer.*]

Weather conditions which on week days do not prevent men and women from going to business ought not to prevent them from going to church on Sundays. A religion that cannot stand the strain of storm is limp in a calm. A religion that is worth while at home is worth while away from home. If one's religion is not a good thing all the time—in storm and calm, in heat and cold, in private and public, in business and out of business, at home and abroad, on week days and Sundays—then it is of little use to himself or to others any time and anywhere. It is simply a negligible factor in his life and in the world.

[*Western Christian Advocate.*]

We talk so much about the man in the White House, the man on horseback, the man on the bridge of a flagship, and the man behind the gun, that we leave the impression that such as these constitute a nation's peculiar glory and make a people great. Rather it is the sweet-faced, womanly woman who makes the home and contrives to distil into it the aroma of heaven—she makes a nation great. She leavens the mass. She gives motive to the toiler, and strength to the wrestler, and faith to the doubter, and heroism to all.

[*Christian Register.*]

To devote one's self to God's service is no longer to separate one's self from the world, but it is to do whatever one finds to do with his hands or his heart or his tongue faithfully, and with an uplook. We look forward cheerfully to the time when the world shall be permeated with God's life, and religion shall be service—not services, but service, done to our neighbors and for the world, in sweet sympathy with our Father. This is working with God.

[*Pacific Christian Advocate.*]

The Christian life is to be lived before men. Our light is to shine where the darkness is, that men may see it and be led to be children of the light, and in turn walk in the light and throw their light upon others.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued *in* pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The pamphlet "Seeking and Finding" has been translated into Dutch ("Zoeken en Vinden") and is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. This catalogue contains complete lists of all publications issued by the Society, and of the works of Mary Baker Eddy published by Allison V. Stewart.

A new pamphlet, "Christian Science Healing *versus* Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget,* London, England, is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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Published Monthly.

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This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 3.



BOSTON, SEPTEMBER 21, 1912

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ITEMS OF INTEREST.

National.

First details of the four-million-dollar preliminary development of the Bronx river, which means a parkway *fifteen* and a half miles long, comprising an area of eleven hundred and thirty acres, extending from Bronx park in New York to the new reservation for the Kensico reservoir and connecting park lands with watershed properties that aggregate, exclusive of the Catskill project, nearly thirty thousand acres and represent an expenditure of over one hundred and thirty million dollars, have been given out by the Bronx Parkway Commission. The preliminary plans will accomplish by the most economical method the regulation and control of the large amount of water that flows down through the Bronx valley at intervals, and the sanitary improvement of the river at nominal cost, but the provision of a final link to connect the great city parks and the network of macadamized country roads now being constructed in the borough of the Bronx, with the whole system of more than forty lakes and many miles of rivers, besides bridges and permanent engineering works which extend throughout the three hundred and sixty square miles of the Croton and Byram watersheds, is of the greatest significance.

The construction of a subway at a cost of between seven and ten million dollars is contemplated by the Capital City Railway Company of Washington, D. C., plans for the incorporation of which are being pushed. The subway will be thirteen feet wide and four miles long, similar to the Hudson tube from New York to Newark, N. J.

The government arranged to begin at Portland, Ore., last week, the examination of witnesses in support of its contention that the retail lumber dealers are maintaining a trust. Suit has been brought by the government in Minnesota for the dissolution of the retail associations, on the ground that they are illegal combinations in restraint of trade.

The government, it is learned, is considering the plan of taking the case of the United Shoe Machinery Company out of the court of Federal Judge Putnam at Boston, who recently ruled that the hearing on the alleged charge of violation of the Sherman antimonopoly law should be heard behind closed doors.

Forty-six war vessels, now in the builders' hands in various stages of completion, intended for the United States navy, include six battleships (all dreadnaughts); eleven torpedo boat destroyers, seventeen submarines, one submarine tender, two seagoing naval tugs, four naval colliers, and one gunboat.

Eighteen Philadelphia families, under the will of their late landlord, are now owners of the homes in which they live. The houses bequeathed by him had been rented by the beneficiaries for years. The houses are worth between two and three thousand dollars each.

The proposed amendment to the Maine constitution, providing for a two-million-dollar bond issue for the purpose of building and maintaining state highways, was carried by a vote of four to one at the recent election.

The American Barbers Association was in session at Detroit, Mich., last week. More than four thousand delegates attended.

International.

It is generally believed in Peking financial circles that the independent loan to China of fifty million dollars recently negotiated in London by the representative of Lloyds bank and the Chinese minister there, like several of its predecessors, will not be concluded. The Chinese officials, it is pointed out, realize that they cannot deal outside the six-power group of financiers and the government is expected to resume negotiations with the group composed of bankers in the United States, Great Britain, France, Germany, Russia, and Japan, immediately. The Chinese, however, still refuse to entertain the idea of permitting foreign supervision over the expenditure of loans, and are hoping to discover a more acceptable substitute for such demand.

A by-law has been adopted by the Kent county council of England, prohibiting the erection of unsightly boardings and boards in the county. A penalty of five pounds has been fixed, and a further fine of one pound for every day during which the offense is continued after conviction. It is provided that no person shall exhibit an advertisement which shall be visible from any highway, carriage way, bridle way, or footway, or from any railway or open laid, or water open to the public, and so placed as to disfigure the natural beauty of the landscape.

The Chinese government has authorized Dr. Sun to establish a railway corporation to carry out a system of national railways covering territory seventy thousand miles in extent. His proposals are to open the whole of China proper to foreign residents' enterprise, but to make foreigners amenable to Chinese laws, for which special courts are to be established. President Yuan proposes to give Dr. Sun thirty thousand taels (twenty thousand dollars) monthly to promote his scheme of railways, and the provisional assembly is expected to agree to this.

Feeling is running high in Italy regarding the ultimate disposition of the Ægean islands, which have been occupied by Italian troops in the war with Turkey. The agitation was initiated by delegates from the islands and by Greek emissaries. It is demanded that the "islands shall not be returned to Turkish brutalities and revenge." The Italian government is urged to insure for the islands an autonomous government.

M. Fourny, the French aviator, last week, at Etampes, France, broke all records for both distance and duration of flight, while competing for the Criterium prize offered by the French Aero Club. M. Fourny started over the seven kilometres (4.3 miles) circuit at 5:53 a. m. At four o'clock the airman had covered eight hundred kilometres (496.8 miles).

The visit of Dr. Sun Yat Sen to Kalgan, one hundred and twenty-five miles northwest of Peking, is said to have been in the nature of a triumphal procession. Great enthusiasm was manifested by the populace all along the route. The reception accorded him was striking, as the northern populace supposedly were hostile to republican preachings.

The present isolated condition of the Falkland islands will soon be remedied, as the erection of a Marconi station has been decided upon, which will enable the islands to maintain communication with Buenos Aires, Montevideo, and other places.

At the funeral services last week of the late Mikado of Japan, the United States was represented by Secretary of State Knox, Germany by Prince Henry of Prussia, England by Prince Arthur of Connaught.

The twenty-fifth session of the Institute of International Law was held at the Nobel Institute in Christiania, Norway, last week.

The London *Times*, first published under that name in 1788, printed its forty-thousandth number Sept. 10.

Industrial and Commercial.

In the section of organic chemistry at the Congress of Applied Chemistry at New York recently, a new baking powder prepared from maple sugar "sand," a waste product in the production of maple syrup and hitherto thrown away as valueless, was described. This "sand" contains, it appears, about fifty per cent of malic acid in the form of calcium salt. Malic acid, according to the experimenters, is in some ways superior to tartaric acid for use in foodstuffs, and they therefore suggest that it be substituted for cream of tartar in the ordinary baking powder. They succeeded in making from maple sugar "sand" a baking powder "equal to those of the highest grade now on the market." There was also described a process by which cotton cloth can be permanently rendered fireproof. The result is the outcome of a long series of experiments. The cotton material is run through a solution of sodium stannate, then squeezed and dried. It is then run through a solution of ammonium sulphate and again squeezed and dried. Stannic oxide is precipitated, and the sodium sulphate is removed by water. The cloth may then be finished by the usual processes.

Great progress has been made in recent years in the reclamation and cultivation of bogs and swamp tracts in various districts of the kingdom of Germany. A start was originally made a few years ago in the east of the country, but the work has since been carried out over the entire north of Prussia, and now the commission placed in charge of the work has started operations in the province of East Prussia, where the government has placed some fifty thousand acres at their disposal. No difficulty is experienced in obtaining settlers for the newly reclaimed land. The latter is for the most part suitable only for pasturage, but considerable tracts exist on which it has been possible to grow cereals.

In the field of industrial training and useful arts, the Filipinos, under American teachers, are making notable progress in certain lines, particularly lace-making and embroidery. The products of the Philippine schools compare favorably with the work of the famous French and Swiss experts. The whole system of education is based on the principle that the children should receive training that will prepare them directly for the life they are to live.

In consequence of the general clamor against the unprecedented high price of meat, the German government is considering the question of facilitating the importation of Argentine chilled meat. The importation is now theoretically permitted, but is hampered by vexatious regulations.

It is estimated that one hundred and seventy-five thousand people from the United States will cross the border into Canada this (fiscal) year to occupy agricultural lands.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"LET GOD BE TRUE."

SAMUEL GREENWOOD.

IT is the unexplained inconsistency of a professedly Christian people that they should continue to reckon as legitimate and true what God condemns, or what is logically out of keeping with His infinite nature. Laws which do not acknowledge the supremacy and sovereignty of divine Spirit; an asserted intelligence which can think good or evil at its will; a blind material force which dooms mankind, without respect to age or circumstance, to conditions that outrage even the human sense of justice and mercy,—these are believed by some to be as true as Deity Himself. What, then, shall we do with the Scriptural teaching from Genesis to Revelation, that God is the only power, intelligence, or creator? Or what shall we say of the verdict of history, that fidelity to the right, that is to divine Principle, has brought to nations and individuals the only enduring success and prosperity?

The appeal of Joshua to the Israelites is applicable today: "*If it seem evil unto you to serve the Lord, choose you this day whom ye will serve.*" An evil thing to serve the Lord! Although we are no longer tempted to bow down to material idols, do we not with unblushing abandon acknowledge "other gods" than the one "I AM"? Are not Christians virtually taught that it is unwise, an evil thing to trust in God with the whole heart? Are not the criticisms of Christian Science on this point equivalent to the declaration that it is wiser to serve God only in part, and that we should serve man-made laws the other part? Is it not a fact that while religions generally admit the claims of God as infinite and supreme, the general practise of religionists is not based upon that concept of Deity? Nevertheless, are we not led to believe in the Scriptures that it is practise alone which God cares for, and not human theories? Surely, if it is evil or unprofitable or unwise to take the teaching of God's allness into our lives, it must be equally so to acknowledge it in doctrine.

Mankind are not urged to serve God alone as though He were in competition with some other power or being, but because God alone is worthy of service. Whatever is not of God is not good and must be intrinsically bad; hence it is not entitled to one's respect or belief. The "other gods" against which mankind have been warned are the beliefs in other powers, other minds, other laws than God, and their acceptance has brought only evil into human experience. The freedom to choose between good and evil does not imply that both are true, for in that case there were no alternative but to accept both. To understand that God, infinite good, is true, and is all that is true, and to let evil be untrue, is as scientific as to assume that the correct relation of numbers is all that is true in mathematics. For example, the great majority of mankind let it be true that two and two are four, and untrue that they are anything else. Good has been proved over and over again to be the real and evil the unreal (practically every individual has proved this in some degree); hence the folly of choosing to serve evil is the folly of believing what has been proved to be a lie.

Joshua sought to show his people that from the standpoint of actual results, as attested by their experiences, to serve God alone was their wisest course; and St. Paul no doubt had in mind the many proofs of God's power and protection recorded in the history of the Jewish nation, when he wrote, "Let God be true." The apostle's injunction raises the question of our allegiance, and what we acknowledge and obey as supreme. The trouble with Christians generally is that while they acknowledge theoretically that God is All, they do not acknowledge it as an actual fact. They do not let the infinity of good be the whole truth to them. They accept the evidence of disease, sin, pain, passion, sorrow, and death, letting these be true, so that God has little or no opportunity to deliver them. Since evil has no power to invade the divine consciousness, it would have no power to invade the human if it were not believed. Thus Christian Science strips evil of all pretensions to be the truth, and shows the right of humanity to overcome it on the basis of God's omnipotence; and perhaps the most that need be said of Christian Scientists is that they are daily striving to let God be true.

It is in no contentious spirit, therefore, that Mrs. Eddy, on nearly every page of her writings on Christian Science, insists upon the literal interpretation of God's allness, but because no other interpretation is consistent with the truth, and because evil can disappear from human consciousness and experience only as this truth is understood and demonstrated. When Christians declare that God is All-in-all, as the Scriptures teach, what can they mean but that good is all that is true, and that aught supposed to exist beside is false? Evidently the full significance of the doctrine of God's infinity has not yet dawned, even upon Christendom, else the claim that there is any other power or intelligence would not be accepted by any Christian church; therefore the apostle's appeal comes most directly to those who, while admitting God's supremacy, do not wholly acknowledge its logical and practical demands.

Many consent to the statement that God is All, with little or no appreciation of its real import. The entire history of mortal existence, the whole panorama of sinning, suffering, dying humanity is and ever has been a huge deception, the illusion of false belief, if God is what the Scriptures and the Christian church declare Him to be. "The foundation of evil," Mrs. Eddy writes, "is laid on a belief in something besides God" (Science and Health, p. 92); but as there can be nothing in reality besides the infinite, evil must rest upon a lie; hence the folly of believing that we can honor God while ascribing power and intelligence to something which God is not. Such a course can hardly be said to fulfil Paul's injunction, nor is it the practise of Christianity as Jesus taught it. To "let God be true" can only mean to let nothing else be life or mind or power or substance to us; or, as our Leader expresses it, "to know no other reality . . . than good" (Science and Health, p. 242). The universal adoption of this position would, as we must all agree, usher in the kingdom of heaven on earth; therefore its wisdom and desirability are already established. The next step is to begin its demonstration in the way Christian Science points out and makes possible.

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It can easily be seen that the wrong concepts of God which mankind hold must be set right, before God can have the opportunity to be their Saviour; that is, before He can be to them all that He is. Though we make our bed in hell, as the psalmist said; though we find ourselves in the deepest depths of misery and degradation, Truth is there waiting to destroy the whole evil illusion and to lift consciousness to the heaven of reality, if we will but let Truth enter our thought. The saving truth of the omnipotence of God does not avail to save unless we let it be the truth to us. Evil becomes another "god" if we give it the place in our thoughts which God alone should occupy. While we allow hate, jealousy, vice, or disease to be the truth to us, we are not in a position to realize health, purity, or righteousness. While we permit evil of any kind to be present in our thoughts, we cannot be fully conscious of the presence of good; nor can we fully experience God's healing power while we believe, fear, or obey other laws than His; that is, the law of good.

It is generally admitted that all mankind must eventually acknowledge and submit to the absolute sovereignty of God; then why not now? Why wait for tomorrow, or next year, or the next thousand years in which to think of God as supreme, infinite, since He is that today as actually as He will be then? It is therefore our privilege, at this present moment and every moment, to "know no other reality than good." It is possible to let divine Love be the truth to us now, and to let all unloving and unlovable conditions in ourselves or others be to us as lies, as that which is eternally false to God and His ideas. What besides the human acknowledgment of a power apart from God, and the giving place to the passions of the so-called carnal mind, opens human experience to suffering and disorder? And how can this disorder and suffering be removed, and experience be closed to all but good, unless we repudiate the claims of evil and let God be the whole truth to us? Hence the insistence of Christian Science for the recognition of God as the sole reality.

Whatever may have been the material testimony, it is evident that our Master regarded God and His reflection as the only fact there present; and on this basis he healed the sick and the sinning. He could not have done otherwise as the Wayshower for mankind into the true understanding of God. The working out of human salvation demands that we shall have no other God and love and serve no other God than good; and that, in consequence, we shall acknowledge no other man than His image and likeness. To do thus means everything to us, to our manner of thinking of ourselves and our neighbors, and to our conduct in the world, for no one can reach heaven in any other way.

"ETERNAL GENERATION."

REV. WILLIAM G. SCHOPPE.

SOME phrases live through centuries, because of the vital truth they suggest. Such was the term, "Eternal generation of the Son," used first by Origen. The argument of this great and unique thinker was, in brief, that God communicates Himself to the Son, His light goes forth eternally; His fatherhood has been forever, and is not an accession to His being, in course of time. If God existed alone in solitary unity, without manifesting His divine nature through reflection, then He was not, from all eternity, God, that once He was imperfect; Love did not go forth; the light did not shine, and the righteousness and power of Deity lay idle and ineffective. If this be not true, then the Son must have been eternally generated. In this relation was established the character of eternal Love.

This thought of Origen was afterward used to prop and explain the doctrines of a personal trinity, under which form it is often wrought into modern sermons. It contains the germ of a vital truth which Christian Science explains and sets free from the limitation in which theology has confined it. The logic of this expression insists that man and the universe—the entire spiritual, real creation—must be included in the eternal generation. Christ, the Son, is the head. Paul declares that "by him all things consist;" otherwise there would have been "accessions to the being of God," which cannot be.

The real man is the son of God, the idea of infinite *Mind*, not a passing mortal dream-shadow. God's idea *coexists* with the Mind that forms it, and can no more cease than God can cease; thus faith in immortality is established on a sure foundation, and the futile attempt of ages to prove immortality by reasoning from a basis of mortality, is superseded. Mrs. Eddy recalls thought from its long confusion when she says, "Existence, separate from divinity, Science explains as impossible" (Science and Health, p. 522).

"God is love." Eternal Love gives itself; creation is its expression; man is the offspring of Love, his existence is in the process and continuity of that divine self-giving which feeds, renews, vitalizes, enlightens, constructs the spiritual universe. Man, being spiritual consciousness, receives and assimilates divine truth. Creation never ceases, and this perpetual communication of the Life divine annuls the law of sin, disease, and death. The world must awaken to the fact that belief in the universal and perpetual activity of divine Love, and belief in the germ theory of disease,—that vicious animalities prey on mankind,—with all other elements of destruction, are contradictory. If one is true, the other is a falsity, a part of the illusion of material sense. In the spiritual awakening, love—self-giving—will be seen to be the only law of being, and love is constructive, not destructive. By the process of eternal generation, God "healeth all thy diseases," and, as Paul states, "the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

The truth, revealed in Christian Science, requires that the forever creating Life, Truth, and Love be understood to include man and the entire universe. God gives, feeds, sustains, builds in the continuous expression of a divine harmony. His law of generation is spiritual, resistless, annulling all that is unlike good, and this is the basic truth which heals the sick.

OPPONENTS *ALIAS* COWORKERS.

LUCY HAYS EASTMAN.

THREE small boys were eagerly endeavoring to climb a cherry-tree in search of the first fruits of the season. The oldest child, having reached the higher branches, boastfully called to his playmates, "Just look at me and see how far up I am! You can never get so high." "I can, too; just you wait," the next in age retorted, while the youngest of the three, having vigorously but vainly attempted to follow his elders, abandoned the struggle and manfully brushed away the tears of defeat as he gazed wistfully up at his competitors. Those tears struck a tender chord in the heart of the victorious young climber, and as compassionate love replaced ambition and rivalry he said to the next in age, "Come on down and let's help little brother."

"All right," was the ready response; and then, what pushing and pulling followed, with exclamations of, "Look out!" "Never mind!" "Hang on tight now!" until three happy voices cried exultingly, "Here we are!" Then together three pairs of beaming eyes spied the red cherry balls and three pairs of grimy hands reached out for the fruit. Thus had unselfed love, as it banished the desires of personal attainment, produced the harmony of reciprocal interest and united endeavor, causing the children to rejoice in victory, not over each other, but over the physical limitations of fear and material law.

As it is with children, so in differing degree is it with

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their elders. Removing from human consciousness the crust of conflicting characteristics and temperaments, hardened by self-love, self-will, and self-justification, and looking deep into the heart of humanity, we find one insatiable desire, one common hope actuating the life-impulse of every creature, namely, the salvation from discord and the attainment of harmony. The fulfilment of this desire will be postponed just so long as mortals believe in the reality of matter, for under this belief human beings, whether Jew or Gentile, are all bound alike by the same chains of fear and subject to the same cruel taskmaster of material law (so called).

Have we not too much in common to obstruct one another's way as enemies or rivals? Are we not all fellow workers in the same cause, schoolmates with the same lessons, and soldiers fighting, never against each other, but against the "principalities and powers" of the carnal mind from which, consciously or otherwise, we are all seeking freedom? In times of battle personal differences among the soldiers, and even long-time hatred, are forgotten in their mutual love and allegiance to the cause for which they have enlisted. Indeed, the fiercer the struggle, the stronger become their bonds of unity, until that unselfed love which gives one's own for another's life is abundantly manifested.

Such is the normal and natural relationship between men, and it is well defined by the obsolete use of the word "rival," together with its first meaning given in Webster's dictionary as: "A person having a common right or privilege with another; a partner or associate." We are indeed partners in the same glorious hope for the things that are not seen, fellow travelers in the same journey from material belief to spiritual understanding, being equally equipped with like opportunities for seeking and finding freedom through Truth. But, because of a false sense of existence, the second meaning of the word "rival," "One of two or more striving to reach or obtain that which one only can possess; a competitor," has been considered the more frequent attitude in man's relationship to man. Can salvation be obtained by only one? Can the idea two times two are four be learned and possessed by a select minority? Nay, all that exists is infinite, and is for all to the exclusion of limited and selfish possession.

As we learn the love and oneness of mind in which all the children of God forever dwell, we shall discover that the only opponent we have ever had or ever can have is the false belief in a power and presence other than God, good. Then with one impulse will all join hands in the effort to overcome, through an understanding of Truth and Love, the unjust penalties of the carnal mind, and to demonstrate together man's unity with God as a present fact. Then will they let fall their moth-eaten treasures of matter which they so laboriously and pugnaciously hoarded, and reach out for those spiritual blessings which enable man to love his neighbor as himself. Under such conditions mortals will cease to rejoice in victory over each other, and as mutual beneficiaries in the victory of Truth over error will realize that "whatever blesses one blesses all" (Science and Health, p. 206). As surely as things that are equal to the same thing are equal to each other, just so surely when men are governed by the divine Mind and have but the one motive to understand and glorify God, will they find themselves coworkers with each other, whether on opposing sides or not.

To illustrate: If two lawyers desire above everything else to know the truth about a case, though they be opponents on opposite sides they are yet coworkers for the same end, and the victory of one is the victory of all who desire to know the truth. Likewise in sports and games, opponents are coworkers as they strive, not to outdo each other, but to overcome the limitations of physical ability and human intelligence. Then will the success of the winner bring added encouragement to the defeated by proving the possibility of a better planned and better played game. From the same standpoint musicians, artists, and actors will cease to contend with each other for personal favoritism or public prominence and, rejoicing in the good of all, will welcome each proclaimed achievement of their fellow workers as if it were their own, realizing that each higher attainment is a torch-light illumining their own path of progress. Again, as human organizations, business systems, religious denominations, and healing agencies are conducted with the universal welfare first at heart, and with the motive to glorify God, the whole human family in unity of purpose will strive as coworkers to discover that which will demonstrate the greatest good to the greatest number, judging not from human teachings, preconceptions, or creeds, but even as the Master did, "by their fruits."

The oneness and spontaneity manifested in the cooperation of the Christian Scientists, is often remarked upon by even those who think they cannot accept this teaching. It is because these followers of Christ are learning how to let the one God, who they are taught is divine Principle, work in them to do of His good will and pleasure. Their gratitude for the fruitage of this Science is so great that whatever would make for enmity is lost in the desire to be and to do good. With brotherly love and unity of purpose they unite their forces to construct a firmament of good in the human consciousness, even as the workers of old labored together day and night to build them a wall of protection. At times the Christian Scientists may feel that their work is "great and large" and that they are separated in the work one from another, but if they labor individually to solve their problems, whether they are in "the lower places behind the wall" or "the higher places," whether they are carrying mortar or holding the spears in watch of the enemy, they are all coworkers in the constant endeavor to realize the unity and love of the one Mind. If there are times when the enemy seems to have torn down the work in places, bringing temporary confusion, division, and even conflict among the workers, the difficulty is soon righted by recognizing the impersonality and powerlessness of the opponent. And so the reconstruction is made complete and the work of the whole goes steadily on.

The teachings of Christian Science offer the solution for all antagonistic opposition by showing humanity how to reflect the Christ-mind, which produces such a love and understanding of God that it becomes possible for the children of men to fulfil the inspired statement of our Leader: "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (Science and Health, p. 518).

"GREATER WORKS THAN THESE."

FLORENCE WHISKIN.

In Article VIII, Sect. 3, of the Church Manual we read: "He who dated the Christian era is the Ensample in Christian Science." In his first epistle St. Peter also speaks of Christ as "leaving us an example," or, as the Greek word means, a model, a writing, copy. These statements surely imply that Christ Jesus was the perfect pattern for all mankind for all time, perfect in the sense that a certain number is perfect and cannot be added to. This being true, what then did Jesus mean when he spoke the words so often quoted: "The works that I do shall he do also; and greater works than these shall he do"? A new light seemed to fall on the whole passage while studying it one day, which the writer ventures to give.

The Master's words were spoken, as we know, just after he and his disciples had celebrated the Jewish passover together for the last time. They followed the answer to Philip's request, "Lord, show us the Father." Jesus answered: "He that hath seen me hath seen the Father . . . the Father that dwelleth in me, he doeth the works." Then comes the great promise: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do

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also." It was as though he had said: "In expressing truth, love, power, life, goodness, I have manifested the Father and so have done the works which ye have seen me do; believe too that ye are of the Father, and ye shall do likewise." In connection with this we remember his answer to the father of the epileptic boy, who cried: "If thou canst do anything, have compassion on us, and help us." Jesus answered: "If thou canst believe, all things are possible to him that believeth."

But the Master's earthly life was not yet over, and he adds: "And greater works than these shall he do." Jesus had, in fact, his "last enemy" yet to overcome; he had yet to prove by demonstration his own words, "Destroy this temple, and in three days I will raise it up," and he had yet to "ascend," *i.e.*, to become so spiritualized as to be above all material conditions and finally to pass entirely beyond human ken. These then surely were the "greater works" to which Jesus referred and which he promised that his own followers should also do before they reached the goal of their high calling. Jesus, moreover, gives us the reason why all this should be possible to man: it was "because I go unto my Father." It was he who taught that God is Spirit, and this same Spirit he taught men to call "Our Father."

Mrs. Eddy says: "For man to know Life as it is, namely God, the eternal good, gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease, and death. This, Jesus demonstrated" (Miscellaneous Writings, p. 189); and by his "greater works" he surely rose "to the zenith of demonstration" (Science and Health, p. 565). Mrs. Eddy's explanation of the words "because I go unto my Father," given on page 194 of "Miscellaneous Writings," is the epitome of her teaching which has made it possible for men and women today to do "the works" after the pattern of their great Ensample.

RESTORING.

HELEN ANDREWS NIXON.

THE word "restoring" is derived from the Latin: *re*, again; *stare*, to stand. As applied to the activity seen to be at work in the consciousness of one who is passing out of the darkness of material thinking into the light of spiritual understanding, the word "restoring" describes the quality of this activity.

In the living which approaches the Christianly scientific sense there accumulate proofs of an all-wise, all-good Principle, restoring ever, through lessons learned aright, our confidence and peace. The need of restoration cannot be denied, but it is not for a restoration of confidence and peace in the material interpretation of life. This world's most ardent and faithful devotees have found its promises unfulfilled. Satisfaction must be found elsewhere. As we cease voluntarily or involuntarily from the expectation of satisfaction in false values, faith always comes into the seeming void, be it soon or late, and points the way to the true abiding-place of confidence and peace, the realm of the spiritually real. *Re*, again, *stare*, to stand; here again these are restored and increased an hundredfold.

With this changed view-point and working basis, the equilibrium of thought is also restored. Life becomes "worth the living." The outlook is energizing, ennobling. Keen interest and zest become habitual. Right adjusts the balance more speedily in daily thought processes, and gratitude and praise become more frequent guests. These blessings always follow in the wake of the perception and acknowledgment of the Science of good. Even the upheavals which sometimes seem to attend the transfer of faith from material sense testimony to spiritual evidence, gradually lose their power to alarm, because we are learning that divine Love is at the helm and that all is well.

The fulfilment of the Master's prophecy is plain: "Elias truly shall first come, and restore all things." Even the little child knows that "like begets like." He does not look for a pansy from an acorn, and it is equally clear that a material effect cannot spring from a spiritual cause. God being Spirit, His creation must be—is—spiritual. Man's greatest need is the restoration of spiritual sense, whereby to discern and understand God and His universe. On page 124 of Science and Health, Mrs. Eddy writes: "Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification." The study and practise of Christian Science is effecting the restoration of a spiritual sense, and bringing into view the new heaven and new earth referred to in Revelation.

The Scripture and human experience teach that God's law both takes away and restores. It takes away a false temporary sense of things and restores the ability to seek and to find in Mind the reality of all we love and should have. Before learning what Truth is, we believe we exist in a material and mental universe. This universe seems to be made up of loved, hated, or indifferent objects, and of various opinions and concepts about God, man, and the universe. Christian Science comes with the action of the Holy Ghost, "whose fan is in his hand," and establishes through reason, revelation, and demonstration the spirituality of the universe. As the Scriptures affirm, we "live, and move, and have our being" in Spirit, God.

Through the exchange of the material concept for the spiritual, faith and hope come into freer activity. The prophet Ezekiel realized the necessary revolution in human thinking. He was God's mouthpiece in a material age, and he wrote: "I will overturn, overturn, overturn it; . . . until he come whose right it is." If to human sense there sometimes seems to be a dread of the transforming process or a shrinking from it, this will be healed by the actuality of divine Love, for "Love supports the struggling heart until it ceases to sigh over the world and begins to unfold its wings for heaven" (Science and Health, p. 57).

Love always heals. It has healed us once. It will heal us again. It will heal us always, until error finally disappears. The Scripture statements: "They that wait upon the Lord shall renew their strength," "He restoreth my soul," "Every one that asketh receiveth,"—these are all demonstrable truths by every one who learns to meet the conditions implied. An understanding of the apostle's words to the Hebrews leads to the realization of the truth therein declared. Here we are told that they "took joyfully" the spoiling of their goods,—the destruction of their material beliefs. Should confidence in Truth and Love and its attendant peace seem eclipsed, and their normal action in human affairs seem absent, this transitional period should not be feared or misunderstood. In reality nothing disastrous is happening. Spiritual realities are not lost. Through purification of sense and self, they are simply being restored to their rightful place.

How tenderly the dewdrop finds a place
Upon the thirsty violet's drooping face!
No fury in its course, no haste, no noise
To mar the beauty of the flow'ret's poise.
The child with bleeding hands and tear-filled eyes
Lifts up its trembling voice, and softly cries
For one whose mother-love and swift caress
Of tender arms will surely soothe and bless.
The sinner yearns to lose sin's chastening rod,
And loathing sin creeps lowly back to God,
Sure above all that in His might to bless
Abides the healing touch of tenderness.

LAURA GERAHTY.

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SELECTED ARTICLES.

[Frederick Dixon in *Essex County Telegraph*, Colchester, England.]

In a sermon on Christian Science, recently reported in your paper, the clergyman began with a sketch of Mrs. Eddy's career which bristled with inexactitudes. His opening date was wrong; his sketch of the evolution of the discovery of Christian Science was mixed; the numbers of editions of Science and Health mentioned hopelessly short of the truth; while the declaration that Mrs. Eddy claimed Science and Health to be one with the Bible was a culmination which could not be substantiated for a moment.

What Mrs. Eddy did say of Science and Health was that in writing it the Bible was her only guide and text-book, and what Science and Health represents to the Christian Science movement today is this: it is a commentary on the Bible to which Christian Scientists are indebted for that understanding of the Bible which is making possible their healing work. Serious, however, as these mistakes are, they fade into absolute insignificance in comparison with the statement that Mrs. Eddy claimed to be "the returning Messiah—in some points the Holy Spirit himself." Such a statement should never have been made from a pulpit without absolute proof, and the clergyman could not possibly give any. What Mrs. Eddy really does say in Science and Health is this: "Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Pref., p. ix).

Then this clerical critic went on to explain exactly what Christian Science is. It taught, he explained, that disease might be healed without the use of drugs. This is just about as accurate a statement of the matter as it would be to insist that electricity is a method of lighting rooms without gas. Christian Science certainly heals the sick, but it does this in the process of making them better men. In the Bible, the words "whole" and "holy" mean very much the same thing, and Christian Science only makes men physically whole in proportion as it makes them mentally holier. "Now, as then," Mrs. Eddy writes on page 150 of Science and Health, "signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

The clergyman's hopeless misunderstanding of Christian Science healing is exposed in his confusion of it with mental suggestion. Mental suggestion is more and more becoming a recognized factor in ordinary medical practise. There is no secret whatever about it, but no matter for what purpose or by whom it is employed, it is thoroughly vicious in its inception and execution, and is simply what Jesus himself described it, as healing through Beelzebub. It is as old as the human mind; and though it has indulged in many *aliases*, necromancy, exorcism, mesmerism, or hypnotism, its essence is always the same, the attempted manipulation of one human mind by another. All this, of course, constitutes a belief in the power of good and evil, a duality described by the writer of the Jehovistic document of Genesis as the fruit of the tree of the knowledge of good and evil, culminating in death. Now death, Paul wrote, entered the world through sin, so it is clear that in the opinion of Paul a belief in the power of good and evil constituted sin.

Jesus himself, centuries later, put the Jehovistic contention a little differently in exposing the claim of the exorcists to heal. A house, he declared, divided against a house could not stand—in other words, a mind impregnated with a belief in good and evil was impregnated with the belief of death, and so of sin. Then he went on to explain that true healing came through the Spirit of God—in other words, by an understanding of omnipotent good. The human mind, impregnated with a belief in good and evil, is absolutely incapable of suggesting anything but its own belief in sin and mortality. Healing, it is clear, cannot therefore come by human suggestion. The claim of the human mind to suggest good is inseparable from the claim to suggest evil. This is the casting out of devils through Beelzebub. But the healing through the Spirit of God is attained in the attempt to give the patient something of the Mind that was in Christ Jesus. If this is done, the patient is made holier and whole.

The explanation which the gentleman then goes on to give of the method of treatment adopted by Christian Scientists is more calculated to produce astonishment developing into amusement than anything else. He imagines that a Christian Scientist goes to work to repeat over and over again to a patient that there is no such thing as pain or suffering, indeed that there is no "material object in this world apart from Spirit." First, then, it is curious that the critic who knows all this has not discovered that formulas are strictly forbidden in Christian Science practise; and next, that he has not realized that, if his description had been correct, Christian Science, instead of having grown into a huge world movement, would long ago have been dissolved in laughter, for the method he explains would be simply silly. Christian Science does not say that pain is an illusion to the human senses. "Sickness," Mrs. Eddy writes, on page 460 of Science and Health, "is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." The Christian Science practitioner sets out, therefore, not to mutter ridiculous spells, but to give his patient this "right apprehension," which is nothing more nor less than the knowledge of the truth which is to set the world free.

Finally, the clergyman went on to speak of the intimate connection between medicine and religion. It is intimate, if by medicine you imply the spiritual medicine of Christ Jesus, who healed multitudes with a word; but if you mean the medicine of the apothecary, it is so intimate that, in the words of that great critic, Adolf Harnack, Luke, the beloved physician, gave up his drugs and came to Jesus because "his medical profession seems to have led him to Christianity, for he embraced that religion in the conviction that by its means, and by quite new methods, he would be enabled to heal disease, and drive out evil spirits."

The primitive church never dreamed of separating the healing of sickness from the healing of sin, and setting up the church on one side of the street and the hospital on the other. It knew that Jesus had said to preach the gospel and heal the sick; and it preached the gospel and healed the sick. The healing of the sick is only one of the proofs demanded by Jesus himself that the gospel preached is his gospel. It was he who said, "These signs shall follow them that believe," and "He that believeth on me, the works that I do shall he do also." When the disciples of John came to demand of him whether he was the Christ, it was to his works of physical healing he pointed essentially. In proportion, consequently, as men attain today the Mind that was in Christ Jesus, they will be able to repeat this healing. For it was the Mind of Christ that healed in the first century, and Jesus said, "Lo, I am with you alway, even unto the end of the world."

[Olcott Haskell in *Stockton* (Cal.) *Mail*.]

It has been popularly held for ages that there was an irreconcilable conflict between science and religion; yet true religion involves an understanding of God, and cannot conflict with the facts of His universe. Thus viewed, religion should interpret truth, and its practise cannot either ignore or suppress facts. God is eternal Principle, and to learn of God is to learn the law of Life.

Christian Scientists are only beginners in this infinite study, yet they recognize that there is more to man than what is seen materially—that the intellectual, the moral, and

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the spiritual are potent and never to be neglected factors in his life, and must be taken into account before harmonious results can be attained. It is on this basis that the teachings of Jesus are of value, for he certainly understood the laws of health and right living.

Jesus healed multitudes, yet all these have passed through death, and Jesus himself had to combat the "last enemy." This is not an argument against his teachings, nor does it discredit in the least the genuineness of New Testament healing. Likewise the fact that Mrs. Eddy is not with us in the flesh today does not detract from the correctness of her teachings.

While respecting the honest efforts of physicians of the many prevailing schools of medicine, Christian Scientists as a rule prefer to employ such methods as they have found to be most effective. A perfect application of Christian Science would lead one to do the right thing at the right time in every instance, but no Christian Scientist has as yet fully attained to this. Christian Science treatment would not have gained wide-spread acceptance were it not, on the whole, successful. If a single instance of failure to secure results within a few days is to be taken as cause for condemning this method of treatment, what shall we think of the daily failures of *materia medica?* Or what shall be said of the not infrequent cases where children who were well have been given "preventive medicine" which resulted in suffering and death?

Even a perfect system would need to be perfectly applied to produce perfect results, and there is not today any school of practitioners so universally successful that it is in a position to condemn the failures of others. The best course would seem to be to let each person employ such methods as his observation and experience justify him in regarding as safest and best.

[Eugene R. Cox in *Binghamton* (N. Y.) *Republican Herald.*]

In a recent issue detailing the closing scenes of the Bible school conference, mention is made of an attack on Christian Science by one of the speakers. What the reverend gentleman said is sufficient to cause profound astonishment as coming from one versed in the Scriptures. The speaker disclaimed any intention of attacking Christian Science or Christian Scientists, but he did attack the practise of the religion, claiming that the healing was the work of Satan, and detailing how ingeniously Satan works to heal people and then diverts them from the church.

The astonishing thing shown by this statement is that the clerical critic apparently ignores the first four gospels of the New Testament, wherein the life and works of the great Wayshower are set forth. A reference to these would show that more space is devoted to the healing works of Jesus than any other one thing. In fact, his whole ministry was devoted to healing the sick and sinful, and he commanded his followers to do likewise. He not only healed the specific cases which are recorded, but he healed the multitudes, thus laying the foundation of the Christian religion; and this he did by spiritual means, and not by *materia medica.*

The sixth and last tenet subscribed to by Christian Scientists reads as follows: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us, and to be merciful, just, and pure" (Science and Health, p. 497).

It is only by manifesting that Mind "which was also in Christ Jesus" that Christian Scientists are enabled to heal the sick and restore that harmony which constitutes the kingdom of heaven within us. It must be apparent, therefore, that among Christian Scientists the statement that such healing is the work of Satan can only induce a feeling of pity for the one who promulgated it, and the only reason for this correction is that those of your readers who do not understand Christian Science may not be misled by what this clergyman is reported to have said.

[George Shaw Cook in *Quincy* (Ill.) *Whig.*]

The tenor of our critic's remarks would indicate that in his opinion Christian Science is espoused only by people of weak or unsound mind, or else that Christian Science reduces its adherents to this condition. He admits that thousands of people have gotten great good out of Mrs. Eddy's book, but speaks of the "credulity of people whose minds have not undergone the discipline which enables them to discriminate in matters religious." As Christian Science is a religion of works, the only discipline which would seem to be necessary to enable one to discern its truth is that which leads to an openness of mind, an unprejudiced attitude of thought, and this mental quality is one which we find in both the learned and the unlettered, the intellectual and the simple-minded. The adherents of Christian Science, although representing all sorts and conditions of men, are drawn very largely from the older religious bodies, and we must assume that had they found in these religions all that Christian Science has to offer, they would not have left them. So far from lacking the power to discriminate, they on the contrary represent a very discriminating class of thinkers, who demand a religion which shall fulfil the promises of Jesus here and now, which shall heal the sick as well as reform the sinner. Had the older churches practised the vital truths which Jesus taught, there would have been no demand for Christian Science. That there was a demand is attested by the vast number of earnest men and women whose lives have been redeemed through the ministry of Christian Science, who have been saved from hopeless disease, raised from weakness and helplessness, and rescued from enslaving sin. Could one of these be convinced that he had not been discriminating in "matters religious"?

It would seem from our critic's exposition of the methods of Christian Scientists that his knowledge must have been gained from rather unreliable sources, and that if he has read the text-book at all, he has done so to very little purpose. The teachings of Christian Science have been fully tested and not found wanting by those who have honestly applied them, and the lives of Christian Scientists in any community give sufficient proof of the utility and practicality of these teachings.

Our critic's unkind reference to Mrs. Eddy, the Discoverer and Founder of Christian Science, should not pass without notice. This noble woman, whose life-record is one of good deeds and unselfish devotion to the cause of humanity, was accorded during her lifetime the highest respect and esteem by the world's best thinkers, and her memory is honored by thousands upon thousands of people whose lives have been uplifted through her loving and consecrated labors for mankind.

[Jno. H. Wheeler in *Chillicothe* (Mo.) *Constitution.*]

The religious practise of Christian Science, healing its followers through the mental influence of a morally pure and spiritual reasoning, is fully in accord with Paul's preaching, "Let this mind be in you which was also in Christ Jesus," and it may be truthfully said to have been fully established and employed by our Saviour, Christ Jesus, nineteen centuries ago; who, in his daily and hourly ministration of divine Truth to the people, always accompanied his sermons by healing the suffering, needy, weary, and sin-laden multitude who sought him at every angle of his busy life, feeling instinctively that he was their savior from evil of every sort; and thus he drew all men unto himself.

When the accredited motives of the leading religionists in the Christian world are considered, it must be presumed that they are all agreed upon one essential, namely, to save mankind from sin. All must admit that this process of saving is not yet finished, consequently every advance step, every gain in the ability to use the power of God, should be a cause for universal rejoicing. Jesus' parable of the householder should relieve any particular body of religionists in these latter days from an extreme anxiety to do the whole saving.

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Jesus likened the kingdom of heaven unto a householder who went out early in the morning to hire laborers for his vineyard. Again about the third hour, he went out and employed more of them, and at the sixth, and ninth, and even at the eleventh hour, he again hired all available laborers. The day ended, the steward was told to pay the laborers for their day's work. Those who had been employed at the first hour, together with those hired at different times during the day, even unto the eleventh hour, received the same amount for their day's labor. "Every man received a penny." Those who had worked all day objected to this unique treatment, protesting that they had borne the burden of the day, and why should those hired at the eleventh hour receive the same compensation? But the lord of the vineyard answered: "Didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. . . . The last shall be first, and the first last." So it is not how long one has been a religionist, but how much of a Christian character he is, that will count at the final hour.

None should misunderstand Christian Science or its Founder, Mrs. Eddy. Her mission was comprised in preaching and proving her spiritual discovery, *i.e.*, the spiritual power of scientific right thought which teaches mortals how they may understandingly apply Jesus' healing ministry to themselves and others and enter into God's vineyard at the eleventh hour, or any other time for that matter, to work and live acceptably to the Master; to have the Mind of Christ.

At Jesus' ascension he promised that his followers' ministry also should be blessed with "signs following," *i.e.*, the healing of all manner of disease, which our Master defined as a positive evidence of spiritual activity in human consciousness. If Christian Scientists are helping thereby to swell the triumphant army of Christian believers, all religionists should sincerely rejoice in the increase of redeemed ones, and thank God devoutly for all such reformation.

We firmly believe that the reason for the criticism of Christian Science by any one is that they do not realize that the one prime object of this teaching is to enable mankind to qualify themselves, through genuine goodness and spiritual growth, to obey humbly from the heart the law of God, and we embrace this occasion to assure them of this fact, which will no doubt dispel all wrong impressions concerning the doctrine of Christian Science, and the necessity for public criticism of it.

[David Anderson in *Australian Farm and Home*, Melbourne, Aus.]

It is a platitude of many critics, who think they know all about Christian Science, that Christian Scientists profess indifference to pain, deny its existence, and seek freedom from its thrall by trying to delude themselves that there is no such thing as physical suffering. Christian Scientists do not ignore pain or seek to deny its existence as a mortal experience. Very many of them have had long and bitter evidence that to mortal sense suffering is very real indeed; but immortal sense includes in reality only that which is God-produced and eternal. The Christian Scientist does not regard suffering as good, and as he has ceased to look upon evil as the creation of an infinitely good God, he recognizes pain as unreal in the true sense of the word—an imposture which shrinks from the light of truth, a usurper claiming title to the power and authority of the omnipotent ruler of the universe; and the Christian Scientist's belief in pain disappears in the ratio of the understanding by which he perceives God, Spirit, as All-in-all, and man, in the image and likeness of God, as spiritual, not material.

The Christian Scientist learns that, as there is no life or intelligence in matter, matter can have no sensation of its own. Inert and powerless of itself, it can neither suffer nor cause suffering. He learns that brain does not think or nerves feel, for it is through Mind alone that one thinks, or feels, or acts; and when a mortal has got away from the belief that pain is material or physical and understands that it is purely mental, he has begun to perceive something of the reality of being, in which the spiritual man of God's creating is found to be immortal and incapable of suffering; he has taken a long step in the direction of overcoming in his consciousness the mortal sense of pain; he has opened the portals of his thought to the Mind "which was also in Christ Jesus," thereby subordinating the human to the divine, and to that extent he is enabled to cast out the devil of belief in any power apart from God.

"Impracticable idealism," sneers the cynic. "Demonstrable fact," says the Christian Scientist.

[Editorial in *Omaha* (Neb.) *Sunday Bee*.]

What is this.—China makes heavier demands for the English Bible than the American Bible Society is able to supply? This is the word given out by that publishing house. The demand has been quickened since the fall of the Manchu dynasty, with which prejudice against western civilization is said to have disappeared. To get down to something like a tangible basis, let it be stated that the statistics of the Bible Society show that a year or two ago, before the Chinese republic came into being, five hundred thousand copies of the Bible were reeled off Chinese presses. Now the demand cannot be met. Evidently there is full warrant in the assertion that the Chinese seriously desire to find out what Christianity really is and cannot wait for the comparatively small number of missionaries to teach them. They wish to read it for themselves in this book, the manual of the Christian religion.

Recently a distinguished Japanese orator told an Omaha assemblage that no man is considered well educated in Japan who does not have command of the English language, and he added that the best educated Japanese are thirsting for a knowledge of the Bible. The Bible is used in the schools of Japan, but used for its historic, literary, and philosophical import more than for its religious effect. With these facts as to the Bible's spread in ancient lands before him, the churchman surely has ground for encouragement, no matter what local obstacles may arrest the progress of the church at home.

[From an editorial in *Dallas* (Tex.) *News*.]

Some one has asked most significantly, "What do we live for if not to make the world less difficult for each other?" And another says, "To rejoice in the prosperity of another is to share it." Even a good deed that is done without sacrifice is robbed of much of its beauty, for where there is no spirit of self-sacrifice there is no love, and where there is no love God is absent. Every need is an opportunity for helpfulness and therefore an opportunity to make two happy—he who gives the help and he who receives it. If there were no need there would be no sacrifice, and without sacrifice there would be few opportunities for the manifestation of love. Browning admonishes us, "Desire joy, and thank God for it. Renounce it, if need be, for others' sake. That's joy beyond joy."

Await the issue. In all battles, if he await the issue, each fighter has prospered according to his right. He has fought with all his might, and in exact proportion to all his right he has prevailed. Fight on, thou brave, true heart; and falter not, through dark fortune and through bright. The cause thou fightest for, so far as it is true, no farther, yet precisely so far, is very sure of victory. The falsehood alone of it will be conquered, will be abolished, as it ought to be; but the truth of it is part of nature's own laws, cooperates with the world's eternal tendencies, and cannot be conquered.—CARLYLE, "Past and Present."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"WHITE UNTO THE HARVEST."

EACH year, in the month of September, by common consent the activities of the board of lectureship of The Mother Church, in the exercise of its mission to mankind, are again set in motion, and the great good which the work of this board is accomplishing again becomes apparent to Christian Scientists. The mistake must not be made, however, of thinking that the addresses delivered by the lecturers are, in and of themselves, capable of building up and sustaining the branch churches, or that the members of these churches are thereby relieved from any further responsibility for the welfare of the community.

The mission of the lecturer is primarily to awaken thought to the vital importance of the message he has come to deliver, and incidentally to correct the prevalent misapprehensions of Christian Science,—to present to his hearers the fundamental truths of this wonderful teaching in such a manner as to make clear to those whose interest in this subject has, perhaps, gone no farther than a desire to be healed, that this Science is the same truth which was demonstrated by Christ Jesus during his earthly ministry, and which is today available for the redemption of mankind from both sin and disease. When this hope is aroused in the breasts of those who listen, the lecture has largely done all it can do, and it is then the province of the local Christian Scientists to take the next step, namely, to demonstrate the truth of what has been preached.

It has been truly said that "faith without works is dead," and the same law of attraction which brought the multitudes to Jesus as he went about Galilee in his mission to the wearied and burdened ones of earth, is still in force. The sick and the sinning desire to be freed from the burdens that weigh so heavily upon them, and it is because of the hope of surcease which Christian Science holds out, a hope substantiated by healings which they have heard of or perchance have witnessed, that the opportunity to listen to a lecture on this subject is eagerly embraced, on the chance that the way of salvation will be made so plain that whosoever will may enter therein. Others have been helped, and they too would profit by the blessing so freely offered.

The lecturer does his work faithfully. The truth discovered by Mrs. Eddy is presented in all its clearness and simplicity of statement, its recognition of God, good, as the only power, of infinite Mind as the only intelligence; the soil has been stirred, the weeds of error, of doubt and misconception, have been cleared away, and now the grain must be left to grow and ripen until the harvest. It is at this stage of development that the daily living of the professed Christian Scientist becomes an important factor. It must be his care that through no sin of omission or commission on his part shall frost or blight come near the budding grain.

The work of the lecturer, then, is largely in vain, so far as those for whom his message is primarily intended is concerned, unless the truths he promulgates are confirmed and sustained by those who, in doing the works which Jesus declared they that believed on him should do, are to become as living epistles, "known and read of all men." Mrs. Eddy says in Science and Health (p. 201): "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death," and the best way to advance the cause of Christian Science in any community is for the adherents of this faith to give daily diligent heed to the casting out of error of every kind, that men may see their good works, and the Father who doeth them be glorified.

We read in the gospel of Matthew that as "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people," he was "moved with compassion" for the multitudes. Today, as in the time of the Master, the field is "white unto the harvest," and again multitudes are waiting and longing for the living bread once more made available through the tireless labors of our beloved Leader. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

ARCHIBALD MCLELLAN.

OPINION *VS.* DEMONSTRATION.

IN Science and Health we find this clear-cut statement: "In Christian Science mere opinion is valueless," to which Mrs. Eddy adds, "The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity" (pp. 341, 342). There are few students of religious history who would deny that the introduction of "mere opinion" was responsible for the divisions which came at an early date into the Christian church, and that as dogmas multiplied demonstrations of Truth's power decreased. We are told that at one time Peter and John urged upon the Master their personal opinion that a certain man who was doing some healing work should be forbidden this privilege, because, they said, "he followeth not with us," and that Jesus rejected their plea, evidently because he discerned sincerity on the part of the one whose work was challenged. We must by no means conclude, however, that this gave license to every aspirant to the healing work to claim discipleship. Thus we find that later, Peter with perfect propriety rebuked Simon the sorcerer, and required of him repentance as a preliminary to his escape from the bondage of mortal belief.

At this point it is highly important to see that each step must be taken under divine guidance, and that one rule, however good, is *not* necessarily applicable in every case. Spiritual discernment is needed more than aught else, and if we seek this with true diligence, divine guidance will never be denied us, and it is as far above personal opinion "as the heavens are higher than the earth." It is true that Jesus counseled his students not to give "that which is holy unto the dogs,"—which undoubtedly meant the unprepared thought. Thus we read in the tenth chapter of Acts of Peter's hesitation about responding to the call of Cornelius, who was reaching out for the truth. We are told, however, that divine Mind, Spirit, directed Peter unmistakably in going, even as Cornelius had been directed to send for him. Even the house where Peter lodged was made known to Cornelius, and how gladly this devout man must have listened when Peter told how Jesus "went about doing good, and healing all that were oppressed of the devil; for God was with him." It was "proof and demonstration," not "mere opinion," that Peter had to offer, and it is simply thrilling to read that, as he was speaking, "the Holy Ghost fell on all them which heard the word."

We must of course learn to discriminate wisely between right and wrong, truth and error, but this is seldom done by those who are ready to voice personal opinion or to listen to it. It should be noted that both Cornelius and Peter were fasting when this wonderful spiritual illumination came to them, which surely means more than abstinence from food. It undoubtedly means that their thought was emptied of material desires and opinions, and thus were they ready to be filled with the things of Spirit. In this case, as in every other, the demonstration consists in a willingness to get rid of error of every sort,—to be led,—and the proof follows in the healing which is inseparable from spiritual illumination. Much help is sure to be gained in studying carefully Mrs. Eddy's words on page 347 of "Miscellaneous Writings," where she shows the need of turning away from personal opinion and earnestly seeking divine

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guidance. This does not mean that one should never speak to others on vital questions, or listen to what they have to say, but it does mean that we should never let finite sense come between us and divine wisdom. Peter sagely says, "If any man speak, let him speak as the oracles of God;" or, as we might express it in terms of Christian Science, let one gain for himself a clear sense of the demands of Principle in his every experience, and let him voice this when the right opportunity offers, whether in public or private. Then he must be willing to wait on God, and until others are ready to see the truth as he sees it, in case he is nearer right in his views than are the others concerned.

On this point our Leader says, "Even your sincere and courageous convictions regarding what is best for others may be mistaken" (Miscellaneous Writings p. 288); and so she counsels us that our thoughts should be "weighed by spiritual Love, . . . before being put into action." If we do this, we are taking our part in "the healing of the nations," and each day will bring us fresh proof of the sure and certain results attained by keeping close to Truth and Love.

ANNIE M. KNOTT.

DEATHLESS LIFE.

SPEAKING of the heresy of death-worship as having supplanted the doctrine of the resurrection with very many Christian believers, a prominent American clergyman is reported to have said recently: "The Scripture teaches that 'we that are in this tabernacle do groan, being burdened;' but it does not therefore thrust its writ of ejection into our hands as our greatest consolation. . . . 'Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life,' is the inspired testimony of the highest hope of existence. The redemption of this body not its dissolution, resurrection not death, is set before us in the gospel as the goal of virtue."

This exceedingly interesting statement speaks for the prophetic significance of the drift of thought toward the teaching of Christian Science, that spiritual progress is gained not through death, but by the overcoming of death and all that leads thereto. Christ Jesus could not have raised the dead, and instructed his followers to continue his work, had he regarded it as divinely ordered and essential to the attainment of spiritual supremacy. He treated death as an enemy which is not to be consented to, but resisted. He honored life, and acquired his command over death even as we are to acquire ours, by knowing the spiritual truths which mean life, and unknowing the material beliefs which mean death. Christian Science adheres strictly to the Master's teaching that resurrection from the death-embrace of materiality is our present privilege and duty. It is generally maintained that physical dissolution is natural and inevitable, that it cannot be escaped from, however fully sin, its cause, may be forgiven. The average Christian believer looks upon death as the door through which he is to find freedom from materiality and enter into the glory of an angelic state. Christian Science declares that "perfection is gained only by perfection," that sin alone "kills the sinner and will continue to kill him so long as he sins" (Science and Health, pp. 290, 203).

Christian belief claims that man, being body and soul, comes to his appointed end as do all other material creatures. Christian Science avers that man is wholly spiritual, that death can come to that only which has no divine warrant or permission to live. Christian belief leads men to think of preparation for death as a stimulus to religious activity, but since people, especially the young, naturally associate it with an indefinite future, they are correspondingly tempted to defer the cultivation of the spiritual life. Christian Science leads men to think of immediate preparation for life, that deathless life upon which, in awakening to the truth of being, they have entered. They are to know no death save that death to sin which ultimates in the state described by the Master when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The only death to which Christian Science consents is the death to error, all false belief, and Emerson may have glimpsed this thought when he said that nothing divine can die. To the Christian Scientist there is nothing to be feared but submergence in materiality; this is the death from which we are to awaken. Our resurrection is not to await physical dissolution as though that were an antecedent necessity. We are to interdict this catastrophe by the attainment of a deathless consciousness. Death finds its place in a world of evil, since it is necessarily self-destructive; but it has no place in the world of good, the world of God and His creations, in which infinite Life is the life of all.

Whatever Christian beliefs may have accomplished in begetting hope for the future, and heroism in meeting a sense-imposed fate with resignation, death with its antecedent suffering has remained the burden alike of the meriting and unmeriting, and today, amid much discourse upon death's naturalness and utility, the laughter which filled the darkened air when Jesus said, "Father, forgive them; for they know not what they do," still echoes in the corridors of some Christian thought at the mention of death's possible defeat through Christ! Accepting the truth of the Master's words, "Whosoever liveth and believeth in me shall never die," the Christian Scientist is inspired with the thought that he is called to attain to deathless life. He realizes that he may come to his Calvary, and suffer seeming defeat upon this plane of consciousness, but, resting in the ever-living God, he is undisturbed, for he has come into the demonstrable possession of "the power of an endless life."

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

MELBOURNE, AUSTRALIA.—A correspondent who has recently returned to Melbourne, Australia, after a visit in Boston, writes us as follows: "We stopped off at Honolulu for a month and visited the Christian Science church, and were able to help them quite a good deal with our testimonies and experience in the work. We also visited the Christian Scientists in Auckland, New Zealand. They were very much pleased to hear of our visit to Boston and the great growth of the cause. Our own church in Melbourne is growing very rapidly; the attendance is increasing and we can see the growth of spiritual understanding. The hall is almost full on Wednesday nights, and since our return the proposal has been made that we take definite steps toward acquiring a church building. It was adopted unanimously, and it was decided to devote the collection on the first Sunday of the month to that purpose. The first Sunday there was a splendid response and members have taken quite a live interest in the matter. We had one donation of twenty-five hundred dollars."

HOT SPRINGS, ARK.—The Christian Scientists of this city, having outgrown their former quarters at 127 Central avenue, have leased through their board of directors the church building standing on the corner of Quapaw and Prospect avenue, formerly known as the First Baptist church, and expect to establish permanent headquarters there. The building has been leased for a period of three years, with the option of extending the lease at the end of that time. The owners are making every improvement necessary to the comfort and convenience of the congregation. The Christian Scientists say that since the establishment of the organization here, three years ago, the interest and numbers have grown rapidly, and this growth has necessitated the finding of more spacious quarters.

New Era.

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EVANSTON, ILL.—With the opening of the reading-room of First Church of Christ, Scientist, in the Y. M. C. A. building, a new and distinct feature has been given to Evanston. The change that has been made in the room formerly occupied by the Public Service company is remarkable. The entire atmosphere of the reading-room is one of rest. It was with this idea the church started the remodeling of the room, and it has been carried out in every particular.

One feature of the reading-room that has taken an immense growth since the new home has been opened, is the loan library. In this department one may secure a book free of charge for two weeks. If at the end of that time they wish it longer, it can be had for another two weeks. At the end of four months the book must be turned over so that some other person may use it. The demand for books has been greatly increased since the new room has been thrown open to the public.—*Evanston News.*

LOS ANGELES, CAL.—Members of Fourth Church of Christ, Scientist, have decided to commence work at an early date on their new edifice, to be erected on the lot on the east side of Hill street, near the corner of First street, which was bought last February for approximately seventy-five thousand dollars. An architect has been commissioned to prepare plans for the structure, which, it is stated, will be one of the most attractive places of worship in the city. The lot has wide frontage on Hill street. The estimated cost of the improvement is in excess of two hundred thousand dollars.—*Los Angeles Tribune.*

JERSEY CITY, N. J.—The trustees of First Church of Christ, Scientist, of Jersey City, have just purchased a plot seventy by one hundred and nine feet on the north side of Harrison avenue, near Bergen, at a cost of eighty-five hundred dollars. The location is considered very choice, as it is accessible to several car lines, and many of Jersey City's leading citizens have their residences in the vicinity. The plot is clear of debt, and it is understood that a church edifice worthy of the location will be erected in the near future.—*Hudson Observer.*

MANKATO, MINN.—First Church of Christ, Scientist, has purchased the Swedish Methodist church and expects to hold its first services therein Aug. 18. The auditorium seats one hundred and fifty. The basement is being fitted up for a reading-room, and other extensive repairing is going on which will make the church inviting and comfortable. The Christian Scientists of Mankato are very happy over this purchase, as the new location is in a much quieter section of the city.—*Correspondence.*

GLENDALE, CAL.—The newly organized First Church of Christ, Scientist, of Glendale has inaugurated services in Masonic hall, Brand boulevard, near Fourth street. Heretofore Scientists residing in Glendale and Tropico have been compelled to go to Los Angeles to services, and the news of the establishment of a local church has been gladly received.

Los Angeles Tribune.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 1, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 16, 1912.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul Streets, Boston, Mass.

THE LECTURES.

DENVER, COL.

Virgil O. Strickler lectured on Christian Science in Woodman hall, and also in First Church edifice. F. C. Putcamp, first reader of Fourth church, in introducing Mr. Strickler at the second lecture, spoke as follows:—

About nineteen centuries ago there was proclaimed to the world the birth of a Saviour; a Saviour who had been prophesied, looked for, and promised; one who would bring to mortals a new concept of God, a new gospel,—the gospel of love. He came teaching that God is Spirit, Life, Truth, Love; that God is All-in-all, and that man is created in God's image and likeness. And as Jesus went from place to place, teaching these truths about God and man, he proved by his works that his doctrine was of God. To the man blind from his birth he declared this gospel of love, and the man's eyes were opened. When the man sick of the palsy was brought before him, Jesus said unto him, "Arise, take up thy bed and go into thine house." As Jesus stood at the tomb of Lazarus he lifted up his eyes and said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always;" and then with a loud voice he commanded him that was dead to come forth.

Jesus told his disciples that this healing power had not been given to him alone, but that they through the understanding of his teaching would be able to do the same works that he did, and for three hundred years after Jesus' earthly mission was ended, wherever this gospel of love was preached, it was accompanied with healing power. For the last quarter of a century this healing power of Truth and Love, as found in the Scriptures, has again been proclaimed to mortals, and to the Rev. Mary Baker Eddy we owe its rediscovery. Through the study of the Bible, as interpreted by the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the sick are being healed, the sorrowing comforted, and the sinning reformed.—*Denver Times.*

LONDON, ENGLAND.

Bicknell Young, at his lecture on Christian Science in Queen's hall for Second Church of Christ, Scientist, was introduced by Major H. F. T. Fisher, who said:—

There is no doubt that the most potent factor in attracting such large audiences to these lectures on Christian Science is the report, and to many the ocular demonstration, of the healing which is accomplished by its means. In the practical age in which we live, when the worth of men and things is being measured by their utility to mankind, it would indeed be strange and unpractical if the same test could not be applied to one's religion. Now Christian Science may be described as religion made practical for use in daily life, applicable to every condition and situation; but in order to avail oneself of it, two things are absolutely necessary,—understanding and consistent living.

In order to understand Christian Science you must live it, in order to live it you must love it, in order to love it you must first lose your former misconceptions and thus see it for what it is. If there were no misconceptions as to the teachings of Christian Science, there would be no opposition. In the eight years during which I have studied this subject, I have read many attacks upon it, and nothing has been more apparent in all these attacks than the fact that the critics failed to grasp the fundamental truth on which Christian Science is based; consequently it is not surprising that they were unable to comprehend its teachings. Their premise being wrong, their deductions were bound to be erroneous. It is in order to correct such misconceptions that these lectures have been inaugurated, and in the lecturer of the evening we are fortunate in having one who is eminently qualified to speak with authority on this vast subject.—*Correspondence.*

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HONGKONG, CHINA.

Bliss Knapp, member of the board of lectureship of The Mother Church of Christian Science at Boston, Mass., lectured on Christian Science in the City hall. Considering the state of the weather, there was a very gratifying attendance. Mrs. Barnard occupied the chair, and in introducing the lecturer, said most of those present, no doubt, had heard of Christian Science chiefly on account of the marvelous cases of healing of physical disease that had been accomplished. That this was so, there was no doubt, on account of the thousands upon thousands of well-authenticated cases that had taken place throughout the whole world. Not only did Christian Science heal mankind physically, but it raised them morally and spiritually, by bringing mankind nearer to God, by giving them a greater understanding of Him. That Christian Science was doing this work, and had met the need of a large body of people, was evidenced by the ever increasing number of those who became interested in it.

In the earlier nineties—take England for example, said the chairman—Christian Science was practically unknown in this country, whereas now there were no less than over sixty churches and societies. The object of the lecture, she said, was not in any way to endeavor to establish a doctrine, or to persuade those present to anything. The object was to explain the nature of the teachings that were doing this wonderful work, bringing health and happiness to thousands of people throughout the whole civilized world, and it was for this reason that questions were not invited after the lecture.—*South China Post.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Alma, Mich.—Opera house, Oct. 1.
Berlin, Ont.—Church edifice, Water and Francis streets, 8 p.m., Oct. 1.
Delevan, Wis.—Opera house, 3 p.m., Sept. 29.
Devils Lake, N. D.—Sevilla hotel lecture room, 8 p.m., Oct. 1.
Everett, Wash.—Church edifice, corner Colby avenue and 33d street, 8 p.m., Sept. 24.
Fargo, N. D.—Stone's auditorium, Stone building, 8 p.m., Sept. 30.
Fond du Lac, Wis.—Henry Boyle theater, 8:15 p.m., Sept. 30.
Grand Forks, N. D.—Church edifice, Belmont and 4th avenues, S., 8 p.m., Sept. 29.
Hamilton, Ont.—Church edifice, 8:15 p.m., Oct. 3.
London, Ont.—Church edifice, corner Richmond street, Princess and Park avenues, 8:15 p.m., Oct. 4.
Los Angeles, Cal. (Churches and Societies).—Shrine auditorium, Jefferson street, near Main, 3 p.m., Sept. 29; Third Church edifice, 734 South Hope street, 8 p.m., Sept. 30; Jeffers hall, Gardena, Cal., 8 p.m., Oct. 1.
Michigan City, Ind.—First Congregational church, 8 p.m., Oct. 1.
Minneapolis, Minn. (Fifth Church).—Auditorium, 8 p.m., Oct. 4.
Minot, N. D.—Opera house, 8 p.m., Oct. 3.
Ottawa, Ont.—Russell theater, 3:30 p.m., Sept. 29.
Peterboro, Ont.—Conservatory of Music, 8 p.m., Sept. 30.
Rock Valley, Iowa.—Opera house, 8 p.m., Sept. 27.
Rome, N. Y.—Haselton hall, Y. M. C. A. building, 8:15 p.m., Sept. 27.
Saginaw, Mich.—Masonic temple, Washington avenue and Johnston street, 3:30 p.m., Sept. 29.
Toronto, Ont.—Massey hall, 8 p.m., Oct. 1.
Watertown, S. D.—Church edifice, corner Maple street and First avenue, S., 8 p.m., Oct. 4.
Winona, Minn.—Masonic temple, corner Main and Fifth streets, 8 p.m., Oct. 1.

TESTIMONIES OF HEALING.

It is with deep gratitude to God, the giver of all good, that I bear witness to the healing and regenerating power of Christian Science. It has been proven by my own experience that Christian Science is indeed the truth which the Master promised should make us free. Through the loving ministry of Christian Science I have been lifted from misery, chronic invalidism, and hopelessness, into a life of health and courage. I have been released from the bondage and slavery of intemperance in its worst and most degraded form, and have been raised from the very brink of a drunkard's grave into a life of freedom and peace.

From infancy I was considered puny and sickly, and as I was raised largely on sick beliefs and soothing-syrups, it is needless to say that I grew up a slave to drugs and medicines. Chief among my many ailments was a life-long stomach and bowel trouble, which grew worse as the years went by. After drugging and doctoring for thirty years and more, turning from one school of medicine to another, and after having tried all manner of health resorts and so-called cures, I became utterly discouraged and turned to drink, and it was but a few years until I was a confirmed and helpless drunkard, a wreck morally, physically, and mentally. Christian Science has not only given me health, hope, and freedom, but it has aided me in many other ways. It is a constant help in my business and in performing my daily tasks; it has helped me in my home; in fact our home is in itself a proof of our Father's loving care, for when I turned to Christian Science we had no home, and all was discord and desolation.

Neither tongue nor pen can tell the debt of love and gratitude which I owe to our Father-Mother God, also to her through whom this healing and saving truth has come to poor sin-sick humanity. I am not only grateful for my own redemption and for the many blessings that have come to me and mine, but I am more grateful to know that this fountain of health and peace is free to all mankind. I am also sincerely grateful for the Publishing Society, for the great moral and healing influence it is exerting in the world, and in this connection I wish to state that the sweet message of hope first came to me in that darkest hour through a copy of the *Sentinel*, which a dear friend (God bless her) had placed in my hands. What a privilege it is to feel that we can all have a part in spreading this gospel of peace by passing our literature along! A copy of the *Sentinel* or the *Monitor* may do as much for some needy brother as was done for me.

Something over a year ago everything seemed to go wrong, financial troubles overtook me, and the environment and all surrounding conditions seemed against me, so that for a time I lost my way, and for some months I frequently let my old enemy get the best of me. I, however, knew that Truth must prevail, so I asked for help, and in a reasonable time was enabled to adjust my business affairs and found myself again perfectly free. Through the study of Christian Science I am gaining a true understanding of God and of man's relation to Him. The Bible is a new book to me, its hidden treasures are being revealed, and I am learning that its rich promises are for us of today.

After having enjoyed the many blessings of this saving truth for over five years, it is surely a joy and a privilege to testify to its fruits and to bear to any and to all this glad message of hope. Because Christian Science has healed me and is healing me every day, I know that it can heal all who seek it with honest and humble heart.

W. L. BENNINGTON, San Diego, Cal.

Christian Science found me in 1910 in a miserable condition. My first attack came in the form of a fainting-spell. A few days later I had another, and my grandmother,

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being alarmed at this, sent for a physician, who responded immediately. He said it was a nervous breakdown, and after being in bed for about a week, I got up. Then one night I had another fainting-spell, and we consulted another physician, who appeared to be frightened at my condition, and said it was "high time" that we sent for him. He pronounced it a case of St. Vitus' dance and nervous exhaustion combined with severe heart trouble which caused the fainting-spells. He also said I must never go to school any more, that too hard study had caused my sickness. This time I was in bed about five weeks, due to the fainting-spells, which occurred sometimes twice a day and always left me in a weak condition.

A few weeks later I was confined to my bed again for six weeks, and after using many different medicines, I got up again, but was no better. I then went to a very good doctor in Reading, who said about the same as the second physician; but after having treatment from these three doctors, I received only temporary relief. At this point, when life seemed only a burden to me, I went to a Christian Science practitioner for help. I took treatment for about two months, and was gradually improving. I went to see the practitioner once a week, and the last time I was there I was fully healed. There has been no return of any of the symptoms, and I am going to school again.

In I Kings is given an account of Elijah's prayer for a little child who had "no breath left in him." We are told that as a result of this prayer to God the child revived again, and that Elijah brought him to the mother, saying, "See, thy son liveth." And the woman said to Elijah, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." This is what I felt like saying to the practitioner after I had been healed. When I try to express my gratitude for this great truth, words fail me. Since I have been studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Bible has become a more precious book than ever.

EDNA M. KANTNER, Cressona, Pa.

Nearly five years ago I was engaged as organist by First Church of Christ, Scientist, in this city. I accepted the offer very reluctantly, for I was a zealous member of another denomination and had a great horror, or terror, of entering a Christian Science church. I would indeed have refused, had I not been in need of the salary offered me. At that time my sight, which had been defective since childhood, was giving me a great deal of trouble. Glasses, which had recently been prescribed for constant use by a reputable oculist, had given me but little relief, and the condition had become so bad that I kept my eyes closed whenever I could, and suffered considerably when I used them.

During the first nine or ten months of my service as organist for the Christian Science church, my sight continued very bad. I had by that time been awakened to the truth of Christian Science sufficiently to be freed from susceptibility to colds, and had been cured within a few hours of an attack of illness; also, instead of any superstitious dread of this religion, there was a joyous anticipation of the time when I should be admitted to fellowship in it. The defective sight, however, was a heavy burden. At this period I mentioned the difficulty to a kind practitioner, and he talked with me on the subject, from the Christian Science view-point, for about fifteen minutes. Two days later I was compelled to do some work of a kind which had always been a severe tax on my sight, but on this occasion, when I began the work I found my glasses quite troublesome, as if they did not fit, until finally I was forced to remove them. I finished the work with no greater difficulty than usual, and experienced no pain from it. I have not used the glasses since that day, and have had good sight ever since.

My spiritual vision, too, has been improved by Christian Science, and I can now catch faint gleams of that goal which, in spite of the declarations of Jesus and the revelations of John, we had been seeking as the astronomers seek unknown stars, until Mrs. Eddy made clear to us, through her writings, that in very truth "the kingdom of heaven is at hand," and not afar off. Surely, neither tongue nor pen can express the gratitude which one should feel toward God and His faithful messenger to this generation, for blessings such as I have received.

JOHN T. CURLETT, New Orleans, La.

[Translated from the German.]

It has long been my desire to express my gratitude for all that Christian Science has brought me. A few years ago, while I was staying in Wiesbaden, a dear friend caused me to become interested in Christian Science through its literature. I had gone through several years of severe illness and had spent many months in Davos, in order to be healed of lung trouble, but my nerves were still very weak. At the very beginning of my investigations God's omnipotence was confirmed to me through a demonstration of the power of divine Truth.

On getting up one morning, I felt very ill, and lay down again with the thought that this probably would mean another period of illness for me; but after being for some time in a state of discouragement, it occurred to me to put into practise the knowledge which had come to me in Christian Science, and to deny the thought of disease. I tried to realize that as man as God's image reflects God, I could only reflect harmony,—that is, no disease; and since there is but one Mind, and harmony alone could proceed from this Mind, I could not in reality be in any inharmonious or diseased state or condition; that it was not God's will His children should be sick. Busying myself with these thoughts, I began to feel better. I got up, dressed, and knelt to pray. Presently a feeling of oneness with God came over me, and I had not yet concluded my prayer when I felt a strong though entirely painless jerk in the left side, just as if something was being torn off. I was so surprised at this that I ceased praying and looked around in astonishment. I felt much better, but it was not until an hour later that I realized that the left lung, which was said to have adhered at the side, had been detached. I gave thanks to God for this proof of Truth's power.

I now began in earnest to read Science and Health, but there seemed to be much that I could not understand, doubts came, and in consequence my health failed perceptibly. A serious condition of the lungs, with severe attacks of coughing, occasioned great suffering. A practitioner in Wiesbaden gave me loving assistance, but scarcely had my condition improved and treatment been discontinued, when a relapse occurred as a result of my attitude of constant doubt. In the fall I went to Kaiserslautern, to my sister, who was distressed about me and urged me to seek medical advice. I withstood her entreaties, however, and went to Kusel, to a friend, upon whose advice I tried various domestic medicines; but instead of improving, my condition grew worse. Still I would not understand, and permitted my friend to talk my condition over with a doctor whom she knew. The effect of the remedy he prescribed was dreadful. At last I began to see that material remedies instead of relieving me aggravated the condition, and I resolved to stop relying upon them.

I again started with the study of Science and Health, and in so doing awakened my friend's interest in the subject. I read to her daily, and Christian Science was the main point of our conversation. Having to explain to her many things in connection with it, I myself came to see them more clearly, and behold, my condition improved as a result of the good thoughts we were entertaining. I now returned to my sister in Kaiserslautern, but after a few days there I became just as ill as I had been before. This so greatly disturbed me that I was assailed by doubts, and went to a

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physician, who after an examination told me that I should at once seek a warmer climate. He prescribed two kinds of medicine, neither of which brought the relief I was longing for, and fever and other distressing symptoms set in. As I felt very ill, I did not leave Kaiserslautern, but went to a home in order to be relieved of the cares of the household. In this home I devoted nearly all my time to the reading of Science and Health, and wrote to the practitioner at Wiesbaden, begging her to take up absent treatment for me; and she did so gratuitously, as I was in need. I improved perceptibly, to the great surprise of the ladies and nurses of the home, who thought I would not live longer than spring at the outside; but in five weeks, that is in February, 1910, I was well, and am so today. Words fail to express the joy with which I informed the practitioner that through God's grace and love, and her instrumentality, my health had been restored. A sense of deep gratitude came over me that my eyes had been opened and I could not only hear but also understand the truth regarding the laws of God.

There is another experience of which I would like to tell. One day, shortly before Christmas, in leaving a store the door closed so quickly behind me as to catch my thumb between the heavy door and the door-frame. The pain almost caused me to faint, so that I had to take hold of the door till I had somewhat recovered. On my way home, which took me about twenty minutes, I tried to overcome the pain, and when I reached home there was only a feeling of numbness left. I then took off my glove with some difficulty, and after cleaning my hands I tried to do a piece of fancy-work. To my great surprise I succeeded; I was able to hold the needle, and in ten days had completed the work. In about three months' time a new nail had grown, and during all that time I used neither cot nor bandage.

Although I often fail in my endeavor to conform my acts to God's requirements, God, divine Mind, has manifestly helped me. The greatest and best thing, however, which Christian Science has given and is still giving me, is the spiritual uplift, the true recognition of God, the consciousness that the Holy Spirit is ever present, the sweet assurance of being secure under God's care, and the thought that with His help I may bring peace to many a dejected heart. It is but a question of time when the teachings of our revered Leader, Mrs. Eddy, will be better understood, for a deep yearning after truth and a better understanding of Christ's words is extending throughout the world.

EMMA CARRA, Naustadt a. d. Haardt, Germany.

It is with great joy and thanksgiving that I offer this testimony in behalf of the efficacy of Christian Science. After receiving medical treatment for nearly two years for an affection of the throat, which later culminated in a chronic bowel disorder, and finding only temporary relief, I decided to try Christian Science. At that time I was in a very weak condition and also very nervous and depressed, but after two treatments the bowel trouble was practically healed, and I began at once to gain strength and courage. I received my first treatment in January, 1910, and since then have had many proofs that Christian Science does heal the sick. During that time many ailments have been overcome for my children, including measles and throat trouble, and at the birth of a baby boy I had another convincing demonstration of the power of Truth.

For the spiritual uplifting, and for the joy and calm the study of Christian Science gives us in meeting all our daily problems, I am even more grateful than for the physical healing.—MRS. MABEL DAVIS, West Pullman, Ill.

I am grateful that Christian Science came into my life. The reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy has healed me of a bowel disorder and various discordant conditions. I took up the study of Christian Science in 1904, and since that time this blessed truth has been my only physician, and it has at all times met my needs. When I became interested in Christian Science, I had a rather limited knowledge of the English language, but I was healed through the reading of the text-book, although I read it with difficulty. This proved to me that it does not require an academic education to gain an understanding of God,—His unerring, eternal laws and His goodness. I wish to state that my healing and the overcoming of various difficulties was accomplished without the aid of a practitioner. I have found the study of the Christian Science literature is very helpful in business, because it is a constant source of good ideas.

I thank God, our Saviour Christ Jesus, also our dear Leader, Mrs. Eddy, who has so lovingly labored for the redemption of mankind.—MATTHEW VONEY, St. Louis, Mo.

Six years ago my mother passed away, leaving myself and two younger sisters orphans. At that time a great sense of fear came over me, as friends and relatives were constantly telling me that I would be responsible for the conduct of my sisters. I could not understand why all this had come to me, for I was only a young girl, but being the oldest of the three they seemed to think I should govern the others. We lived at that time on a farm in the middle West, an uncle lived with us, and as most girls on a farm do, we had to work very hard.

A few months later I was suddenly taken with a severe attack of fever. At times it was felt that there was no hope for me, but I finally rallied, and was up in a few weeks, only to be sent to California, as the doctor and nurse said I could not endure the severe winter where we then lived. My sisters were then sent by our guardian to a convent, much against our wishes. I gained slowly in California, but was so homesick that I returned, as after eight months' stay there I was convinced that climate could not heal me. I soon returned to California, however, and this time brought my two sisters with me, but the sense of responsibility was again evidenced in fear. Soon, however, Christian Science was presented to me, and now I thank God that I came back to California, as I was healed of all my troubles and am now a well and happy girl, finding it a pleasure to help my sisters. My youngest sister attends the Christian Science Sunday school, for which I am more than grateful.

I now know that we are not orphans, for God is our Father and our Mother. Only those who have been left in this same position can know what a burden it seemed, but Love has indeed lifted it from my shoulders and brought me protection and comfort. I owe all of this to Mrs. Eddy, for if she had not told us of God's protecting care, I might still be without the realization that God is our Father and Mother.—MISS GERTRUDE PITTMAN, Pasadena, Cal.

I wish to add mine to the long list of testimonies which have been helpful to so many, and if my experience should reach some troubled one who is suffering from the belief that sickness and suffering are allowed by God and must be cured by medical or surgical means, I would say that it is well to know that God made man in His image, but never made sickness. This truth came to me some time ago through the earnest solicitation of a Christian Scientist, and I delayed an operation which I had been told by two leading physicians, both authorities on kidney trouble, must be performed at once. I had suffered from this trouble for about two years, and it finally became so bad that I could not sleep. I was in this condition when I delayed the operation and stated my case to a Christian Scientist, and it gives me joy to say that I soon learned what it means to dwell "in the secret place of the most High." In less than two weeks I found that I was as well as I ever had been in my life.

I wish to add one more experience. For over thirty-five

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years I had used tobacco, and might be termed a hard smoker, but when I was relieved from the physical suffering the appetite for tobacco vanished, and there has been no recurrence of it. I am very thankful to God for the teaching contained in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and also grateful to the noble woman who gave this book to suffering humanity.

D. A. SCHUTT, Champaign, Ill.

I am glad to have the privilege of showing my gratitude to God for the benefits which myself and our two little boys have received through Christian Science. By request of my husband's sister, we accepted it for our youngest boy when the doctor said that nothing more could be done. The boy was then thought to be dying of spinal trouble and paralysis, caused by poisoning.

The Christian Science practitioner began absent treatment in the morning, and when she came to see him in the afternoon she gave him present treatment, and instructed the nurse who attended the child not to watch him so closely, but to take the Bible, and lift her heart to God by reading the 91st Psalm. By evening the boy was so much improved that it gave us hope, and each day it was joy to see some feature of his former self regained. The other boy was suffering from an ulcerated tooth, which broke on the outside and left a sore which the doctor was unable to heal. He said that he must put the boy under ether to extract the tooth and scrape the bone, but I chose the truth, and contrary to the doctor's verdict the sore was healed in a short time, and one day the tooth dropped out. I was the victim of a variety of female complaints and was not able to leave my bed, but through the help of the practitioner I was soon able to go to work, and have had better health since than I had known for many years.

This was over three years ago, and we have not used any medicine in our house since. We read and study the Lesson-Sermon faithfully, and try to realize that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

MRS. NELLIE RANDALL, Neillsville, Wis.

[Translated from the German.]

It is with a joyful heart that I express my gratitude for what I have received through Christian Science. It is more than two years ago that I first heard of this Science, and attended a meeting which proved such an attraction for me that I became desirous of joining this movement. For many years I had suffered with severe headaches, and no physician was able to help me permanently, but from the time I began to attend the meetings and to read *Der Herold der Christian Science*, I had no more headaches. I also felt very weak at times, it often being impossible for me to attend to my household duties; but this ailment has also been completely eliminated, and now I feel very strong.

I wore special glasses for about fifteen years, as the physician believed that I could not do without them, which seemed true, as my eyesight was very defective; but when I heard and read the testimonies of healing, it occurred to me that the condition of my eyes might improve, and after talking the matter over with a Christian Science practitioner, treatment was given for some time. I then laid aside my glasses, and was able to read without experiencing pain. The study of the text-book, "Science and Health with Key to the Scriptures," affords me great joy, and I am very happy, and deeply grateful to God.

FRAU MINNA KERWITZ, Berlin, Germany.

My aim and desire in writing my testimony is that it may aid some searchers for health, and give them the permanent peace that they desire, whether rich or poor. I was left in miserable health from the birth of our first child, and one of the best physicians in this country told me in 1877 I would be an invalid all my life. I was under medical treatment constantly for twenty-five years, all the time getting worse. Meanwhile complications had set in, such as a serious affection of the kidneys, and loss of sight, hearing, and memory, to such an extent that I could not write two sentences connectedly or even read.

At that time I asked for Christian Science treatment merely to help me for sleeplessness, and I was *healed in* one treatment. When, therefore, the doctor mentioned an operation for my other trouble, I turned to Christian Science again, and although I gave up material remedies at once, my healing was slow, for, having been raised in the Jewish faith and taught not to accept Jesus as the Christ, I could not even read the Christian Science literature. I floundered along for two years, without God or hope in the world, until the day dawned and I learned that "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness" (Science and Health, p. 332). The old physical conditions have all been healed through the power of the Word as taught in the Scriptures and Science and Health. The physical is, however, the least of my healing. Three years ago I was called upon to prove practically that God is Life, and that there is no separation in Mind. One very near and dear to me had passed on after four months of illness, but there was no sense of loss, and no reaction, physically or mentally, for I had learned that all is of our Father, and there came a deep peace and a faith that all things are working together for good to them that love God.

I have had many tests since, but the faith that every obstacle can be overcome by the right application of Christian Science, is the rock on which I stand. I am grateful to God, also to our beloved Leader for this truth which is giving health and peace to humanity.

MRS. JENNIE DRACHMAN, Tucson, Ariz.

It is with a heart full of gratitude, and a hope of encouraging others, that I offer this testimony. I have had abundant proofs of God's healing power, as taught in Christian Science. My last experience was to me both beautiful and wonderful. On Christmas eve, 1910, I was delivering some little remembrances, when suddenly my ankle turned and I fell. The pain was very severe, but I declared the truth as best I could, and in a short time came on home, trying to know that there are no accidents in divine Mind. I finished my errands, read from Science and Health, at half past ten went to bed, and was soon asleep. In about an hour, I awoke, however, suffering intensely. I could get no ease in any position, and could not bear any weight on my foot. I again tried to read and to realize the allness of God, good, until morning.

My father, with whom I live, is eighty-eight years old and almost helpless, and as we had no practitioner here, and no telephone in our house, I had to wait till some one came in before I could send word to Kansas City for help, though I was getting around a little with the help of a cane. My brother came, and as my relatives do not believe in Christian Science, he wanted me to have material treatment; but I said I would depend on the "great Physician," who heals all our diseases. I, however, asked him to call a Christian Science practitioner, as I was sure that her understanding of God's law would bring me out all right. They did so about eleven o'clock, and by evening I was using the foot somewhat. I rested well, and the next morning when I was called I jumped out, forgetting I had a lame foot, though it was still swollen. I had to be careful for a few days, but am sure I would have been laid up for perhaps weeks without this blessed truth taught by Christ Jesus, and so helpfully explained by the Founder of Christian Science.

I have been helped a great many times by absent treatment. Our Leader says in Science and Health (p. 495),

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"God will heal the sick through man, whenever man is governed by God." I am always thankful that there are so many living pure Christian lives, so that they can do the work for us when we fail; and that Mrs. Eddy was good enough to bring this truth to us in such a practical way.

MRS. MARY ALICE DALE, Liberty, Mo.

The following demonstration is forwarded to the *Sentinel*, with the hope that it may help some other young fellow when the test of Truth seems severe. For about six years Christian Science has been the only physician in my home, and it has always met every need. One of the greatest proofs I have had that Truth is an ever-present help in time of trouble, was in November, 1910, when I met with what seemed a serious accident.

I was working on a power-press, which was gaged to the width of an eighth of an inch for dishing dial tins, when my fore-finger was caught in the press. The finger from the first joint was flattened to the width mentioned, and part of the flesh remained in the press. On my reporting at the superintendent's office, he said that I must go to a physician immediately, but I told him that I was going to a Christian Science practitioner. I went home at once and my mother began to treat me. I was told by the superintendent that I must hold my hand in an upward position because of the pain and loss of blood, but I did not feel that this was necessary, so I carried my hand as was convenient, and can truthfully say that there was no severe pain.

That night I slept as if nothing had happened, and I never suffered any pain afterward. In exactly one week I went back to work on the same machine. No one else would run the press for fear of accidents, two having been hurt on this machine within three days. For several days after the accident my finger seemed to have no shape, and the end of the bone was visible all the time; but nothing was done in a material way except to put on a clean bandage each day. I, of course, had Christian Science treatment, and before the week was over the finger had begun to resume its natural shape. It healed rapidly, and today one could scarcely tell by looking at my hand which finger had been crushed.

I cannot tell how grateful I am for this healing, and that I knew of Christian Science at the time. The superintendent told my father that he never saw a person, especially one so young, keep so calm through such an accident. I am very thankful that I have the privilege of attending a Christian Science Sunday school, because it is there I have learned that God is all-power, and this freed me from all fear on the occasion referred to. Christian Science has helped me in many ways, and as I learn more and more of this truth I realize that I shall never need any other help than the power of divine Love.

MILLARD HENRY SHELDON, Winsted, Conn.

[Written for the *Sentinel*]

BEYOND THE MISTS.

CHARLES C. SANDELIN.

WITHIN the westward, as I gazed, mine eyes
A noble peak did many times behold,
That to my sense Truth's permanence foretold:
Mind's endless reign and error's sure demise;
Now, as I look, no mountain doth arise.
For see! a dismal fog hath o'er it rolled!
Yet know I well, beneath this covering cold
Unchanged in all its grandeur still it lies.

O fickle heart, that oft on Truth had gazed,
And Love's assuring voice so often knew!
Why fearest thou the mist before thee raised,
And knowing Truth, yet thinkest error true?
Stand thou! be firm! and not through fear amazed,
Till flees the false and comes the real to view.

FROM OUR EXCHANGES.

[*Watchman.*]

Men do not always appreciate or know what is going on in a heart or life, though it is under their constant observation. The Nazarenes had not known of the hours of prayer that Jesus had spent on the hills around their village, or of the hours in which he had pored over the Scriptures and fathomed their depths. They had not known of Mary's "ponderings" or his spiritual experiences. There had been no marked change, only steady growth while he was in Nazareth. When he entered the Jordan and received the Holy Spirit in power and went in the fulness of the Spirit into Galilee, he burst forth like a century plant in fulness of life. Nor could they appreciate the nature of the Messianic work he was to do, because they were looking for a kingdom that came with observation, with honor among men and with civil power. It is very difficult for men to discern the signs of the times and the character of a new era. Their ideas are set in an old mold and they have no vision. Prophetic men cannot be understood or appreciated in their own times or in their own home place, because they are deemed dreamers or revolutionaries.

[*Universalist Leader.*]

We insist that the difficulty of adjusting the church to the world of today, and the problem of the attitude of the church toward social evils, is really a problem of the fundamental philosophy of life and of religion itself. This is not saying that we may not hope for real help in solving social problems from those who stand in the traditional ways of theology. Noble men and women are magnificently inconsistent. Great things may be born in Bethlehem and come out of Nazareth. But there is a more vital question. The demand is for the church to make its venture of faith today. The call is for the church to consecrate itself to the solution of great social problems. The pleading is that of the victims of greed and of lust who cry to this mighty organization of good men and women to come and rescue them from hell. It is the world shouting in the ears of the man on his knees praying for the kingdom to come, that he may get up, stretch himself, and come forth to help renovate the world.

[Rev. W. E. Orchard in *Christian Commonwealth.*]

I hold that what God is, transcends His manifestation in man. The two terms, therefore, are so little contradictory, or even complementary, that I have said frequently that it is a transcendent God who is immanent in man. Immanence refers to the how of God's nearness; transcendence to what it is that is near. And surely this is no paradox. It is a fundamental characteristic of experience. We are conscious of thoughts beyond demonstration or analysis; we are aware that our achievements have not adequately expressed the impulse that gave rise to them; we realize that what we are falls short of what we ought to be. I need not insist on the possibility of such a consciousness. Though to us it appears negative by simply rendering us aware of what is not, it must be a positive reality to enable us to see where we come short.

[*Standard.*]

If the Christianity which we profess is not found in terms of every-day life, it does not exist. Christianity is not a symbol, or a form, or a ceremony, or a so-called sacrament, or anything else that stops short of life. Human life expresses itself through choices and activities. Jesus taught that a good tree does not bring forth evil fruit, and it is utterly useless for people to imagine that they can convince those about them of the religiousness of their purposes, their union with Jesus Christ, while they are dishonest in their relations with their fellow men. In view of the rampant commercial spirit which is characteristic of our time, when

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the lure of material things is so strong and the lust for money-getting seems contagious, Christian people need to be constantly on their guard that in business affairs they hold themselves to high standards of integrity.

[Rev. Frank M. Thomas, D.D., in *Western Christian Advocate.*]

We are confronted with the rise of a vast social fermentation which Christianity has called into existence. Everywhere throughout the world men are longing for more justice and more kindliness than now exists. Part of this longing is due to the evils of civilization, and part of it is due to hope of a golden age which has ever haunted our sad humanity. Yet in the face of this deepening unrest, what is the duty of the church? There are those who think she cannot outride this mighty upheaval when all the fountains of the deep seem breaking up. But they forget the lone ark adrift on the turbulent waters of the deluge; they forget that sooner or later the church has been able to meet and master every critical situation in human history; they forget her risen Lord!

[Rev. Canon E. S. Hughes, reported in *Melbourne* (Aus.) *Herald.*]

When people grow ill and the doctor says that there is no hope, the clergyman is sent for to say a few prayers. What a travesty of the early days! "In the name of Jesus Christ of Nazareth, take up thy bed and walk" was the prayer of the early church for the sick. The church today seems to have given that over to Mrs. Eddy and her followers. They have taken hold of the truth—that the Holy Spirit is still the Life-giver. Why don't we see it? Did not he say, "In my name . . . they shall lay hands on the sick, and they shall recover"? Our church will be weak until we are a community of converted men and women. We are afraid to be men and women filled with the Holy Ghost. That is the weakness of our church.

[*Zion's Herald.*]

Emerson once said: "The trouble is that I am in a hurry, and God is not." God takes time, and because He works so slowly, we in our blindness of vision suppose that He is not working at all. The Lord fulfils Himself in many ways and in many days. Let us, then, be content to follow closely as He leads, neither running ahead nor lagging behind His programs, and not losing faith or hope when a nation is not converted in a day, or the goal of some high effort attained by a frontal attack and a charge; for by this slowness of approach our caliber as soldiers of the cross is tested, and, if it is a long march to the promised land, the more wonders of the Lord shall be seen on the way.

[W. H. Geistweit in *Pacific Baptist.*]

We need to cultivate a larger vision of God. This is not an easy thing. The intense secularism of the day has blurred, has eclipsed the vision of God. Our hearts are not pure enough; our hands are so soiled, we do not see Him who is our Father. The church of the future—aye, the church of the day in which we are living—rises or falls by this standard: its power to reveal God. Does this service visualize God? It is not a question of entertainment; not necessarily a question of human interest, or the solving of human problems. Important as these problems are, the primal question of every religious service is—does it reveal God?

[*Churchman.*]

The primary duty is to connect all that is good and savory and honorable in public life with the message of Christ. If it cannot be done through the parish and the pulpit, let it be done through some other Christian medium, for neither the parish nor the pulpit are ends in themselves; they are only the temporary and occasional means by which, under the laws of human life, man has found a method of drawing himself closer to the kingdom which Christ came to establish in this world.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" *is specially* bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy; 50 cents; six or more copies to one address, 40 cents each.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The pamphlet "Seeking and Finding" has been translated into Dutch ("Zoeken en Vinden") and is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. This catalogue contains complete lists of all publications issued by the Society, and of the works of Mary Baker Eddy published by Allison V. Stewart.

A new pamphlet, "Christian Science Healing *versus* Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget,* London, England, is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy. Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

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Published Monthly.

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget* London, England.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, SEPTEMBER 28, 1912

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

All thirty-three so-called Cunningham Alaska coal land claims, involving alleged fraudulent blanket patents which contributed to the Ballinger-Pinchot controversy, have been disposed of finally by the interior department. The appeals have been adversely decided and Secretary Fisher has directed the immediate execution of the decision of Commissioner Dennett of the general land office, who held the claims were improperly allowed and that the entries should be canceled. Secretary Fisher took this final action on his second review of the cases. No more of the real Cunningham claims are pending, though the interior department is regularly passing upon other Alaskan claims somewhat similar to those of the Cunningham group. Of a thousand or more of such three hundred already have been disallowed. The Cunningham claim had an aggregate area of fifty-two hundred acres and their value ran high into the millions. It had been alleged that a Morgan-Guggenheim syndicate owned the blanket claims of the Cunninghams and their associates. With the controversy over the claims came the dismissal from public service of former Chief Forester Gifford Pinchot, Louis R. Glavis, a chief of the field division of the land office, and several minor officials.

Admiral Andrews, acting secretary of the navy, has made public the revised list of the vessels which will comprise the great fleet to be reviewed by President Taft Oct. 15 in New York harbor. It will be by far the largest naval force ever gathered together in American waters. The one hundred and twenty-seven ships in the reviewing line will have a total tonnage of 741,590. There will be thirty-two battleships aggregating 491,508 tons; four armored cruisers, 58,000 tons; four protected cruisers, 15,663 tons; twenty-one special type ships, 61,993 tons; six naval militia vessels, 4,581 tons; eight fuel ships, 88,385 tons; twenty-six destroyers, 18,431 tons; sixteen torpedo boats, 3,029 tons, and ten submarines.

Promotion for thirteen thousand railway postal clerks on Oct. 1 will be provided in orders by Postmaster-General Hitchcock. In the railway mail service there are sixteen thousand seven hundred clerks, and a majority of those not promoted on Oct. 1 will receive more pay before the end of the current fiscal year. Although more than one million dollars a year will be involved in the increases, it will cost the government no more, as the postmaster-general has perfected a plan to save that amount by a rearrangement of railway mail-car space and the amount the government pays annually to the railroads.

All the residents of the village of Conowingo, on the Cecil shore of the Susquehanna river, have been notified to vacate their dwellings. This is the first step in the construction of a second dam across the Susquehanna river and a plant to generate electricity by the Susquehanna Power Company. The construction will cost about ten million dollars. One of the chief backers of the company, it is said, is the Pennsylvania Railroad Company, which, it is generally understood, has been seeking electrical power with which to operate its trains through Baltimore, including the two tunnels.

The work of building good roads in Mississippi continues unabated. Recent sales of bonds and bond issues for good roads purposes total nearly two hundred and fifty thousand dollars at various points in the state. Over three million dollars is now being spent in the state for good roads, with the prospect of more to come.

The Panama canal is to be open to traffic in the fall of 1913. The date for the opening originally was set for Jan. 1, 1915, and engineers for some time had doubted if the engineering difficulties could be overcome to permit completion of the work by that date, but the remaining work is said to offer few obstacles.

The Cincinnati Traction Company will carry out the plans made by an expert for the bettering of the street-car service. The estimated cost of the changes is fixed at between two and a half and three million dollars.

International.

The terms for peace between Italy and Turkey have been practically arranged with the exception of a proposed loan to Turkey of between one hundred and one hundred and twenty million dollars, concerning which Italy is now communicating with French, English, and Belgian financiers. Turkey's last terms, according to report, are as follows: First, Turkey accepts peace as an accomplished fact, on condition that Italy does not exact formal recognition of the annexation of Libya; second, Turkey withdraws her troops, but demands to retain a port near Tunis or Egypt in order to communicate with the Arab hinterland; third, the Sultan retains spiritual lordship in Tripoli and Cyrenaica by a representative; fourth, Italy pays tribute to the Arab chiefs; fifth, Turkey demands a port on the Red sea, Massowah being suggested; sixth, Italy pays Libya's annuity.

The National Assembly of China has passed a resolution pledging that body to support the government in the conclusion of any reasonable loan scheme. The minister of finance explained to the members of the Legislature that it was impossible to obtain the requisite loan outside of the six-power group of bankers. The ministers hoped that the foreign bankers would waive or modify their demands for foreign supervision of the salt tax, and declared that should the loan materialize the government was confident that remarkable progress and prosperity throughout the country would follow. Negotiations for a loan have again and again been carried nearly to completion, only to be broken off because of some demand which China could not grant.

It is expected that work will commence in the late spring or early summer of 1913 in carrying out improvements in the Welland ship canal. It is estimated that five years will be required to bring the new work to completion, and that the total cost will approximate fifty million dollars. The work is to be done at several sections at once, and seventy-five steam shovels and over a dozen dredges will work at various points along the route.

Captain Spelterini has made a balloon voyage over the central Alps, the Bavarian Alps, and the Hollenklang. He started from Interlaken with one passenger, and after a flight of sixteen hours landed near Unterammergau. On the way a height of about seventeen thousand five hundred and fifty feet was attained, while the lowest temperature encountered by the aeronauts was 21.2 degrees Fahrenheit.

The German imperial fleet, composed of twenty-two battleships, six large and eleven small cruisers, flotillas of torpedo boats and torpedo boat destroyers, and a number of auxiliary vessels, was reviewed off the island of Heligoland last week by the German Emperor. After the review his Majesty accompanied the fleet to sea, where manœuvers occupying four days were held.

Georges Legagneaux, a French aeronaut, established a new world's record for altitude at Villacourlay, France, last week, his machine attaining a height of 5,000 meters (18,716 feet). The previous holder of the world's altitude record was Roland G. Garros, who on Sept. 6 ascended in a monoplane at Houlgate, France, to a height of 16,240 feet.

The Sydney, one of the first vessels of the navy of the Australian commonwealth, was launched at Govan recently. In the last financial year of 1911-12 an expenditure of £2,731,000 was incurred on Australian military defenses and £2,044,000 on naval defenses, which made up a total of £4,775,000.

Industrial and Commercial.

A two-million-dollar contract has been let for building the foundations and masonry of the Hell Gate viaduct of the New York Connecting Railroad, which is to unite by rail the New Haven and the Pennsylvania railroads. It is expected that the road will be completed in two years at a cost estimated at twenty-five million dollars. The bridge will run from Port Morris across Randall's island and Little Hell Gate to Ward's island. On Ward's island it makes a sweep to the east and crosses Hell Gate to Sealy Book on the Astoria side. Then it runs through Long Island City and diverges. One branch, for passenger service, runs through the Sunnyside yards to the Pennsylvania tunnels, and the other, for freight, runs to Bay Ridge, where the traffic will be ferried across the lower bay to the Pennsylvania yards in Jersey City. Ultimately it is planned to connect Bay Ridge and Jersey City by a tunnel for freight.

It is estimated that the new railways now being constructed in South Australia will make three million acres of wheat-growing lands available for settlement, and as the result of the comprehensive railway extension policy of the government, as outlined at the opening of Parliament, a very large addition will be made to this area.

The making of tons of lead pencils in Europe has depended on the imports of American cedar. A firm in one German city has made three hundred million lead pencils a year from the American cedar. It is said that over six hundred tons of cedar are used daily.

The municipal council of Cologne, Germany, has appropriated twelve thousand five hundred dollars to carry out a plan for the importation and sale of meat. It also has decided to appeal to the government for relief in the matter of the high cost of living.

After years of negotiations the railways' heads of nine transportation systems have agreed to build a new union station in St. Paul, Minn., which will rival the passenger depot of the Northwestern line at Chicago in architectural beauty and convenience for passengers.

A million-dollar irrigation plant is being promoted at Ballinger, Texas, by some of the citizens. The plan is to build a large dam on the Colorado river eighteen miles from Ballinger and distribute water to the farmers on both sides of the river for several miles.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

TRUE HEALING.

CLARENCE W. CHADWICK.

It is indeed true that "the time for thinkers has come" (Science and Health, Preface, p. vii). Humanity is rapidly awakening to the fact that it is living in a thought world. The advancing scientific mentality of the twentieth century is willingly resolving things into thoughts, and thus a truly mental or metaphysical basis for thinking and living is coming more and more into prominence.

As cherished theories and beliefs are summoned to appear before the bar of Spirit, there to ascertain that there is no law of continuity for material thought, its ways and means, two marked phases of human activity are in evidence: first, a joyful acceptance of both the theory and practise of Christian or metaphysical healing on the part of countless thousands who had begun to think along advanced lines; and second, a zealous and persistent determination on the part of the advocates of material systems to hold their subjects in line and even to make light of the achievements of those who have found in Mind what they failed to find in matter. In describing this disposition of the human mind Jesus has well said: "Ye have taken away the key of knowledge [spiritual understanding]; ye entered not in yourselves, and them that were entering in ye hindered." Christian Scientists know the source of all such opposition to spiritual truth; they know it is not people who are arrayed against the teaching of Christ Jesus, but the universal mortal belief in a power opposed to God, and when they pray for the enlightenment of all mankind they simply know spiritually what constitutes the kingdom of heaven and man's connection with it. This is the opposite of hypnotic suggestion, of personal or human-will influence; it is Christian healing, and not mere experimentation.

Material methods of treatment, viewed from a strictly scientific or Christian standpoint, are but the exchange of one human belief for another. They are the substitution of a mistaken sense of health for a material belief of disease. In the truest sense of the word it may be said that doctoring or curing is a form of human idolatry, in that it acknowledges "other gods." It makes a graven image of the mortal body and bows down and worships it unceasingly. Primarily it is a deception, in that it promises something to humanity which it does not and cannot bestow upon it, viz., health and happiness. Taking drugs or indulging any other form of body worship is wholly an experience of mortal mind; neither God, divine Mind, nor the real man, have any part in such experiences. A lifeless, non-intelligent drug can make no appeal to mind or body, and no law of God governs its use. A drug's so-called influence upon the system is dependent solely upon the human thought and belief that are associated with the drug. There is no action, effect, or influence, without thought to impel and to govern it.

God's knowledge is a consciousness of His own perfect spiritual creation or reflection, which rules out all sense or consciousness of matter. Hence the conclusion that scientific right thought robs a drug of all its supposed power for good or for evil. Time and time again has it been proven in Christian Science that a so-called poison, taken intentionally or by mistake, has failed to produce the effects universally attributed to it, thus verifying the Scriptural promise, "If they drink any deadly thing, it shall not hurt them." In other words, the law of God, scientifically understood and applied, annuls a drug's so-called effect upon the human system. One Christian Science treatment has often completely destroyed the patient's faith in the supposed power of drugs, even where this faith had remained undisturbed for years. Thus it is that the demonstration of the power of divine Mind to heal and to save mankind discloses the fallacy of material means and reveals to the receptive heart the divine method as practised and taught by Christ Jesus.

All human systems fail to grapple with sin, hence their inability to heal. Dosing the body to free it from the effects of excessive or sinful indulgences does not lay the axe at the root of the trouble. It is little else than attempting to erase a shadow without first removing its cause. It is only a soothing or smoothing over process, which invariably leaves human consciousness in total ignorance of the Science of being, and the failure to receive help in this way is often the opening wedge that arouses human consciousness to a higher order of thinking, which inevitably leads "into the glorious liberty of the children of God."

Not until Christ, Truth, comes to individual consciousness, can one take his stand on the side of Spirit and contend intelligently for the employment of spiritual means only. He may discontinue taking drugs, but not until he learns to eliminate matter from the realm of cause and effect, and to grasp the idea of spiritual causation, can he enter the domain of right thinking, which constitutes the "more excellent way" in Christian Science. It is a fallacious belief that people have no need of Christian Science until they have failed to obtain help through adherence to the doctoring habit. The greater work of Christian Science is to heal mankind's idolatrous belief in material health and in material curing, to arouse human consciousness from its deep sleep in matter to an understanding of the practical import of the Scriptural declaration that "in him [God] we live, and move, and have our being," as Paul announced to the Athenians in the early days of Christianity.

What humanity needs is more of the true doctrine of health and less of the doctrine of disease, more of instruction in righteousness and less in things temporal and discordant. Human pathology is the fickle child of idolatry, based wholly upon human reason and sense testimony. Jesus was not versed in this so-called science, and yet he was enabled to accomplish the most wonderful works of healing ever recorded in the annals of history. More than this, he taught others how to do the same healing works, but at no time did he recommend the study of pathological subjects or methods. His was not a disease doctrine, but a doctrine of health and of "on earth peace, good will toward men." The gospel records do not accredit Jesus with a single physical diagnosis of disease. He certainly knew that the knowledge of disease could not heal disease, but that the knowledge of health as a normal condition of the divine Mind could and did make "every whit whole."

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"LOOK ON THE FIELDS."

CARL HORTON PIERCE.

WHAT Bible-reading child has not expressed the longing, "If Jesus were only here now! If only I could do the works that he did!" Suppose that to such a child in days gone by the Master had appeared, saying, "Come, follow me. The works that I do shall ye do also," what child would not have followed gladly, on having the way pointed out? In this age many who come to Christian Science do not perhaps at first realize that this is indeed "the way," and with timid steps they cautiously investigate first one tenet and then another of its truth, finding it sound, practical, capable of demonstration, "with signs following," until suddenly the thought comes to the inquirer that this is the truth,—the "pearl of great price."

The truth has again appeared, and through the inspired pages of our textbook, "Science and Health with Key to the Scriptures," we are given insight into that which heals. Thousands of Scientists, many of them practitioners, are acknowledging that they have received through our Leader the same word as that spoken by the Master, and the cases of healing they have effected are unnumbered. But one sometimes meets good people, devoted to the cause, and is led to wonder why they are not also utilizing this healing word. On questioning such people it is sometimes answered, "Oh, I am *not* good enough to heal;" or, "I have a family, and my first demonstration is to support them;" or, "I have a big business which demands all my time." One such woman had put off healing the sick as a practitioner for years because of timidity born of a natural modesty, which was accentuated into seemingly great fear!

In all these excuses one recognizes that which points to one objective: the carnal mind which is "enmity against God." This mortal consciousness, with its lusts, its false appetites, its beliefs of pleasure in matter, puts up these specious arguments, and so long as the student believes them, mortal thought keeps him from the work that perhaps he would like to do most of anything in the world. Step by step, however, these erroneous arguments are being uncovered for what they are worth, and little by little men are rising above the lusts of the flesh into the dominion of the children of God, and as they do so, as the carnal thought is overcome and conquered, the dominion of the real sons and daughters of God appears, and the words of Christ Jesus come home with conviction: "Look on the fields; for they are white already to harvest."

Speaking of this condition in Science and Health (p. 570), Mrs. Eddy says: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences." Evidently, for every one who awakens to his dominion, the fleshly lusts having been subordinated to the desire to do God's work in this most momentous period of all ages, there are those who like sheep are waiting to be fed. Fear that there will not be enough to meet the need material; fear of what the family or the world will say; fear of the unknown, which is groundless, hesitation, doubt, uncertainty,—all these signify nothing. They are the myths of mortal sense which would defeat the divine plan for universal salvation—which plan cannot, of course, be defeated nor even retarded.

In reviewing the pros and cons of the step into the work in the harvest field, it is sometimes helpful not only to realize the emptiness of our fear but the positiveness of Truth. As an example: when the pilot in the ferryboat pulls the cord and the engineer receives the signal, the lever is thrown, the steam is applied, and the boat moves. There is nothing doubtful, hesitant, uncertain, discordant, or worthy of distrust in this; it is positive action. When the conductor pulls the train-cord and the engineer opens the throttle of the locomotive; or when the motorman turns the lever in the trolley car—if the power is on—the car moves. Here is an example of immediate action. In Science, the truth is always thus available and operative. It remains for us simply to do our part. When we live the truth and declare with conviction that it is God who heals, the healing follows. There is no other way. Positive effect follows positive cause. It is not a question as to whether one is "good enough" to heal, nor is it a personal matter; it is a question of the realization and application of divine Principle. Mrs. Eddy says: "God will heal the sick through man, whenever man is governed by God" (Science and Health, p. 405). If one has any doubt or hesitation about this, all he needs to do is to live and declare the truth, and forsake his old customs and habits.

There is nothing more positive than that God will fulfil His promises and effect the regeneration of the sick and sinful. To such a declarer of the truth Christ Jesus says, today as of old: "He that reapeth receiveth wages, and gathereth fruit unto life eternal." Surely if one is to receive wages in God's vineyard, he cannot expect that these wages are to be less than the living necessities of those who are, humanly speaking, dependent upon him for daily sustenance. No just material employer would expect such a condition, for such a condition is unjust. Manifestly, therefore, if one works for God he will receive a suitable wage. In Christian Science we are given the assurance that "divine Love always has met and always will meet every human need. It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good" (Science and Health, p. 494). This being true, we need not fear that want or woe faces us as we appropriate the words of the Master: "My meat is to do the will of him that sent me, and to finish his work."

FELLOWSHIP.

EDITH C. CARTER.

WHEN, through the teachings of Christian Science, a first glimpse is had of the radical mental transformation necessary for the working out of our salvation, a sense of loneliness and isolation sometimes seems to spread like a mist, making the way obscure and progress slow and laborious. That this is a false sense is soon apparent, for with increased understanding of Truth we quickly see that in reality we are only at the threshold of a knowledge which reveals vistas of new and wider experiences regarding man's relation to God and to his brother man.

The experiences thus revealed will ultimately result in a realization of the riches of joy contained in the words: "The fellowship of the Holy Ghost." In Science and Health (p. 588) Mrs. Eddy defines the Holy Ghost as "divine Science; the development of eternal Life, Truth, and Love." This definition, supplemented by St. John's description of fellowship, "If we walk in the light, as he is in the light, we have fellowship one with another," gives us a practical standard of action. Only failure to comply with the condition set forth in the first words of this text can prevent us from appropriating the harmony which the development of Life, Truth, and Love in thought must bring into our lives. Again, Mrs. Eddy writes: "The rich in spirit help the poor in one grand brotherhood" (Science and Health, p. 518), and she points out the human footsteps which must be taken before we attain to the absolute realization of that perfect fellowship whose expression is the spontaneous, unconscious supplying of our brother's need.

This latter state of consciousness is exemplified in the freeing of the woman whom Satan had bound. She was set free by the selfless love and purity reflected by Jesus, without his having any direct knowledge of her particular

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need. Further examples of the practical unity and fellowship brought about by this purified condition of thought are related in the Acts of the Apostles. On the day of Pentecost the disciples are described as "filled with the Holy Ghost," with the result that they spoke with other tongues. They were thus enabled to supply the need of all present by expressing themselves so that in the mixed multitude, speaking fourteen or fifteen different dialects, each person heard the truth in his own language. This occurred again after Peter's vision on the housetop. He learned from the vision that he must completely eliminate his Jewish prejudices and widen his sense of fellowship. The rebuke, "What God hath cleansed, that call not thou common," prepared him for his visit to Cornelius, and for the further step of admitting the centurion and his household to baptism.

The uplifted thought of these Gentiles was ready to receive the truth, and their receptivity was shown in the fact that they also were able to speak with tongues, and so make the truth clear to all, irrespective of a common language. Peter had learned what Mrs. Eddy makes so clear when she says in "Miscellaneous Writings" (p. 150), "Not more to one than to all, is God demonstrable as divine Life, Truth, and Love." As we assimilate even a small part of the breadth and grandeur of this conception of universal good, it will eventually wean thought from the habit of associating good with and limiting it to certain human personalities. Jesus taught the necessity of freeing ourselves from this mesmerism when he said, "Why callest thou me good? there is none good but one, that is, God."

This impersonal view of good reveals the fact that as God's image and likeness man is expressing good always, though it may appear to be hidden behind an unattractive exterior. We are learning, too, that indifference is very nearly as far removed from love or fellowship as actual hatred. Before Christian Science came to raise our standard of thought and conduct, we used to be satisfied if our feeling toward people was not one of actual dislike; but Christian Science teaches us that true thinking is never negative. True thoughts are the realization of good which is always positive, therefore our attitude toward each other must reflect the untiring activity of right doing which belongs to divine Mind. To do this may seem, to human sense, to need a constant effort at first, but right thinking is natural to God's ideas, and knowing this we learn that in God's kingdom there exists neither a sense of need, nor the conscious supply of a need, for Love expresses only perfection.

This thought urges us to more whole-hearted consecration, to stricter examination of motives, to a more practical expression of the truth we already understand. The wider sense of fellowship taught by Christian Science demands fundamental honesty in the seemingly unimportant details of our thought with regard to ourselves and others. A glaring fault, an obvious physical trouble, instantly prompts effort to rid ourselves of any belief in their reality, while we often continue to ignore some small discordant condition. We forget that the multiplication table must be thoroughly mastered before we can hope to work out correctly the more complex problems of mathematics.

We should remember, too, that no problem is wholly individual. This thought reminds us that it is our imperative duty, as Christian Scientists, to know the truth not only about ourselves but also about those around us. This will at the same time help us to know the truth about ourselves, and will help them to know the truth about themselves. A certain kind of difficulty may seem more real to one than to another, but it does not for that reason belong more particularly to that one. In striving honestly to overcome the belief in error we are claiming our part in the fellowship and efficiency of the Holy Ghost. This dawning realization of the universality of the good effects resulting from every effort to be "followers of that which is good," is a constant spur to more consistent mental work. Far removed from any conception of fellowship is the temptation to ascribe our own failure to live the truth revealed in Christian Science, to the words or acts of others. We are sometimes tempted to think that left to ourselves we would make rapid progress; the seeming opposition of some one near to us, or the apparent lethargy of others, often suggests to the self-justifying thought an excuse for slow advance.

The fact that we must know God in order to know man aright, gives the clue to true fellowship. It is to know God, —to realize the allness of divine Mind, the ever-presence of the qualities described by St. Paul as "the fruit of the Spirit," namely, "love, joy, peace, longsuffering, gentleness, goodness, faith." It is to give to all that warm-hearted sympathy, tempered by wisdom, which in seeming trouble or joy uplifts thought to the spiritual fact behind every counterfeit presentment of mortal mind, and gladly take and share with others all the good that comes to us. Humbly striving to live up to this ideal, we shall, in spite of apparent failures, succeed in manifesting that genuine spirit of fellowship defined by St. Paul when he says, "I am made all things to all men, that I might by all means save some."

PRAYER IN CHURCH.

W. STUART BOOTH.

THE directions contained in the Manual of The Mother Church are for the protection and upbuilding of the cause of Christian Science, and for the guidance and assistance of each individual Scientist as well. We find this to be true as we are obedient and recognize that these "Rules and By-laws in the Manual . . . were impelled by a power not one's own, . . . They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied" (Miscellaneous Writings, p. 148). Again, on page 156, Mrs. Eddy tells us that "experience and, above all, *obedience,* are the aids and tests of growth and understanding."

One of the rules which has been of very great benefit to the writer, in individual as well as church work, is that relating to "Prayer in Church," Article VIII, Section 5, of the Manual, which reads, "The prayers in Christian Science churches shall be offered for the congregation collectively and exclusively." Before learning of Christian Science and striving to live in accordance with its teachings, this had not been the rule and practise of many people. The man worried with his business has often taken those cares to church with him, and has thought best to pray over them there; but upon leaving the church it is often found that the burden is at least as heavy as before. He has perhaps been told in the sermon or prayer that God, in His inscrutable wisdom, sends our troubles upon us; and this surely has not tended to make them any the less real to him. In the case of the mother who has gone to the service much depressed because of the illness of her child, she, too, would return home uncheered, if to her was given only the cold comfort that God will raise up those who are sick—if such be His will.

This questioning qualification regarding the will of our heavenly Father does not bring to any one that sense of Love which casteth out fear, but rather intensifies that fear. We who know of Christian Science have not as yet outgrown our business cares entirely. We may have attacks of sickness and periods of discouragement to meet; and ofttimes these may be uppermost in sense when we go to our church service. Then comes the test of our sincerity and obedience, since we are told that our "prayers . . . shall be offered for the congregation collectively and exclusively." And what will be the resultant effect on all concerned if we are obedient to this injunction? Will our business be harmed at all by having our thoughts turned

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from it for a season? Will not the little child be relieved to have the mother's anxious thought removed? Many a faithful Christian Science practitioner who has gone to the church service with perhaps an unconscious sense of responsibility over a seemingly serious case, by obediently offering prayer for the congregation, has thus transferred the responsibility to God, and been enabled thereby to see Him and His harmonious creation so clearly that the patient was healed.

As we declare, and realize even a little, that the church is "the structure of Truth and Love" (Science and Health, p. 583), and that therefore no thought or suggestion of error, fear, hatred, or malice can find a place or channel in it, the sure effect is to minimize the sense of those things which would darken our sense of God, good, and which, if believed, would make a lie seem to be true. If each one endeavors to bring out in his own consciousness this "structure of Truth and Love," his thought will be prepared to receive and assimilate the truths in the Lesson-Sermon. We know from experience that these Sermons are universal in their adaptation, hence, if our minds are open, that is, looking outward and upward, our especial needs will be met by the word of God found in the Lesson.

The business man will see that worry is distrust in God, —the giver of every good and perfect gift; the mother will return to her child filled with the assurance that God's will is done, and that it is His will that harmony and peace should be supreme here and now. To pray for the congregation is to turn our thought away from self, and whatever does this is uplifting in its influence and draws us and others nearer to God.

TIME *VS.* OPPORTUNITY.

ELINOR F. EDWARDS.

How often we say and hear it said, "I have no time;" or, "I should like to read and study more, but I have no time," or, "If I had time I should like to write for our periodicals." Not long ago, as I climbed the hill on my daily morning walk, a breezy little thought joined me by the way and said: "Why not speak the truth, and say that there is no time to fear or to fret, to worry or to hurry, no time for discouragement, self-pity, doubt, criticism, or covetousness; no time for thoughts of limitation; in fact, no time to forget the truth of being and remember error; but that there is opportunity here and now, in every place and condition, to trust in infinite good, to be friendly and helpful, to cooperate in the welfare of others, to practise the golden rule?"

I was deeply grateful for this morning message, and later I read in Science and Health (p. 598), that "time is a mortal thought, . . . Eternity is God's measurement of Soul-filled years." Time is a mortal concept, eternity is here and now in which to think the thoughts of God. Time always brings a sense of limitation, and our beloved Leader assures us that it is "no part of eternity" (p. 468). Then we may challenge every negative "I have not" which comes to our thought, and replace it with the positive "I have all things, and can do all things through Christ, Truth." We all have opportunities, wherever we may be, to reflect God's thought, and no sense of limitation as to time can deprive us of this divine right.

Opportunity is perpetual, the eternal now! It is not only our privilege to eliminate the thought of time and replace it with opportunity, but it is vital to our salvation. Who would not gladly exchange the mortal sense of time for a sense of endless opportunity to grow in grace; to trust, to love, and to work? Who would not give up the limited for the unlimited, the evil for the good, and be forever grateful to the Discoverer of Christian Science for pointing out this way to life, prosperity, and peace?

Thus the thought of limitation, or time, which has so long held mortals in bondage, will give everlasting place to the truth of being, man's present opportunity to think and act rightly,—and every thought will eventually be brought into harmony with Christ, Truth, which means to each and all "the glorious liberty of the children of God."

OBJECT-LESSONS.

MARY E. HARDY.

MANY of us have had periods in our journey heavenward when spiritual perception has so illumined the way that we have been enabled to read an object-lesson in what seem to be the smallest events in daily experience. Thus to us things become but externalized thought, and we gain another step toward the goal where Mind alone will unfold the eternal verities which today are but dimly perceived. In the book of Acts we are told that the apostles "continued steadfastly in the . . . breaking of bread, and in prayers." As in our like experiences, this was followed by the natural expansion of thought into expression, for we read: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

Still we find our object-lesson broadening, as the record says that "Peter and John went up together into the temple at the hour of prayer." As they approached the Beautiful gate a beggar obstructed the way. Just here we may learn something of the substance which alone is eternal, that on which the holy city is builded, "the city whose builder and maker is God." The two apostles had neither silver nor gold to bestow, but Peter said, "Such as I have give I thee." He gave the lame beggar the truth, and it healed him then and there. What a gift that was we know today in Christian Science! We talk of love, but if we have gained one gleam of its reality it has brought with it the perception that divine Mind alone unfolds all that really is.

Principle is ever expressed in action. We cannot escape the experience that is needed to purify even the best in human thought, that our feet be firmly planted, steadfast and immovable, in Truth. We must some time prove that silver and gold can give us nothing, and that their lack can rob us of "no good thing." Thus we may more clearly reflect the compassionate love which heals the beggar, and with uplifted thought walk through the Beautiful gate into the temple, where riches unfold in idea rather than as substance-matter. We shall then have learned that as we seek "first the kingdom of God, and his righteousness," all else is "added" unto us.

[Written for the *Sentinel.*]

THE PERFECT DAY.

LUMAN A. FIELD.

"IN the eternal Mind, no night is there,"*
No darkness, weariness, nor wasting care.
No deep'ning shadows gather there. Alway
Doth shine the fadeless light of perfect day.

In Mind's encircling glories, wondrous fair,
There is no sorrow drear, nor hidden snare.
No blinding mists of doubt hang low. Alway
There shines the joyous light of endless day.

In perfect Mind, there's naught can life impair,
The living touch of Love is ev'rywhere.
All dark'ning fear is swept away. For aye
Doth shine the blessed light of Life's full day.

* Science and Health, p. 511.

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SELECTED ARTICLES.

[Frederick Dixon in *Newcastle Weekly Chronicle*, Newcastle, England.]

An anonymous correspondent, in a recent issue of your paper, recommends your readers to study the story of Mrs. Eddy's life. Will you, therefore, permit me, as one who knew Mrs. Eddy, and had the opportunity of knowing a little of her life, and of what it meant to the world, to tell them, very briefly, something of it?

Mrs. Eddy was one of the noblest women the world has known. Her entire time and energy was given to the service of God and man. Those who know best the story of her life, instinct as it was with marvelous courage and self-sacrifice, have never told it. That was her wish, her way. She knew the future was on her side. She knew that the finest vindication of her fame against the breath of slander, as well as the most splendid memorial to her work, would be found in the lives and labors of the Christian Scientists of the world, to which the archbishop of York bore such splendid testimony, not so very long ago.

It was Mrs. Eddy's fearlessness, with its accompanying certainty of divine protection, that struck every one with whom she was brought in contact. To dream of failure where she was concerned was an impossibility. Her followers learned that, with marvelous prescience, she never made demands beyond their strength. If the Tenth Legion never shook, no matter how fierce the press, if the Ironsides never wavered, no matter what the odds before them, and if the Old Guard never surrendered, and all this in the struggle to take life on the battle-fields of the world, the Christian Scientists were little likely to falter in the effort to bring health to the sick, to give peace to the weary, or to help the sinner to fling off his sin.

In spite of this, the task which confronted Mrs. Eddy was immense. Men do not take in an altogether kindly spirit to the idea of women as their leaders, least of all as their religious leaders, and when, as in her case, the battle to which she called her followers was one of conquest of self, the enthusiasm was not likely to be rapidly generated. Once, however, it was generated, it burned with the steady flame of conviction, and not with the flicker of emotion. All the same, this is no excuse for the bitterness with which Mrs. Eddy was attacked. Genius, Lord Lytton once wrote, does what it must, talent what it can. Mrs. Eddy's genius was the genius of holiness, and it did what it must. Had it been otherwise, a greater share of popularity would have been her immediate reward. Perhaps this could hardly have been better expressed than in the beautiful verses, written some years ago, as a tribute to her life-work:—

Across the sands, across the lands, across the waste of years,
A voice called low, a voice called sweet, a voice spoke to our fears;
Kept calling, calling, loud and clear,
Still calling sweet and low,
To follow where the Master trod, tho' none would hear or go.

Across the years, across the fears, above the time and tide;
In every age, in every clime, in lands both far and wide,
That still, small voice kept calling,
Still calling sweet and clear,
But fell upon unheeding ears and lives of woe and fear.

O fearful years! O needless fears, gone now despair and dread,
There was an ear to heed and hear, a life that would be led,
And longing, longing, heard the voice;
And trusting, found the way.
Then walking in it reached the heights, the heights where dawns the day.

To those who knew Mrs. Eddy at all, whether personally or through her writings, her genius as a leader is here expressed. She had caught the note of freedom which the understanding of Christian Science had brought to her, the world sense of freedom expressed in that marvelous sentence, "Ye shall know the truth, and the truth shall make you free." She desired that every one should share that freedom—a freedom not merely political, not merely social, but from sorrow, and sickness, and sin, the mental freedom which lifted man above the bonds of materiality and showed him that the kingdom of heaven was not afar off, for the kingdom of God was within him.

The *raison d'être* of the Christian Science movement is to bring this freedom to the world, and it can be brought only as men gain the Mind that was in Christ Jesus. It is thus that in Christian Science sin loses its geographical or mere temporal significance, and becomes the term for obedience to everything that is unlike God. Christian Science healing is the attempt to demonstrate this, as it was demonstrated by Jesus the Christ; and the patient can only gain freedom in proportion as he gains the Mind that was in Christ Jesus. The consequence is that in Christian Science a man cannot be made healthier without being made holier, with the result that, when he becomes "every whit whole," it is because his physical condition has responded to his vision of true being.

Mrs. Eddy did more than preach, she fulfilled the whole of the divine command, she preached the gospel and she healed the sick. She was intensely practical in her work for mankind, and never more practical than when she gave humanity the understanding of healing which was to make it "every whit whole." It was thus that she displayed that silent but true charity which, combined with the beauty of her life, made her so respected in the New England city which she had made her home. When, after seventeen years' residence in Concord, she left that place for her new home in Boston, the city council, men of all churches and all manner of views, expressed their deep regret at her departure, and unanimously voted her a farewell address, in which the words of the chairman found expression thus:—

"It is quite unnecessary for me to prompt your memory of the countless deeds of charity and her endless gifts. Neither is it necessary for me to call your attention to her innumerable donations to the more unfortunate ones in our midst."

This little house of Mrs. Eddy's at Concord, like the rather larger one on the outskirts of Boston, to which she removed, was the subject of the most ludicrous comments. It finally became, in the language of her critics, a palace, where she dwelt, surrounded by secretaries and servants, receiving the tributes of her followers. I remember it now, as I first saw it, in the snow of a winter's day, when the Merrimac was clothed with ice, and the New Hampshire hills rose in one long barrier of white along the sky-line, a simple little villa, standing a few yards from the road, with a meadow behind it. Here, Mrs. Eddy lived in absolute seclusion, directing the army of Christian Science workers, and the hardest worker of them all.

It would have been difficult, if one had not already realized from her books the power on which she relied, to understand how this gentle and venerable lady, who seemed physically so fragile, could keep in touch with, and direct, the vast organization her devotion to Truth had spread over the world. Her grip was extraordinary, and her knowledge of the whole organization remarkable. Not that she ever interfered with those whom she placed in positions of trust. She never dwarfed their initiative, nor lessened their sense of responsibility by unnecessary directions, though when they had done their work, she was at once their keenest, most helpful critic. Those who imagined that the Christian Science movement would fall to pieces when her hand was withdrawn from the helm, little understood Mrs. Eddy, or the rock in which she had sunk the foundations of the movement. The very foundations of that movement lie in the fact that it never has had, and never will have any other leader than Mrs. Eddy and her writings, and during all those years of seclusion at Concord and Boston, she was patiently training the executive of the movement in self-reliance, and its democracy in wisdom.

In Boston, she lived, if possible, in greater seclusion than at Concord, surrounded by a household whose love for her was unbounded, and to whose labors of love for her no one

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could succeed in doing justice. Her little bedroom was almost as simple, in some ways even more simple, than that of the Duke of Wellington at Walmer. Her adjoining study, with its glorious view of the Massachusetts hills, was always flooded with light, and she sat there, in the great bow-window, surrounded by her work. It was there that she initiated and carried to success one of the greatest of her plans, the establishment of a wholesome daily newspaper, *The Christian Science Monitor*, which was to prove that such a paper could be made a success, in spite of the elimination of everything that was unworthy.

It was here she finished her work, as far as her bodily presence in the Christian Science field was concerned. She remains, as she ever will remain, the Leader of the movement. It is today as it was when she retired to the physical seclusion, yet greater activities, of her house at Concord. Then she wrote to the College Association the words printed on page 135 of "Miscellaneous Writings": "All our thoughts should be given to the absolute demonstration of Christian Science. You can well afford to give me up, since you have in my last revised edition of Science and Health, your teacher and guide."

[Col. W. E. Fell in *Bradford* (Eng.) *Telegraph.*]

In thanking your correspondent for his very interesting letter, I would like to say this in connection with the ancient Greek philosophies, that truth, the whole of truth, has been with us throughout eternity. The ancient worthies, Greek and Hebrew alike, caught glorious glimpses of truth. In so far as the clarity of vision of these people enabled them to see the truth, to that extent they approached to an apprehension of Christian Science.

Many people have a very confused notion of what is meant by the term "Christian Science." If Christianity be true, the truth about Christianity is its science. Science is variously defined by different lexicographers, but they will all agree in saying that it is exact knowledge arranged into a system, governed by a fixed principle and unalterable rules. Now Christian Science is an exact science because it is demonstrable to the full extent of one's understanding of it. Jesus of Nazareth, his personal disciples, and many of his followers in after years proved this incontestably, and the Christian Scientist of today is linking the past to the present through the understanding that God's law is an immutable law as the Bible declares, and that what was possible to Jesus is possible today when the same spiritual law is brought into operation. The master Metaphysician himself declared that "he that believeth on [understandeth] me, the works that I do shall he do also."

The gentleman has not correctly defined the Christianly scientific sense of God. If God is not a "ready-made" God, what is He? Our critic's philosophy sees "God in the making." If God is in the making, who is making God? You cannot have a phenomenon without a noumenon. God is defined in Christian Science as follows: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." These terms are synonymous. "They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity. The attributes of God are justice, mercy, wisdom, goodness, and so on" (Science and Health, p. 465).

Our critic says when speaking of imperfections coming into the circle of the true at-one-ment: "Under the latter (the God idea proper) imperfect man is linked on to a perfect being, is a kind of excrescence, and human life remains an inexplicable accident." This is the very reverse of the fact. Christian Science declares for the definition of man as found in the first chapter of Genesis, that he is in the image and likeness of God. Now God is Spirit, therefore man, the real man, is spiritual, being in His image and likeness. "Man is more than a material body with a mind inside, . . . Man reflects infinity" (Science and Health, p. 258). We therefore know no more of man as God's image and likeness than we know of God. This, however, we do know, that the human concept of man is made perfect in proportion to the true conception of God and the real man. Man is not absorbed in Deity, nor can he lose his individuality. A realization of the perfection of God and His creation confers a power on man to resist and overcome evil of every kind that nothing else can. Again I say that it is physical sense which deceives, inverting and reversing God's perfect spiritual kingdom, which, as Jesus himself declared, is right here and now, "at hand." By the process of inversion the material concept is transformed into the spiritual idea. God's ideas are the only realities, the permanent and indestructible creations of a perfect being, the emanations of divine Mind. The material world will be destroyed, according to Scripture, but the divine spiritual reality back of every material phenomenon is permanent. By no means is space emptied of all its objects; it is peopled with God's spiritual creations, which will some day be clearer to us, to spiritual sense, than material objects are to physical sense.

[Alfred Farlow in *Merchantsville* (N. Y.) *Times.*]

You say "there has been no good argument so far to convince the world generally that God permitted man to discover wonderful remedies if He intended us to depend upon prayer alone." What if these "wonderful remedies" are misapplied? The inebriate might argue that it is entirely proper for him to drink all the whisky he desires because God permitted man to discover it. He might argue that it is proper to indulge in many forms of sin because human invention has sought them out and introduced them. You may be right in your assumption that the general public has not yet become convinced as to the value of Christian Science as a remedial agency, but on the other hand you might be justified in entertaining a doubt as to whether the drugs which are offered as curative means are truly "wonderful," in view of the fact that almost the entire human race becomes first mildly sick, then grows worse, and then dies while these "wonderful remedies" are being administered according to all the ingenuity of modern physicians.

Your statement, "If there were an absolutely certain cure for diphtheria and some physicians refused to use it, they would undoubtedly be jailed," is very well put. "If" there were an "absolutely certain cure," or even an approximation thereto, the situation would be different. In fact, the results of the various methods and means of treating the sick are so far from anything beyond experimentation that it would seem the wiser plan to allow everybody to choose his own method of experiment. We can all agree upon the importance of sanitation, purity, and cleanliness both as to mind and body, the importance of refraining from a discussion of disease and of allowing sick folks to mingle with others than those who have them in charge, but as to medicine it seems best to let each one make his own choice.

[George Shaw Cook in *Champaign* (Ill.) *Times.*]

Referring to an address before the graduates of the Burnham hospital training school, reported in a recent issue, permit me to say that the speaker is evidently misinformed as to the beliefs and practises of Christian Scientists. Christian Scientists are not opposed to sanitation, quarantine laws, or to such rules and regulations as may be necessary for the prevention or spread of so-called contagious disease. They believe in pure food, pure air and water, cleanliness, and everything that tends to normal healthful living. They understand the present necessity for laws regulating these matters and are not opposed to anything which makes for human betterment. They have no quarrel with the doctors or those who believe in material methods of healing, and they are advocates of medical freedom only to the extent of believing that every man has the right to choose his own physician.

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Christian Scientists do not seek to impose their beliefs upon others. Their experience has taught them that Christian Science can do for them what medicine cannot, and while they believe that they have the right to employ that form of treatment which has proved the most efficacious in their own cases, they are willing to accord the utmost freedom to their neighbors. The fact that Christian Science heals the sick as well as reforms the sinner is now very generally acknowledged. It has to its credit the healing of all forms of acute and chronic as well as so-called incurable diseases, and its elevating influence is felt in all the walks of life.

[Algernon Hervey-Bathurst in *Chelsea* (Eng.) *Mail.*]

It would be quite impossible to attempt to deal with the strange array of statements contained in our critic's letter, for he has followed that fatal course of quoting, or misquoting, isolated sentences, separated from their context, which therefore prove nothing. With regard to Christian Science, will you permit me to point out that the movement has made enormous progress since it was founded by Mrs. Eddy a little more than forty years ago. Today it encircles the globe, and it has attained these vast proportions in so short a time because it is not based on theory but on practise, not on words alone but on deeds. If Christian Science could be affected by adverse criticism, it would have ceased to exist years ago. It is, however, in spite of criticism, that it continues to prove that the teaching of Jesus the Christ, which includes the healing of sickness as well as the destruction of sin, is to be practised by every true Christian as much today as it was some two thousand years ago.

Humanity is chiefly engaged in the effort to obtain the best of everything, certainly including health, and it is an amazing fact that those should be found who are capable of decrying that which is giving to their neighbors the very thing which they themselves are earnestly seeking. May I repeat what has so frequently been stated in the press already, namely, that in founding Christian Science Mrs. Eddy had no source to draw from other than the Bible, a source which was equally available to the rest of humanity. It took, however, a woman with her spiritual discernment to perceive the spiritual or scientific meaning of the statements of Christ Jesus. Having proved that a correct understanding of what he taught resulted today, as then, in the healing of sickness as well as in the destruction of sin, she was able to give to the world the text-book, "Science and Health with Key to the Scriptures," to the study of which so many men and women throughout the world today owe their all.

Facts cannot be disproved, and the steady growth of the movement is proved by the ever-increasing number of those who, having recovered from some physical trouble, or been freed from the bondage of sin through this teaching, are able to say, in the words of him whom Jesus had healed of blindness, "One thing I know, that, whereas I was blind, now I see;" and it is on irrefutable evidence such as this that the movement is based, and will continue to grow.

[Olcott Haskell in *Coast Review*, San Francisco, Cal.]

Christian Scientists by no means ignore disease, nor do they claim that it does not exist in human experience. They regard sickness as something to be intelligently met and overcome through an understanding and application of the laws of right living. They are optimistic, in that they believe there is a divine law which, if properly followed, will yield perfect results; and while they do not claim to have attained to complete success in their practise, yet their present progress amply justifies their position.

Christian Scientists take out life insurance, or neglect to do so, from very much the same motives that actuate other people; and evidence is daily increasing which tends to show that it is safe and profitable for insurance companies to write policies for them. Several years ago the *Burlington* (Iowa) *Hawkeye* published the following editorial comment: "A great life insurance company has instructed its agents by circular: 'Christian Scientists are as a class extra good risks, and should be solicited.' Now that must mean something. It is founded upon some vital principle. A peaceful mind, faith, hope, and contentment—these are regarded as conducive to health and longevity. When a great corporation, whose purpose is to make money, accepts that statement as a truth and adjusts its financial interests accordingly, the hard-headed, practical man cannot very well ignore the fact. The conclusion is, not that every one should become a Christian Scientist in his religious faith, but that the qualities and habits which produce such beneficent results ought to be fostered."

Some time ago it was reported upon good authority that there were more than thirty thousand persons in the state of New York who relied wholly upon Christian Science treatment; yet the average annual death rate among these people was only about one per thousand as against an average death rate among non-Scientists of more than eight per thousand. Christian Scientists are not fanatical; they do not needlessly expose themselves; and they are temperate and regular in their habits.

Your editorial closes with the statement that it is doubtful if those who hold to strictly "orthodox" medical opinions do not suffer from "too much medicine." However this may be, it should not seem strange that the man who understands in some degree the laws of the "great Physician," and who seeks to shape his daily life accordingly, should prove a better risk than one who fails to do so.

[Written for the *Sentinel.*]

SONG OF SUMMER.

MYRTLE B. S. JACKSON.

WIND in the waterways rippling to song,
Wind thro' the willow wands rushing along,
Wind in the clouds above, tossing the rain,
Wind in the world abroad, hark! the refrain—
Evil is impotent,
Sorrow a dream,
Good is omnipotent,
Love is supreme.

Sun on the meadow-lands lighting the grass,
Sun in the buttercups, mass upon mass,
Sun on the window-panes glitters and gleams,
Sun thro' the swaying elms, see how it streams.—
Evil is impotent,
Sorrow a dream,
Good is omnipotent,
Love is supreme.

Birds in the hedgerows low, twitter and trill,
Birds in the apple boughs caroling still,
Birds in the cedar tree, birds on the wing,
Birds round the old red house, listen! they sing—
Evil is impotent,
Sorrow a dream,
Good is omnipotent,
Love is supreme.

Joy with the butterflies, life in the flowers,
Riches in chestnut buds, light thro' the hours,
Hope in the hazy woods tender with youth,
Praise in the hearts of men waking to Truth.—
Evil is impotent,
Sorrow a dream,
Good is omnipotent,
Love is supreme.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

TRUTH'S SUPREMACY.

ONE of the most common and yet in a way most unexplainable misunderstandings of Christian Science, in view of its continued and multiplying demonstrations of the truth it teaches, is that it is but a system of mind-cure, in which the healing is supposedly effected by "concentrating" the thought of the practitioner, and correspondingly "distracting" the thought of the patient. This mistaken view is based upon a belief in suggestion, or the action of one mortal mind upon another, and utterly ignores God, the divine Mind and the Principle of man. To those, however, who have been awakened to the baneful effects attendant upon the practise of this so-called "art," the claim that Christian Science is allied with or akin to suggestion, has been sufficient to condemn it, and it has been evidenced that it is because of this erroneous belief about Christian Science that it has met with much of the opposition which has been leveled at it.

The necessity for making it clear to the inquirer that Christian Science, the new-old gospel whose message of healing and salvation is the greatest boon of this age, is not in any manner connected with the practise of hypnotism or suggestion, thus becomes the more imperative. In her Message for 1901 (p. 20), Mrs. Eddy defines the status of Christian Scientists with unmistakable clearness when she says: "Christian Scientists are not hypnotists, they are not mortal mind-curists, nor faith-curists; they have faith, but they have Science, understanding, and works as well. They are not the *addenda*, the *et cetera*, or new editions of old errors; but they are what they are, namely, students of a demonstrable Science leading the ages."

So little is this distinction understood, however, that it is not at all uncommon to hear persons say that they have always believed in the supremacy of "mind over matter," and they are under the impression that in making this admission they are paying tribute to Christian Science. In this wholly superficial judgment they have in no wise differentiated, as does Christian Science, between infinite Mind, God, and the false belief of a mind or intelligence apart from God and believed to be governed only by the human will, either its own or that of a stronger mentality than itself. Christian Science teaches, in contradistinction, that among the inalienable rights bestowed on man is that of self-government; that man is properly self-governed, not when he is asserting his own will, but "only when he is guided rightly and governed by his Maker, divine Truth and Love" (Science and Health, p. 106), a declaration of independence which clearly precludes interference with or infringement upon this self-government by another human mentality.

Throughout Science and Health and the other writings of Mrs. Eddy, it is made very clear that divine Mind, the Mind "which was also in Christ Jesus," is the only power, and that this Mind is the Principle and basis of Christian Science healing. Through the demonstration of this divine power, which is always right and always available for the needs of humanity, the sick are healed and the sinful are reformed today as in the time of Christ Jesus. Here, again, the line of demarcation stands out sharply. In all the works of healing wrought by the Master, he took no credit to himself for their accomplishment, but declared he was only the instrument for the Father's will. "I can of mine own self do nothing," he said; and no more can the Christian Scientist heal the sick or reform the sinning unless he is actuated by the divine Mind before whose omnipotence and ever-presence error of every kind and degree must be utterly destroyed. Human will-power, on the other hand, boasts itself of its personal domination over the will of another, forgetful or ignorant that in so doing it stamps itself as a usurper of that which mankind has ever held most dear, its heritage of freedom. Based on a false claim to place and power, the superstructure, however fair in its seeming, is doomed to destruction; like the apples of Sodom, it crumbles into dust, and its so-called cures are equally ephemeral.

Christian Science bases its demonstrations on the all-power of that infinite Mind in whose presence evil can find no abiding-place; it declares that man, the image and likeness of God, is perfect even as He is perfect. Holding firmly to the truth of being, that God is the only power; recognizing no other than the perfect man of His creating, the Christian Scientist speaks with authority, and sickness and sin, error of whatever kind, yields to the supremacy of immortal Mind. It is because he has made this demonstration again and again, with lasting good both for himself and for others, that he can wait patiently for the working of that leaven which will never cease its activity until every misconception and erroneous belief has been cleared away and mankind is able to discern between the true and the false.

ARCHIBALD MCLELLAN.

HEROISM AND SPIRITUAL PERCEPTION.

So much of history and of personal experience witnesses to the sordid commonplaceness of men, their apparently contented absorption in selfish satisfactions, that it is not difficult to account for the cynical skepticism which accepts the naturalness of the ignoble, and acts habitually on the assumption that "every man has his price." Every now and then, however, an event is recorded which, like a flash of light in the dark, unexpectedly discloses an element of greatness in some individual or group that cleaves to its center this low estimate and expectancy of men, and gives one an entirely different point of view respecting the subsoil possibilities of human nature.

How frequently of late years has this capacity for nobleness been revealed by miners as they have urged the hazard of their own lives in the effort to rescue their entombed fellow workers. How often do we witness the less spectacular but none the less quality-trying devotion of mothers to their unfortunate children, or learn of the unavailing struggles of vacation boys and girls to save their drowning playmates; and in the presence of these common-life heroisms how can one avoid recognizing that veiled nobleness of humanity which speaks for God's man. Heroic impulse is often misdirected, and for the reason that it is hampered by ignorance, prejudice, superstition, and personal mesmerism; nevertheless, how convincingly it always speaks for the genuine texture and fine quality of men at their best! Even though it lack the saving grace of a sufficient occasion, it never fails to thrill and stimulate. We need but put ourselves in touch with the educated sense of things entertained by those whose thought of self-giving cannot be approved by truly Christian ethics, to forget their deed in the inspiration we gain from the fine spirit of the doing. The heroism of the act appeals to all hearts, and leads one to wish that the lives of those who have a more enlightened thought of ministry were marked by more frequent exhibitions of this self-effacement. The supreme sacrifice of Socrates, St. Paul, Savonarola, and their kind, was fully justified, and fitting occasions for the manifestation of a kindred, unconscious greatness are sure to be found by every true Christian.

All real heroism is but the expression of the choice of a higher end and destiny, and the noble doing which may be explained in others as the fruitage of an instinctive impulse, must become for the spiritually enlightened a continuous habit, the natural product of their illumined sense of being. This explains why Christian Science can but multiply the

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nobilities of all who truly assimilate its teaching. It so intensifies one's realization that spiritual achievement is the only thing of real value, that opportunities for self-sacrifice come to be related to one's thought of the gain of good rather than the giving up of good. Fine thinking and doing is then no longer confined to rare occasions, but becomes a matter of continuous attitude and activity. He who through Christian Science acquires and is loyal to the Master's scientific sense of spiritual values, finds it not only possible but natural to live for hours and days, if not all the while, upon that plane of fealty to the ideal which he once attained to in now and then, never to be forgotten *moments*.

The unheroic Christian is an unworthy Christian, and one of the surest evidences of our growth in the apprehension of Christ, Truth, may be found in the consciousness of a keener sense of this fact, a greater freedom and joy in doing the perchance little but self-forgetfully large deeds which yield such fragrance to human life, and it is to this daily distinction that every Christian Scientist is called.

JOHN B. WILLIS.

BUILDING.

As one goes through the streets of any of the older American cities at this period, he cannot help noticing the work which is being done in the removal of certain buildings to make way for other and presumably better structures. One may at times be tempted to regard this process as wasteful, if not needless, in view of the fact that many of the buildings which are being removed would doubtless last for years if undisturbed; but the spirit of the age calls not only for progress but for rapid progress. Not so long ago, we often heard such a remark as this: "Yes, that would be a good thing, but it will not be accomplished in your day or mine." There are, however, few who would venture such a statement today, as it is not in accord with the facts of present experience. Right here it may be remarked that the slow progress of the past was largely due to unwillingness to give up the old, on the ground that it had some good in it, and ought therefore to last a while longer.

Now one of the first lessons which we learn in Christian Science is to be willing to give up as fast as possible aught that is imperfect, even where this involves the tearing down of thought-structures which seem to be solid and enduring and whose foundations were laid far back in human history. Thus do we find the entire superstructure of the social fabric based upon the belief that man is both material and spiritual, the material element largely predominating so far as this world is concerned at least, with a rather uncertain hope that in an unknown future man will become a spiritual being. On this unreal foundation mortals proceed to build theories of religion and medicine, of education and governmental polity, in brief, of life itself, the inevitable result being, to use the words of Christ Jesus, "distress of nations, with perplexity; . . . men's hearts failing them for fear;" and these words describe the condition of individuals as well as of nations until the enlightening truth shows the only way of escape.

In Science and Health we read that "the supremacy of Spirit was the foundation on which Jesus built" (p. 138). This statement recalls the Master's own words respecting the temple at Jerusalem when his disciples pointed with pride to its rare and costly adornments. He said, "As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another," a prophecy which dealt mainly with the religion symbolized by that temple—any religion, indeed, which would lead men to approach God by material means rather than "in spirit and in truth;" and how radical is the reformation which he indicates! Paul counsels us against attempting to build upon Truth's foundation the "wood, hay, stubble" of materiality. Even in such case he admits that the true foundation will stand the test by fire, and that the one who builds, "he himself,"—his true individuality,—will be saved; but at what cost to the human sense which must experience the loss of all that is not of God, hence not spiritual!

In reality no man can lay any other foundation than that laid by infinite Mind, which is the Christ-idea, and we may well take heed how we build thereon; but if in our ignorance we have built in consciousness the false belief of life in matter,—its pleasures and pains,—let us not hesitate to tear down the false that we may build anew under divine guidance, and receive the rich reward of which Paul writes, namely, a "house not made with hands, eternal in the heavens,"—a mental abode which never admits sin, disease, or death. The all-important consideration is to go deep enough in removing the accumulated rubbish of the centuries to reach the true foundation, for thus alone can we consecrate ourselves and our service, to quote the words of our revered Leader, "to the eternal builder, . . . to the Life which mortal sense cannot impair nor mortal belief destroy" (Science and Health, p. 428).

St. John's vision gives a wonderful picture of the city whose builder and maker is God, wherein is neither sin nor suffering nor anything which needs to be torn down, and Mrs. Eddy reminds us that here and now we may enter this state of consciousness, and dwell therein, since to God and His idea there is no other. It is most truly our abode, if only we are willing to give up the false for the true.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

LINCOLN, NEB.—The opening service in the new Christian Science church on the corner of Twelfth and L streets will be held this morning [Sept. 1] at eleven o'clock, the regular service of the church appointed for that day being used. This will not be a dedication of the church, as the Christian Scientists do not dedicate their churches until fully paid for. Nevertheless it will be an occasion of great rejoicing, not only among the Christian Scientists of Lincoln, but throughout the state. The church building is a two-story brick and stone structure, built fireproof up to the second floor, and cost, including site and furnishings, not far from one hundred thousand dollars. It is about ninety by one hundred and twenty feet on the ground, and fifty-four feet from the grade line to the peak of the roof. The Greek style of architecture predominates. The dimensions of the main auditorium are eighty-one by eighty-six feet, with incline floor on the sides, sloping to the center. The capacity of this room is about twelve hundred. There are no galleries.—*Sunday State Journal.*

SHERIDAN, WYO.—Twenty years old and one of the first churches built in Sheridan, the building which until recently housed the congregation of St. Peter's Episcopal church, has just been purchased by the Christian Scientists and moved to a lot on Gould street opposite the Foster house, where after being repaired and renovated it will serve as the home of the Christian Science society.

When altered and improved, in accordance with the plans of the new owners, the building will be occupied for general church purposes and as a semipublic reading-room. The reading-room, which is to occupy the wing formerly occupied as a vestry room, will be open to the public every afternoon. It was hoped to hold the first services in the building early in September.—*Sheridan Post.*

RICE LAKE, WIS.—The dedicatory exercises of the Christian Science church took place last Sunday [Aug. 25]. Col. P. H. Swift read the history of the church. The church was organized July 8, 1896, with a small membership.

Rice Lake Chronotype.

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MELBOURNE, AUSTRALIA.—The reading-room and lending-library carried on in connection with the Melbourne church have been removed from Royal Bank chambers to more commodious premises on the first floor of the Equitable building, Collins street, where provision is also made for the offices of the church and of the distribution committee. The Equitable is one of the finest buildings in the city, and Collins street is the main promenade and business thoroughfare. The reading-room is excellently adapted for the purpose, and has a street outlook. The building is visited by hundreds of the public every day, on matters connected with the different financial and business offices located therein, and already numbers of these visitors are finding their way to the reading-room, some of whom have expressed their appreciation of the literature provided for public perusal.—*Correspondence.*

PHILADELPHIA, PA.—The new Second Church of Christ, Scientist, held its initial service yesterday morning [June 16] in the Masonic building, 5425 Germantown avenue, with a congregation of three hundred or more residents of Germantown and Tioga. The new church is an offspring of the Christian Science church at Fortieth and Walnut streets, where the membership has grown to more than fifteen hundred and the dimensions to accommodate had become inadequate. In order to care for the additional adherents of the faith, it was decided to establish another church in some other part of the city, and Germantown, where many Christian Scientists reside, was decided upon as the site for Second Church. Steps will soon be taken to select a location in Germantown for the erection of a church edifice.

Philadelphia Record.

RICHMOND, VA.—Plans are being perfected for a Christian Science reading and rest room at our state fair to be held in this city the week of Oct. 7. Much interest was shown in the work last year, the booth being in the interest of *The Christian Science Monitor* and clean journalism. During the six days of the fair we gave away three thousand *Monitors*, with other Christian Science literature. We had many visitors, and every one seemed pleased with the idea of a clean newspaper. We feel that a great deal of good is being accomplished by this special feature in the work.—*Correspondence.*

BRATTLEBORO, VT.—First Church of Christ, Scientist, of this place, has recently enlarged the hall where services are held by having partitions removed and taking in two rooms in the rear, the seating capacity now being about one hundred and fifty. The fact that this was a needed change is shown by larger audiences and increased interest.

Correspondence.

PROVIDENCE, R. I.—The contract to complete the edifice of First Church of Christ, Scientist, has been awarded.

Correspondence.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 1, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 16, 1912.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul Streets, Boston, Mass.

THE LECTURES.

VENICE, CAL.

The new Christian Science church building was taxed to the limit of its capacity by an audience which evidenced great interest in the lecture on Christian Science delivered by Clarence C. Eaton. The lecturer was introduced by Robert Nimmo, Jr., who said in part,—

In reading the four gospels, we are impressed by the numerous accounts of the healing of the sick by Jesus. We read in the book of Acts that Jesus' followers continued this healing ministry after his ascension, and from historical records we learn that they practised and performed the works of divine healing for about three hundred years after that event; then for sixteen hundred years, except in some isolated instances, it seems this power was lost, the Saviour's command to heal the sick was ignored and finally forgotten. Preaching still continued, but it was not the kind that was pregnant with power. A good deal of conjecture has been indulged in as to why the ability to heal the sick seemed lost during all these years—it must have been that the gospel of Christ is what heals and transforms. Jesus said: "Ye shall know the truth, and the truth shall make you free." St. Paul writes, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." When Peter was accosted by the cripple, soliciting alms, he said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." This also was a demonstration of the power of Spirit, God, to heal through man, having that Mind in him "which was also in Christ Jesus;" but the time came when the things of the Spirit were lost sight of and material things were more highly prized. His self-styled followers could no longer say, "Silver and gold have I none;" neither could they say to the lame man, "Rise up and walk." The pursuit and acquisition of wealth became of first moment, whereas the Bible says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

As foretold in Revelation, the healing truth, the true gospel of Christ in all its comprehensiveness and power, has again been restored to the world through the awakened spirituality and self-abnegation of a good woman, Mary Baker Eddy, who has given to the world in the Christian Science text-book, "Science and Health with Key to the Scriptures," a complete and demonstrable exposition of the Science of divine Mind, which brings to the receptive heart the peace of God; and this truth, as presented by our Leader, is fast proving to the world that it is the gospel as taught by Jesus. We who have experienced its blessings in relief from physical ills, in the destruction of sin with its subsequent discordant conditions, can testify to its truth because of the very works which it does.—*Venice Vanguard.*

HORNSEA, ENGLAND.

At the lecture on Christian Science by Bicknell Young, he was introduced by G. Warre Cornish, who said:—

It is no new subject that Mr. Young is to lecture on tonight. Here in Hornsea you have had a Christian Science organization in your midst since 1904, when services were first held here in a public hall. In 1905 the church was bought, and in 1909 it was dedicated as a Christian Science church free of debt. But there was another sense in which the subject was not new, for it was the old truths of the Bible that Christian Science stated anew.

There is a good story told of Lord Tennyson, the late poet-laureate, how he met an old dame in the village near Farringsford, who was of a pious and serious disposition. He said to her, in too jocular a tone to suit her, "Well, old lady, and what's the news?" She answered, "None that I

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know of, except that Christ died for all men." "That's old news," said the poet, "and good news, and new news." Christian Science was old news, for it was the same truth as the writers of the Bible declared; it was certainly good news, for it healed the sick; and it was new news, for it met the need for a restatement of the old truths in a manner applicable to present-day experience.

Christian Science came to me some eight years ago; it answered all my doubts and questions, and satisfied all my aspirations and ideals. I was at the time a clergyman in the Church of England, and for a while I incorporated what I learned from Christian Science into my own sermons and teaching. Subsequently I found it the better and more helpful course to take my stand on a more exclusive Christian Science platform.—*Correspondence.*

COTUIT, MASS.

Virgil O. Strickler, at a lecture on Christian Science, delivered in Freedom hall, was introduced by Frederick D. Bates of Roxbury, who said:—

First Church of Christ, Scientist, of Cotuit, has extended to me the privilege of welcoming you here this evening in behalf of its members, and I am sure that they are very much gratified at this large attendance. The expression of your countenances indicates that you have come here prepared to hear something good, and I assure you that you are not going to be disappointed. You are not only going to hear "good," but you are going to derive a great deal of good from what you hear; in fact, every person in this hall tonight is going to hear something that henceforth will be of the greatest benefit to him as long as he lives. You are going to be assured that the word of God, the "still small voice," may be heard by you today, to direct you out of your troublesome problem and into the good that a loving Father has always had prepared for you.

The apostle Paul declared that "the word of God is quick, and powerful, and sharper than any two-edged sword." The realization of the truth of this Scriptural passage by a Christian Science practitioner healed one of my children almost instantaneously of a most dreaded illness. The realization of the power of the word of God to apply to our daily needs is stimulated and made operative by the reading of our text-book, which gives an understanding of the Bible that has been the means of healing all manner of hopeless cases of sickness and sin all over this wide world. The subject of Christian Science has, therefore, become one of world-wide discussion.—*Correspondence.*

LOS ANGELES, CAL.

Under the auspices of the Christian Science churches and society of Los Angeles, Francis J. Fluno, M. D., lectured in Third Church edifice of that city. The introductory remarks by G. M. Giffin were in part as follows:—

During the past fifty years the world has made greater progress along all lines of material development than probably during any similar period in history. Men's minds have grasped bigger truths and reached into higher accomplishments than ever before. Hitherto unknown fundamentals have been and are being brought to light and developed, breaking the fetters of past ignorance, enabling mankind to surround themselves with greater comforts, and bringing out a higher sense of life than formerly.

While the progress along material lines of development has been truly marvelous, yet side by side with this advancement has come a far greater, a far more important awakening in human consciousness to a spiritual truth brought to our understanding today through Mrs. Eddy's discovery of the Principle and rule which governed Jesus in his remarkable works,—healing the sick, raising the dead, walking the wave, and feeding the multitude in direct contradiction of the material laws and customs of the age in which these works were performed. Through her purity of life and spiritualization of thought, Mrs. Eddy was enabled to discern the Principle or fundamental truth which Jesus exemplified, and she has given it to the world, under the name of Christian Science, through the text-book, "Science and Health with Key to the Scriptures."—*Correspondence.*

SABULA, IOWA.

The Rev. W. T. Macleod, B.D., pastor of the Congregational church of Sabula, in introducing Frank H. Leonard, who delivered a lecture on Christian Science in that church, said in part,—

We are indebted to the Christian Science society of Sabula for this opportunity to hear the subject expounded by its friends and not distorted by its enemies. In my extensive travels, both in Canada and the United States, I attended scores of Christian Science meetings both on Wednesday and Sunday, and I observed the following commendable features: First, about nine tenths of the members attended both meetings regularly, and in every case the building was comfortably filled, and in many places filled to overflowing. The audience was composed of wealthy and cultured people, who gave earnest attention to the service. Christian Science advocates and succeeds in the salvation or safety of the bodies and souls of men. It is thus Christian and scientific, inasmuch as it teaches and successfully practises the truth given by Jesus to all the world.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Anita, Iowa.—Christian church, 8 p.m., Oct. 11.
Aurora, Ill.—First Congregational church, corner East Park place and Main street, 3 p.m., Oct. 6.
Benton Harbor, Mich.—Bell opera house, 8 p.m., Oct. 10.
Brookins, S. Dak.—Church building, corner 6th street and Fifth avenue, 8 p.m., Oct. 3.
Burlington, Kan.—Newk's theater, 8 p.m., Oct. 11.
Canyon, Texas.—Gem theater, Oct. 8.
Chicago, Ill. (Second Church).—Church edifice, Wrightwood and Pine Grove avenues, 8 p.m., Oct. 10, 11.
Des Moines, Iowa.—Auditorium, 3 p.m., Oct. 6.
Detroit, Mich. (Second Church).—Church auditorium, East Grand boulevard, near Jefferson, 3 p.m. and 8 p.m., Oct. 6.
Dixon, Ill.—Peoples church, 8 p.m., Oct. 11.
Farmer City, Ill.—Columbian opera house, Sept. 29.
Flushing, Mich.—Maccabee hall, over post-office, 8:30 p.m. (local time), Oct. 5.
Fort Collins, Col.—Majestic theater, 3 p.m., Oct. 6.
Fort Edward, N. Y.—Bradley opera house, 8 p.m., Oct. 8.
Franklin, Pa.—Franklin armory, 8:15 p.m., Oct. 10.
Gary, Ind.—Commercial Club hall, 615 Broadway, 8 p.m., Oct. 7.
Grand Rapids, Mich.—Powers' theater, 8 p.m., Oct. 7.
Hutchinson, Kan.—Convention hall, 8 p.m., Oct. 11.
Jonesville, Mich.—"Theater," 8 p.m., Oct. 11.
Kalamazoo, Mich.—Academy of Music, 8 p.m., Oct. 8.
Long Beach, Cal.—Auditorium, 8 p.m., Oct. 8.
Madison, Wis.—Woman's building, 8 p.m., Oct. 10.
Muskegon, Mich.—Woman's Club building, Webster avenue and 2d street, 8 p.m., Oct. 8.
Oakland, Cal. (First Church).—Macdonough theater, 8 p.m., Oct. 4.
Pomona, Cal.—Fraternal Aid opera house, 8 p.m., Oct. 7.
Reading, Mass.—Odd Fellows hall, 3 p.m., Oct. 6.
San Francisco, Cal. (First Church).—Dreamland rink, Steiner street near Sutter, 3 p.m., Oct. 6.
San Mateo, Cal.—Masonic building, corner Ellsworth and Tilton avenues, 8 p.m., Oct. 3.
Sheboygan, Wis.—Opera house, 8 p.m., Oct. 8.
Webster City, Iowa.—Armory opera house, 8 p.m., Oct. 7.

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TESTIMONIES OF HEALING.

Christian Science was presented to me in 1898, but although I read Science and Health I failed to understand its contents. I was homesick, and my surroundings made me feel extremely unhappy, and I believed that I must accept all this patiently, as coming from God. Thus I tried to compromise with my destiny, but as years went on I became misanthropic, and lost faith in God and men. Finally, however, I took courage and confided all my troubles to a lady with whom I was well acquainted and who was a teacher and practitioner of Christian Science. I shall never forget the impression it made when she told me that God is Love, and that Love destroys hate; that God is Truth, and that Truth casts out error, and that I need not suffer from other people's sins. Then for the first time a light appeared in my life which has remained ever since, and I have drawn my daily inspiration from the Bible and the text-book, Science and Health. In this book it is written that "desire is prayer" (p. 1). With the enfoldment of truth in my consciousness came the recognition that God is Love, therefore He is not the creator of evil in any form. Rising in the strength of this truth, I faced the darkness without fear, and proved its powerlessness by reducing the error to its common denominator, nothingness. Where unspeakable misery once reigned, there is now peace, and a calmness which cannot be disturbed.

In June, 1910, I discovered an abnormal growth, which took on a serious form and grew so fast that I was filled with fear and asked a Christian Science practitioner for help. The result was that inside of eleven days the growth had disappeared. Mind had performed the operation painlessly, without leaving a vestige of the complaint. A stomach trouble of many years' standing, as well as rheumatism in my foot, for which I had vainly sought cure in various watering-places in Germany, were thoroughly healed through the study of Science and Health. Later, I had a severe attack of acute lung trouble and spinal meningitis, which greatly alarmed my household and friends, but I had an abiding consciousness of God's omnipresence and omnipotence which lifted me above the physical manifestation, and I knew that there are not two powers,—good and evil. I was, indeed, confident in the assurance of deliverance, because I depended upon God. Through the study of the text-book, my husband was freed of sciatic pain which had troubled him for many years, and in January, 1911, he was completely healed through Christian Science treatment of an eruptive disease which manifested itself in a severe form. In a more recent experience he had a severe injury to the knee-joint. His entire leg was swollen to an enormous size and was discolored. Truth was the only surgeon, and the leg was healed without the usual consequences expected under *materia medica*, such as shortening of the leg, etc. This to me was a great proof of the power of divine Love.

I thank God daily for the experiences which have led me to the arms of divine Love and given me the assurance that all evil may be overcome. I shall never cease to love that noble woman who has left as a blessed inheritance to suffering humanity the text-book, "Science and Health with Key to the Scriptures," with her other valuable works. My prayer is that all men may seek the blessings of Truth, for God is an ever-present help in time of trouble. On page 323 of our text-book we read: "The true idea of God gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality." God, the creator of the universe, is the only Mind, and man as the image of God is the reflection of Spirit and is immortal.

DOROTHEE M. DE COSTA BOLEN, Kansas City, Mo.

I am glad of the opportunity to verify the testimony of my wife, who was my practitioner. I must remark here, that after the injury to my knee I felt absolutely no pain after the first day, and I was not confined to my bed at all. My leg was healed and all signs of the injury gone within six weeks from the time of the accident. My wife is a graduate of medicine, also at one time practised dental surgery, until the voice of Truth caused her to consecrate her life to Christian Science, thus helping humanity to look to God alone for guidance and health.

GEORGE W. BOLEN, Kansas City, Mo.

[Translated from the German.]

I am indeed grateful for the many blessings which have come to me through Christian Science. Since childhood I had suffered from abscesses and cramps, and when grown up other distressing conditions appeared. At the age of twenty-five, after all material remedies and medical treatment had failed and my physician had given me up, I turned for help to Christian Science, and with a little over a week's treatment I was perfectly well, and have remained so. Half a year later, what is called septic poison penetrated into a deep cut which I had on one finger, causing it to become very much swollen and discolored, while I experienced intense pain in the arm up to the shoulder. I treated myself in the truth, and a Christian Scientist helped me during that night. In the morning I was free from pain, and the finger healed in a normal way. Soon after, a good-sized nail pierced my foot, so that the blood came through the shoe. The pain was severe, and those standing by said that poisoning was liable to set in; but I went to my room and declared the truth, and after a quarter of an hour I felt no more pain, the foot ceased to bleed, and was soon healed.

Christian Science has been a great help to me in every way, so that it is impossible for me to tell of all the instances. On a certain evening two men came to the house where I was alone as a housekeeper, to return some silver belonging to the household. They made a sign to each other, and one told the other to close the door so that no one might enter. For a moment I was terror-stricken, and thought I would run out by the back door, but I then realized that God was my shield and my protection, and that no error could have any power over me. When the man who had locked the door came back, I very quietly told him that it would have to stay open, that he had no right to lock it. The men exchanged glances, and when I looked at them they cast their eyes to the ground. Then they laughed, counted the silver, and went away quietly.

For these benefits, as well as for the growing understanding of God which Christian Science brings to me, I am exceedingly grateful. I am grateful also to our revered Leader, Mrs. Eddy, for having taught us how to turn to God for help in the right way.

JULIE SULIMA, Berlin, Germany.

I wish to add this testimony to those of the thousands who have been healed in Christian Science, and who have been made to see "a new heaven and a new earth" through the workings of a truth that is as eternal and omnipresent as the Father Himself. I was healed several years ago of a severe bowel trouble of six years' standing. Every material remedy of which we knew had been tried, also change of climate; but, like the woman who touched the hem of Christ's garment and who "had suffered many things of many physicians, and had spent all that she had," I was "nothing bettered, but rather grew worse." One of the best physicians in Chicago said that with special care my life might be prolonged a year or so, but that the case was incurable.

As a last resort I turned to Christian Science, which had been recommended to me by friends when my trouble first appeared, but which I had, in ignorance of its teachings, rejected. I went to see a practitioner, and his first words convinced me that he was telling me of the great truths of God, and in my hunger to learn more, I almost forgot the

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physical healing for which I had come. In a short time I was healed, not only of the bowel trouble but of many other ills. Christian Science indeed reveals "the living, palpitating presence of Christ, Truth, which healed the sick" (Science and Health, p. 351), and in gratitude that I have felt the touch of Truth and am well, I am endeavoring so to think and live that God may be glorified on the earth through me, as He is in heaven.

EMMA SEMLER, Dorchester, Neb.

My heart is overflowing with gratitude for the understanding of Truth's power gained from the Lesson-Sermon. I awakened one night with a severe attack of illness and great pain in the head, eyes, and limbs, and I treated myself nearly all night in Christian Science, but in the morning nothing definite had been accomplished, though I was relieved in a way. I finally took the Bible and Science and Health and with the *Quarterly* read the Lesson on "Adam and Fallen Man." When I had finished the third section I was healed. I was able to dress, go out to dinner, and attend the Wednesday evening meeting. Many times I have been helped in a similar manner while studying the Lesson-Sermon. This proved to me that evil is an illusion of sense, which is destroyed by Christ, Truth, through the understanding gained in Christian Science.

I am very grateful for this new-old truth that our revered Leader was able to give us, her pure life having enabled her to hear the "still, small voice," and give us a fuller interpretation of the Scriptures.

S. FRANCES PARSONS, Chicago, Ill.

When I first came to Christian Science, about twelve years ago, I knew absolutely nothing about it, and cared very little what it was, if it only brought me relief from rheumatism, from which I had suffered many weary years. My first experience with Christian Science was entirely satisfactory, but through no fault of my own I had to give it up. In about a year I had another attack of the disease, worse than before, and again I turned to Christian Science and found almost immediate relief. This time I was cured of a most serious bowel trouble, which had been given up by two physicians, one of whom is still an eminent practitioner of his profession in Boise, Idaho. For the second time, through the most bitter opposition, I was forced to give up Christian Science and its cheerful environment, and go back to discord, doctors, and distress. I had tried material remedies of all sorts, including magnetic healing and electricity, but all without any permanent benefit.

A few years ago I found myself, like the prodigal son, far away from the Father's house, sick and discouraged, and I resolved to have freedom in choosing my religion and the method I would employ to regain my health. Now I am back again in the great family circle of Christian Scientists, partaking of the good things of our heavenly Father's kingdom, and am healthy and happy. Although I am still in an invalid's chair, I am by no means an invalid in the ordinary sense of the word, and I fain would be "a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Preface, p. ix). I wish to express my gratitude to God, also to Mrs. Eddy, who has made these things possible.—W. G. C. BLESSINGER, Caldwell, Idaho.

I send with gratitude an honest acknowledgment of the many benefits received in Christian Science. I am glad to give out to others some of the experiences in which its teachings have been applied and proven true, knowing that if so much can be gained by even one, the same and even more may be gained by others. Some of the experiences in which we have proven the power of Truth were the so-called contagious diseases of children, accidents, coughs and throat trouble, besides a large scrofulous sore on my husband's back which had troubled him for eight years. This was overcome by Christian Science in three weeks. After the nature of the error was clearly seen, its nothingness was quickly proved.

More recently, one afternoon, while my husband and I and our two children were on a street-car, we had need to call upon Truth for help. My husband was sitting with one child directly under the cash-register, when all at once the register fell upon him with an awful blow. It almost stunned him, and there was need for instantaneous help. The first thought given me was from Science and Health (p. 201), where Mrs. Eddy says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thought." I voiced to him at once the first half of this assuring thought, till the conductor and motorman came and lifted the register, and I then continued to work along the line of truth thus given me. My husband was helped in a few minutes, after which we were transferred to another car-line. We were able to go on with our trip, and in about an hour he was perfectly free, and never has had the least bad effect from the accident.

This healing seemed wonderful to us, but the peace and quiet of mind in which we were all kept was even more significant, and we know that if the truth which Mrs. Eddy has brought anew to the whole world can do these things, it can and will do all things for those who receive and apply it. For these blessings we would express our thanks to God through the *Sentinel*, that others may receive the same help and be blessed thereby.

MRS. SEVILLA MAYER, Indianapolis, Ind.

When we know of a disease having been healed in Christian Science which physicians pronounce incurable, such as locomotor ataxia, or creeping paralysis, I feel the testimony should be given. My father, who was ninety-one years of age, had spent his long life in preaching the gospel as he understood it, but in the later years he had known of some wonderful cures by Christian Science, among his friends and church-members, and he said he knew that Christian Science healed the sick. He called to me one morning, saying that he was slowly becoming paralyzed, and I found he was very much excited and full of fear. I said that something must be done immediately, and asked if he would like me to call a doctor. He said that from his knowledge of the disease, and the ill success of medical treatment, he would prefer Christian Science treatment, and this he had. For three or four days all his left side was very much affected, and we had to assist him in walking. He then had scarcely any use of his hand, but after that time he began to improve, and in less than two weeks he was entirely free. This was several years ago, and the healing from this trouble was permanent, though he has recently passed on at a very advanced age.

Since that time we have had many good and permanent cases of healing in our family. Three individuals who were very near and dear to me, and who suffered from illusions which made them fit subjects for an insane asylum, were saved from such fate by being healed in Christian Science. There are persons now living here whose eyes may fall upon these lines, who can testify to the truth of the latter statement. For these, and other cases of healing, too numerous to mention, I am deeply grateful to divine Truth, and grateful also for the life of the noble woman who toiled so bravely to give this knowledge to the world.

MRS. CARRIE M. MACON, Denver, Col.

[Translated from the German.]

It is with a sense of deep gratitude that I wish to tell of the blessings which I have experienced through Christian Science. When I turned to Christian Science I was afflicted with inflammation of the eyes, and medical treatment for a year and a half had failed to bring the relief for which I was longing. The condition seemed to be beyond the reach

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of *materia medica*, and the opinion of various physicians regarding the trouble pointed to a most unfavorable and alarming condition; but it was impossible for me to accept this thought, and my attention having been repeatedly called to Christian Science, I decided to investigate its teachings, and attended a service. This brought me a sense of great joy and certainty regarding my trust in God. I applied for treatment on the same evening, and rejoiced when told that it would be taken up.

At that time my left eye, with which I had been absolutely unable to see for quite a while, was inflamed and protuberant, and presented a hopeless appearance, while the right eye showed an inflamed condition and opacity. The treatment in Christian Science was attended by success from the start. The dancing specks which I had been seeing with my right eye disappeared at once, and the darkness of the left eye was changed into a misty light. The explanations of Christian Science seemed true to me, and eliminated from my thought the fear which I had entertained up to that time, so that I felt strong enough to do my part of the work. This necessitated a great deal of patience, but I did not lose hold of the truth, even when it seemed that I could not bear the rays of the sun—to me a most painful experience. In Isaiah we read: "He that believeth shall not make haste," and these words upheld me and caused me to stand fast for Truth's sake. To my great joy the mist before the left eye grew thinner from day to day, until one morning I was able to see a little. My eye was saved, and I experienced further improvement proportionately to my willingness to follow the behests of Christian Science. To my deepfelt joy it brought me a better understanding of the Bible, in particular of the teachings of Jesus, and freed me of everything which tried to impair the progress of my steadily improving vision. There was nothing now to impede the healing, and it soon was perfect. The first time I was again able to look straight forward, I felt as I had in times past—even the gray specks had disappeared, and I could see very well, although the physician had said that these specks were scars which would remain.

I am deeply grateful to divine Love for Christian Science, also to Mrs. Eddy, the Founder of this movement. It has brought me the light which we have in Christ, the truth about God and man. To this light alone do I owe the brightness which now surrounds me, and my earnest desire is to follow this light henceforward. I feel comforted to know that it will increase "unto the perfect day."

DORIS WEISSENBORN, Hannover, Germany.

Seven years ago one of our little girls, aged two and a half years, was healed of a supposedly incurable disease of the kidneys by Christian Science treatment, and this led my husband and myself to take up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. The transformation in our home during these seven years has indeed been wonderful. I had always been considered very delicate, and suffered more or less continually from a bowel difficulty. At the time of my introduction to Christian Science I was preparing for a severe surgical operation, which the doctors told me was necessary in order to prolong my life; but, thanks to Christian Science, the ailment disappeared and also all need for an operation, and I am strong and vigorous.

I am also very thankful for the help Christian Science affords to parents in the bringing up of children. Some time ago my youngest daughter showed the very alarming symptoms of a fever. The disease being prevalent in the neighborhood, I had been trying to protect my children from the belief in contagion, but I still seemed to dread the thought of a quarantine placard. The next day the child was very much worse and I could not resist the temptation to look at her throat. What I saw did not allay my fears, but it did spur me to a clearer and more active effort at right thinking, with the corresponding result that the third day the child was absolutely normal and was soon allowed to attend school.

A few weeks previous to this, on my visiting the school one day, the teacher called my attention to the fact that our boy was very deficient in history and arithmetic, and that she thought it would be best to let him drop back a class. That evening I spoke to the boy about it, and he felt very badly at the thought of dropping back; so I told him we must know that God is all intelligence, and that we as His children must reflect intelligence. With the promise that I would help him, he went to school the next morning, and when he came home in the evening he was the happiest boy imaginable. The teacher had told him that he had never done so well before, and wanted to know what had happened to him, and he has kept on getting good marks in his studies ever since. I am, indeed, grateful to God, also to Mrs. Eddy for making this truth so plain that even the little children can grasp and understand it.

MRS. SOPHIE CHELSON, Los Angeles, Cal.

When Christian Science found me, I was to mortal sense at death's door, but God in His tender mercy meant it otherwise for me. What seemed my end was but a beginning in which all things became new. About sixteen years ago I was for three years troubled with hemorrhages from the lungs, the physician saying I would outgrow them if I took good care of myself; and this seemed to be the case, until in February, 1910, when the hemorrhage began again. Medical treatment stopped it, but serious trouble followed, namely, convulsions, lasting three and four hours at the time. This outward disturbance ceased, but the internal condition remained unchanged and the end seemed at hand. Then man's extremity was shown to be God's opportunity, and Christian Science was recommended.

I had never felt any interest in this teaching, for I knew nothing of it except that its adherents did not use drugs, while I was a firm believer in homeopathy and also felt quite satisfied with the religious faith in which I had been reared. When the Christian Science practitioner came, I asked her if she would take my God from me; if so, I would have nothing to do with Christian Science. To this she answered lovingly, "Take God from you, never; Christian Science will make you love God more;" and such indeed has been the case. Treatment was begun, and thank God, I was healed in that same hour. I was asked to rise, and I did so; then I dressed myself, and have not been in bed since during the day. That night I enjoyed the first peaceful sleep in three weeks.

Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The Bible has become illumined for me through our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and words cannot express the heartfelt gratitude which I have toward God, also to our revered Leader for the many blessings we have received through the teachings of Christian Science.

MRS. KATHERINE G. KORDULA, Baltimore, Md.

For the benefit of any who may be in the same state under which I was, and in gratitude for the many blessings received, knowing that I owe all to Christian Science, I submit the following testimony. I was thoroughly, effectually, and instantly released from the bonds of alcoholism under which I had been held for more than twenty years, a bondage which increased in intensity as time went on. During all these years I had allowed myself to drift with the tide, gradually drawing nearer to the precipice, until the yawning abyss of destruction was visible to my mortal senses. All this time mortal mind had been constantly assuring me that I was all right, and the wonder of the age, on account of my being able to absorb more whisky, stand up before the bar longer, and apparently show less effects, than

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any one. Friends would often advise better things, but all to no avail. I became separated from family and friends through this terrible curse, and seemingly was completely alone, the demon, strong drink, my only companion, while error constantly championed my case with proffers of more drink for every ache and pain, whether mental or physical.

I cannot picture too strongly my former condition, nor can words portray the mental anguish which my friends and absent ones had passed through in the years that had gone. No one knew just where I was, and I had no desire to have them know. Such was my condition when one Sunday I was finally prevailed upon to attend a Christian Science service. I was so impressed with the harmony which prevailed at that service, and the truth was so forcibly placed before me, that a desire was awakened for more, and I inquired when there would be an opportunity to attend another service. I was told there would be one the following Wednesday evening, and when the time came I was there with the friend who had been instrumental in starting me in the right direction.

Shortly after seeking more of the truth, I became the possessor of a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also of a copy of the Bible, which I had not even looked into for years. I began to read, at first a very little, then more, until one night, while sitting alone in my room with this wonderful book of Truth before me, I realized that I felt perfectly contented and restful, just as one does after a tremendous burden has been removed. I had no desire to go back up town to visit my old resorts, or to hobnob with former convivial companions, but retired with a full sense that some great change had taken place in my life. The following morning, on the way down to breakfast, I never noticed a place where they sold or dispensed liquors, although I passed no less than fifteen. Always for years previous, the nearer I got to the place the faster I went, in order to satisfy the unquenchable thirst, and would usually consume from one to two hours in imbibing to get ready to eat, and then the breakfast was usually a disappointment; but on this particular morning I ate a hearty breakfast, going to work on time for once. Luncheon was attended with similar results, and finally the dinner hour passed, then the evening up to the time of retiring (about half-past ten), which was the earliest for years.

Thus passed the first day of my new life, and every succeeding day since, now over three years, I have realized the same freedom. Never has there been for one moment since that memorable night the slightest desire to partake of intoxicants in any form, neither has a solitary drop of whisky passed my lips. Since that time I have also been able to give up the use of tobacco, to which I had been addicted, the desire being removed instantly and effectually. Truth removed the basic error, and there was no room left for further argument from mortal mind.

Some time afterward I received a registered letter from one of my friends, who informed me that they had been searching for my address for years, that they might communicate with me. I was also surprised to receive through them a letter from an only sister, from whom I had not heard for years; and the best news of all was when, after I had replied to these letters and told them of the rich and everlasting blessings I had obtained from Christian Science through the reading of Science and Health, I was informed by return mail that they too had become interested in Science and had been reading the text-book for two years previous. Thus had Love and Truth prevailed! Later I met my sister, and it is needless to say that it was a very enjoyable meeting, as we rehearsed all the events in connection with my reformation.

I thank God for the privilege of giving this testimony, and hope it will shed a ray of light and encouragement on those who may be in need.

WILLIAM E. STEINBACH, Utica, N. Y.

FROM OUR EXCHANGES.

[*Christian World.*]

It is still the duty of the church, even at the cost of misunderstanding, to direct men's minds to the ultimate questions, but it will direct them with more power when it is free from the suspicion that it is simply evading a present duty by its reference to ideal considerations. The suspicion can be best removed when the church is ordering its own household according to the standard of values which it preaches.

A new standard of values! A new estimate of the good things! New definitions and scales and measures! It is the business of the church in the present distress to preach these things with the power behind it of lives which are experiments in these things. It will be able to say then that any adjustment of material wealth, to have its value both for the rich and the poor of our present order, must carry along with it the acceptance of these new estimates. If the present values are preserved, if we still define wealth in the terms of material things, as we in the West have done for ages—then it is difficult to see how any adjustment can be permanently valuable or how it can be preserved. And the doubt which comes to us now is not a doubt of the wisdom shown in recent legislation, but rather the doubt lest we fail to create along with the legislation the new spirit without which it must largely fail.

[*Pacific Christian Advocate.*]

Many have no end of wondering why they make such indifferent progress in religious things; why they are not taller, stronger, more robust in spiritual manhood; why there is so little fruit while they know it is their Master's will that they "bear much fruit"; and why so few are led to the Lord by them. There is a sentence of divine truth that may answer all such anxious inquiries, "Ye have not, because ye ask amiss." And this, too, may explain the never-ceasing cry for "power" raised everywhere around us. "Ye shall receive power, after that the Holy Ghost is come upon you," and, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" "Ask" is the key that unlocks the chest of gospel treasures. Some "have not," because they "ask not," and some "ask, and receive not," because they "ask amiss."

[Charles Howard Shinn in *Public.*]

All of the great philosophies of life conceive of time as only an eddy in the currents of eternities; we are living in and working in that which is—forever and forever. All of the greater prophets and seers love the symbol of the threshing-floor, where the wheat and the chaff are separated. It remains in literature, as the sword and a thousand other things remain, because it eternally sets forth the truth behind the fact, the hope beyond the event. The reason why history must ever be written over, and told in the light of new comprehension, is because of the dust and the noise of the threshing-floors of eternity. After a while the wheat is swept together, the chaff is winnowed and cast out; millions of great reputations perish in an hour; men recognize another Liberator, and for a moment there is a silence on earth and in the heavens.

[*Universalist Leader.*]

The gestating spirit of the gospel is at work everywhere in society. The leaven is in the meal, and will remain until it leaven the whole lump. It is human life as a whole, it is society, it is the world, that is feeling the thrill of the springtime. It is the bud and the flower, the leaf and the twig, the whole tree of life, which is being transformed by the sap from that root which runs up or down into the life of God. It is the total of life, the outside and inside, the

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mind and the heart and the hand, that is being brought into the circle of the sweet influence of the personality of Jesus. The family, the shop, the office, the market-place, the court, and the state are losing their ancient isolations and are being made one for the service of justice and mercy and truth. The ministry of Jesus to men is becoming really universal.

[*Christian Advocate.*]

A world of great possibilities, in which nothing is really impossible, with an expectation of continuous enlargement—that is the proper outlook upon life. One should always count the good prospects as possessions only waiting to be realized. That was a simple matter in youth. We had come freshly to the task of living, and it seemed an easy thing to succeed. We were even surprised at the failures other men had made, and were quite sure we should never make them ourselves. Yet the very uncertainty of life gave us a thrill of satisfaction.

Give a painter a hundred square feet of canvas, and tell him to fill it with the figures teeming in his brain. That is a type of what life appeared to be at the beginning. Seventy years or more of opportunity had been delivered to us. One could select a business or profession at will, and make of it what he wished. It is that confidence which makes youth so delightful. Elderly people smile compassionately upon it, knowing it will not endure. But it ought to last as long as life, and it glorifies character while it continues. The great need is to project that mood of expectancy into the mature years. When that is done people do not grow old. The secret of perpetual youth is just this: "I will look for the new and the great as long as I live."

[*Zion's Herald.*]

Every man must have his own theology; but it must not be his alone, acquired and matured in complete isolation from the great world of thought and of racial experience. Every thinker ought to reckon with the consensus of enlightened Christian opinion that has obtained during the centuries, or that is now being developed, appropriating to his own use what is good in it, and rejecting the rest. There is room in theology as well as in philosophy both for collectivism and individualism. Let every Christian thinker—and each Christian ought to be a thinker up to the limit of his mental capacity—take into consideration the views or findings of others, and then be fully persuaded in his own mind.

[*Churchman.*]

Inherently, the temperament of the Christian should be manifested by its open-mindedness. Always and everywhere there should be a willingness to believe that betterment is possible and a conviction that, through the application of Christ's teaching, betterment can be actualized through combined Christian effort. The acquiescence in things as they are is in no sense in harmony with that incomparable outlook for change and progress which marked the origins of the Christian church. The stirring vision of optimism should be restored to the church life of today; it should illuminate, especially, all lines of church activity where religion and the world are found in close contact.

[Rev. A. G. Richards, reported in *Mobile* (Ala.) *Register.*]

The world needs another Pentecost, when all churches, Greek, Roman, Anglican, and Protestant, may come together, all speaking, as it were, in one tongue, combining the best in each and uniting for the purpose of forwarding Christianity's power and usefulness in the world.

[Rev. J. Phillip Rogers, B.A., in *British Congregationalist.*]

What were the apostles to do? To preach and heal. They were empowered by Christ to bring truth to the mind and healing to the body. These two should always go together. We must show men that we care for their temporal welfare as well as for their souls.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound: 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The pamphlet "Seeking and Finding" has been translated into Dutch ("Zoeken en Vinden") and is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. This catalogue contains complete lists of all publications issued by the Society, and of the works of Mary Baker Eddy published by Allison V. Stewart.

A new pamphlet, "Christian Science Healing *versus* Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget*, London, England, is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy. Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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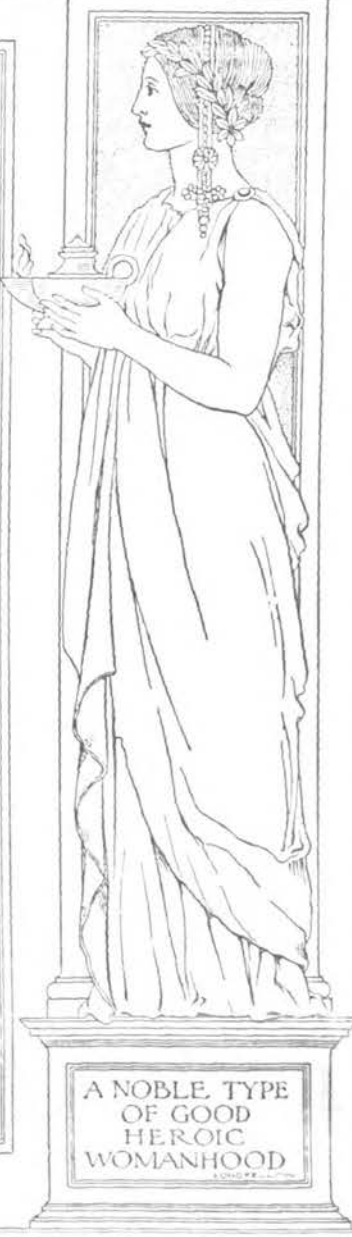
BOSTON, OCTOBER 5, 1912

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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ITEMS OF INTEREST.

National.

The engineers' calculations as to the sufficiency of the water supply in the Panama canal have been amply vindicated by the figures just reported from the isthmus. The great lake of Gatun, which is being created by the dam at that point, during the week of Sept. 2 to 9 accumulated more than five and a half billion cubic feet of water. During the period the water level of the lake rose three feet. Every time a ship is locked through the canal, five and a half million cubic feet of water must pass, and when the lake is full it will afford enough water to fill the locks one hundred and fifty times daily, which is at least twice as fast as the ships can pass. When the surface of the lake reaches its maximum height of eighty-seven feet above sea level, with the water just flowing over the crest of the dam, it will contain 192,250,000,000 cubic feet of water.

New Orleans, with its population of three hundred and forty thousand, is the first large city to adopt the commission form of government. Six others have one hundred thousand population or more: Oakland, Cal., Birmingham, Ala.; Memphis, Tenn.; Omaha, Neb.; Lowell, Mass., and Spokane, Wash. Since Galveston, Texas, put its government into commission eleven years ago, after its great disaster, over two hundred cities have followed its example, getting short ballots and responsible efficiency.

The fifth international congress of Chambers of Commerce and Commercial and Industrial Associations was held in Boston, under the auspices of the Boston Chamber of Commerce last week. Many countries were represented. The official program was printed in sixteen different languages. President Taft at a luncheon had an opportunity to speak to the representatives of the commercial world on the subject of world peace.

The Panama canal commission has set Oct. 15, 1913, as the tentative date for the passage of the first vessel through the canal. A naval vessel will be selected for the initial trip. Commercial vessels will have its unrestricted use in December, 1914. The canal will be completed below the estimated cost of four hundred million dollars, and it may run as low as three hundred and seventy-five million dollars.

The attendance at the opening session of the Lakes-to-the-Gulf Deepwaters Association at Little Rock, Ark., last week, was taken as an indication that advocates of a deeper channel in the Mississippi river were prepared to continue their propaganda. Colonel Roosevelt spoke at one session.

International.

The question of the taxes on food in Germany has reached a crisis. An enormous demonstration, organized by the Socialists of Berlin and the other great German industrial cities, has been held, to protest against the continuation of the present condition of things, and to demand the immediate opening of the Reichstag; the permission for live stock and flesh to cross the frontiers without duty; the removal of premiums on grain exports, and the abolition of all food duties. In Berlin one hundred thousand people filled between sixty and seventy halls, where the resolutions alluded to were put and carried unanimously.

The Chinese government has negotiated a loan of ten million pounds with London bankers through a London stock broker and the first half million has been paid. The six-power group has made a protest, but it is not considered that it will be able to check the loan. China, it is declared, is in no need of money at present, except sufficient to pay her soldiers and disband the army. The loan will have as security the salt tax.

A new movement to obtain peace in northern Mexico was made last week when President Madero and his cabinet instructed the minister of war to offer amnesty to the followers of Pascual Orozco, the rebel leader. President Madero has sent to Congress a message requesting an appropriation of ten million dollars, or the authorization of making a loan for that amount to be used in conducting the campaign against the rebels.

The present officials of China are drawn from all classes of the people. They must possess some special qualifications, such as a knowledge of a foreign language, not necessarily English. Most of them are men who have been trained in Europe, America, or Japan. A great proportion of the new class of civil servants are Christians.

The commission appointed by the prefect of the Seine to deal with the disfigurement of the streets, and especially public buildings, of Paris by the bill posters is bringing good results, for the municipal council itself has been stimulated into taking drastic action.

The German possessions of Samoa and New Guinea, Kaiser Wilhelm's land, are being linked up by wireless telegraphy. Two large coast stations are being erected in New Guinea, one in Samoa and one in Nauru or Pleasant Island.

Less than three per cent of the land in Norway is under cultivation; twenty-five per cent is covered with forests, and the remainder consists of moors, mountains, lakes, and marshes.

Peking, China, now has a telephone service with two central exchanges laid out for sixty-four hundred subscribers.

Industrial and Commercial.

Eight hundred million feet of sugar and yellow pine in the Sierra forest reserve in Madera county, Cal., has been purchased from the government by the Sierra Sugar Pine Company, a concern recently organized by San Francisco capitalists. This is the biggest amount of lumber that the government ever has sold in one contract. It will be the largest sugar pine belt operation in California. The price under the contract, which was closed after two years' work by the promoters, was three dollars a thousand feet for sugar pine and two dollars and a half a thousand feet for yellow pine. This makes practically a three-million-dollar deal, the timber to be scaled and paid for when cut. The Sierra Sugar Pine Company owns outright three hundred million feet of sugar pine in the same district.

The Southern Aluminum Company has awarded to the General Electric Company, through its Charlotte (N. C.) branch, a four hundred thousand-dollar contract for the electrical equipment for the forty thousand horsepower hydro-electric plant at Whitney, which will supply electricity for the extensive aluminum works to be established at that place. The equipment purchased consists of seven five thousand-kilowatt and two twenty-five hundred-kilowatt, two hundred and fifty volt, alternating current generators, with all necessary switchboard and control apparatus, and the contract is probably the largest single one ever given in the South for electrical machinery.

Bumper crops of corn, white potatoes, spring wheat, oats, barley, rye, and buckwheat are forecasted by the crop reporting board of the department of agriculture in its September report. Corn probably will reach two billion nine hundred and ninety-five million bushels, the white potato three hundred and ninety-eight million bushels, the spring wheat crop three hundred million bushels, oats one billion two hundred and ninety million bushels. It is believed that at least four hundred and twenty-five thousand more cars will be needed for fruit and vegetables alone than were needed during the preceding fall and winter.

The Mallet locomotives just built for the Virginia railway are claimed to be the most powerful in the world. The locomotive and tender weigh seven hundred and fifty-two thousand pounds, the fire-box is large enough to hold a donkey switching engine, and the weight on the sixteen driving wheels is estimated to be four hundred and seventy-nine thousand two hundred pounds. It is estimated that these locomotives will haul one hundred and fifty-five loaded fifty-ton freight cars at ten miles an hour.

When the latest million barrels of cement purchased have been used in construction work on the Panama canal, the amount of cement employed in the building of the big ditch will have reached a total of two billion two hundred million pounds. The cost of this item of construction reaches six million five hundred thousand dollars. If the barrels which contained the cement could be placed end to end they would extend twenty-three hundred miles.

Engineers and surveyors in the employ of Alberta, Peace River & Eastern Railway Company, which purposes building a new transcontinental line from Hudson bay to the Pacific coast by way of Edmonton, have started on ponies on a trip of more than two thousand miles into the north country to survey the route. From Lesser Slave lake the party will continue by dog trains, consuming more than a year in the undertaking.

The movement of peaches from Georgia territory over the Southern railway for 1912 consisted of 5,331 cars as compared with 4,820 cars in 1910. Of this number 4,993 cars originated at points within the state of Georgia. The total movement of peaches over all lines for 1912 is given at 7,139 cars.

The Norwegian government has made a contract with the Marconi Company for the erection of wireless stations in Norway and in the neighborhood of New York for commercial service.

Offices were opened in Bangor, Maine, last week by the Farmers' Union of that state. The great and constantly increasing Maine potato crop, averaging twenty-five million bushels annually, will be marketed systematically.

A new two million five hundred thousand dollar double-track bridge will replace the old structure for railroads crossing the Missouri river at Kansas City, Mo.

Approximately seventy-five billion feet of merchantable timber is standing in the Minnesota woods, according to the report of the state forester.

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CHRISTIAN SCIENCE BUILDING.

WILLARD S. MATTOX.

A CRITIC, not altogether unfriendly, once predicted that Christian Science would survive everything but prosperity. The observation is astute, and if somewhat trite, will nevertheless not be lost upon Christian Scientists. Mrs. Eddy tells us that Christ Jesus was "the most scientific man that ever trod the globe" (Science and Health, p. 313), and he laid down the axiom that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Materialism cannot enter heaven, because heaven is a state of consciousness in which Spirit and spiritual formations are the only realities. Rome fell because the sturdy integrity and moral idealism of her citizenship had been sapped and enfeebled by luxury and wealth.

Every Christian Scientist has been impressed with the truth that one cannot serve two masters. Some time in his heavenward journey every man will learn the futility of reliance upon material modes or methods, and the degree to which he is able to make this practical in his experiences, will equal the amount of real faith in God which he has cultivated and his corresponding recognition of the transient nature of material possessions. In acquiring this understanding, Christian Scientists have had the advantage of the many admonitions and warnings to be found in the textbook; for example, that notable passage on page 261: "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." And this agrees with Jesus' appeal to seek "first the kingdom of God, and his righteousness."

What we commonly call the cause of Christian Science is a thing of consciousness; more than that, it is a thing of individual consciousness. It is veritably the kingdom of God, which Jesus distinctly declared to be "within you." It is not difficult to see, then, that the cause of Christian Science will flourish, will grow and prosper, just as the individual consciousness of those who are called Christian Scientists is exalted to apprehend the Science of being and to realize the allness of God. To work for the cause in the best way, and that means in the scientific way, is to be individually good. The universal law of attraction was declared by Jesus when he said, "And I, if I be lifted up from the earth, will draw all men unto me." When Christian Scientists begin to subdue the petulant, hasty, human will; when love becomes concrete and actual in their lives, then the cause of Christian Science inevitably attracts the world-weary, the sick, the fearful, the sinful. Then, truly, the cause prospers and spreads and succeeds, not because of numbers, but because it has been demonstrated that man is governed by God.

It were well if we could remember that growth is always within. To build up the cause of Christian Science means to cultivate the graces of character which signify the Christman. There is no success, there is no greatness, in things. The only success, the only greatness, is a Christlike life. Midas was the prototype of the modern materialist who continually builds up a sense of matter. Everything Midas touched turned to gold, literally, but he is not the only man who has suffered because of a too great desire for material wealth. All these are valuable lessons which the Christian Scientist is learning. There is literally no profit in the acquisition of material things. The apostle said, "Love not the world, neither the things that are in the world," because he knew that none of these things could last. Human institutions and governments rise, flourish, go into decadence, and disappear. The fundamental law of all material organization is one of flux, of constant change. Nothing in the material universe is stable, permanent, or changeless. Students of history need not be metaphysicians to know that this is true. Christian Scientists, more than any others, should know that to build wisely, we must build individually, and build in consciousness, for "other foundation can no man lay than that is laid, which is Jesus Christ."

We cannot substitute a material structure for the church of Christ,—"the church of the living God, the pillar and ground of the truth." We cannot substitute material building for the individual thought building which is all there really is to the vitality and prosperity of our cause. Nor can we substitute a form of worship for that individual unity with our Father which is the heart and life of religion. On the other hand, we are not to get the idea that all these mundane things are to be neglected or avoided or shunned. They may be worthy, relatively speaking, but the pertinent fact about the material thing remains, namely, that it "passeth away." Noble structures and beautiful buildings are without doubt the outward expression of a high idealism. It is well to cultivate esthetics, but we should not forget that right thinking is a fine art. Christian Science architecture is characterized, for the most part, by a chaste simplicity, and the reason is that our church building reflects our thoughts. As these are refined and humbled by the incoming of the saving idea, they will inevitably express themselves in all our outward lives. The prophet said, "Seekest thou great things for thyself? seek them not." When ambition, envy, emulation, selfishness are abated in the individual consciousness of Christian Scientists, there will be no danger that our church building will express any of these qualities, and we shall not be in peril of worshiping "the creature more than the Creator."

The onlooker may view with admiration the stately buildings which apparently mark the progress of Christian Science, but these are only the symbols of that substance which must remain forever unappreciable to material sense. The danger is that these things may engross our attention; that we may deceive ourselves into thinking it is worth while to accumulate that which the apostle tells us is sure to pass away. Christian Science building will find temporary expression in church edifices, but he who is wise in Christian Science knows that to be enduring and permanent, the building must be upon a foundation of right thinking, that corner-stone "in whom all the building fitly framed together groweth unto an holy temple in the Lord."

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"IN HIS NAME."

ETTA M. GILBREATH.

In conducting a case under Christian Science, a practitioner should show as much understanding in the audible treatment as in the silent work where the healing is accomplished. He learns through many a mistake, perchance, how necessary it is to have his conversation "ordered by the Lord" and to obey our Leader's wise instructions, namely, that "the tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (Science and Health, p. 367). He learns that indiscriminate instruction, given only from a mortal sense of enthusiasm, has often a tendency to confuse and frighten the already disturbed thought of the patient and hinder or delay the results of mental work.

The apostles, when called upon for help, used the expression, "In the name of Jesus Christ of Nazareth." This seems rather an odd way of addressing people who did not know Jesus or probably regarded him only as an ordinary man. In considering Jesus' mode of address, we find it still more simple. He once said, "Lazarus, come forth," and to the lame man, "Arise, and walk;" to one man, "Stretch forth thine hand," to another, "Thy sins are forgiven thee." These simple, straightforward commands would have meant nothing, if used by one less spiritually minded than was Jesus, whose absolutely pure thought and motive caused him to have a wonderful spiritual discernment, so that these words so simply spoken were given with the authority of one who commanded every situation and demanded an obedience which should glorify God.

In obedience to his command Lazarus came forth,—came out from matter and corruption, his face bound by a napkin (his true nature covered up by false appearances). The falseness of these material appearances was so apparent to Jesus, the power of Spirit so in evidence, that he used no arguments, but simply gave the command. To the one who was paralyzed by sin he said, "Thy sins be forgiven thee," evidently meaning that man, the spiritual idea, neither had pleasure in sin nor was he bound and enslaved by a sense that temperament, disposition, or inheritance could make him sin's servant. Sin was nothing to enjoy or fear, consequently it was forgiven (destroyed), and the further command, "Arise, take up thy bed, and go unto thine house," seems to mean: You have been resting on a false basis, lying helpless, enslaved by sin, which came from material conclusions, deduced from false teaching and reasoning. Christian Science teaches us to rise out of false consciousness and to know that we ourselves and all others have the God-given ability to obey all the commands of Christ. This leads to the exercise of man's dominion over all things, which surely includes one's own body.

Mrs. Eddy tells us, on page 476 of Science and Health: "Jesus beheld in Science the perfect man," and when the apostles said, "In the name of Jesus Christ, arise and walk," they were lifting their own thoughts above the false evidence before them, and thinking of the real man, spiritual and perfect. Jesus presented this perfect idea to them, and in his name, his nature or character, they also were able to command the situation. As they used these words, addressing those who had no acquaintance with Jesus, because the thought of him lifted their own thoughts to the high, pure, and perfect ideal which they loved so well, in the strength of that love they compelled the lame or afflicted one to recognize also the nature or character of the divine, everliving, and perfect One.

This explains why the "gushing theories" are helpless. They are addressed to a helpless mortal in bondage; they appeal to his will, not lifting thought to the Christ as an ideal. Our Leader says, "Cling steadfastly to God and His idea" (Science and Health, p. 495), and Paul says, "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

CREATION AND REVELATION.

ERNEST C. MOSES.

Down through the ages of human history, the mind of mortals has held to finite conceptions of creation, and has lost in every process of reasoning based on such conclusions. The common sense of "creation" and "created" involves commencement, therefore the words imply limitation, *finity*—conditions which are opposed to God, infinite *Spirit*, to whom a thousand years are but as a day, who is "from everlasting to everlasting."

Creation, according to a common lexical definition, stands for "the act of God in bringing the world or universe into existence," and finite reasoning immediately deducts that there was a time when the universe did not exist. Mortals read the first chapter of Genesis, and material sense interprets the record of creation as applying to a solar and stellar universe, including our world and mankind, brought out of chaos, or nothing, by the divine fiat, and established in seven twenty-four-hour days on a material basis, governed by conflicting material laws. These estimates of God's accountability for a material creation have even attempted to include the destructive upheavals, storms, and abnormalities of human experience, on land and sea. It has been common to ascribe all this to God, notwithstanding the Scriptures repeatedly affirm that God's work is perfect, complete, and good.

Christian Science, however, disagrees with every concept of the true creation as being material, rejects every theory of the commencement or real existence of matter, and interprets spiritually the inspired record of creation as presented in the first chapter of Genesis. In this interpretation the Bible student obtains a reasonable idea of creation which satisfies, because it is scientific, and therefore unassailable. Christian Scientists, who are slowly working out of the wilderness of mortal beliefs toward the promised land of spiritual understanding, realize that the dreamland experiences of earthly existence testify to a material world and universe, but divine Science does not include these phenomena in the real, spiritual creation. These conceptions are misconceptions, false beliefs, to be recognized at their true value and overcome in the way taught and demonstrated by Christ Jesus. Christian Scientists are not engaged in accounting for the existence of a material universe; they leave that to those who believe in it.

Among the rich treasures of truth unlocked to humanity by Mrs. Eddy in the Christian Science text-book, Science and Health, the "Key to the Scriptures," which comprises the fifteenth, sixteenth, and seventeenth chapters, is indeed wonderful in its interest and illuminations. No commentary on the Bible has ever so thoroughly separated the true from the false and made plain the true spiritual creation, pointing out the unreality of all finite, material conceptions of the universe and existence. In fact, the student of this "Key to the Scriptures," who works from the right spiritual standpoint and from the right motive, soon arrives at this central conclusion: that the word "creation," when applied to the real universe of divine Mind, including man, must be and can be spiritually interpreted to mean "revelation." With this illumination of spiritual understanding, the student perceives that the words "Genesis" (creation) and "Revelation" have but one spiritual significance to the rightly directed human intelligence, and that is, revelation.

Every paragraph and page of this "Key to the Scriptures," in its scientific explanations of the real unlocks or unfolds the truth about God, man, and the universe. It interprets a continuous revelation of spiritual verities,

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coupled with uncoverings of the nature and falsity of a material creation—that which has a "beginning" in belief only, and must therefore have an ending in the self-destruction of all the beliefs about matter and mortality, including their phenomena. On page 502 of Science and Health, in explaining the first verse of Genesis, "In the beginning God created the heaven and the earth," Mrs. Eddy meets the error of finite belief thus stated in this one abrupt, forceful sentence: "The infinite has no beginning." Then she points out the scientific definition of the word "beginning" as meaning "the only" God and man, and proceeds in most simple and direct language to explain the true nature of the universe: "This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected."

Here we have an explanation of creation with the material sense of beginning entirely eliminated—there is not one element of finity in it; the explication is purely spiritual. The dictionaries define "unfold" as "to open, disclose, reveal;" therefore, this spiritual idea of creation, freeing the word from a material incubus, plainly shows us that "creation," metaphysically understood, means revelation only, and not the making of something out of nothing by some mystical process outside the realm of man's intelligence or possibility of understanding. This scientific idea of the true creation is pointed to by Mrs. Eddy on page 504 of Science and Health, where, after explaining the true spiritual nature of light, its preexistence to the sun and solar beams (not then created, according to the material chronological order), she introduces this simple question: "Was not this a revelation instead of a creation?"

Spiritually to understand creation as the universe of divine Mind and its ideas, is a constant revelation of truth which disposes of material theories, limitations, commencement, and ending, and gives the student a working basis from which and by which, little by little, he can meet and destroy all the empty illusions of material sense. The one all-inclusive summarizing statement in the last verse of the first chapter of Genesis declares that "God saw every thing that he had made, and, behold, it was very good." The wonderful correlative of this true summary, in the first chapter of John's gospel, reads: "All things were made by him [God]; and without him was not any thing made that was made." Resting his thought on the substance of these two positive statements of truth, the student of Christian Science learns through faith and understanding that evil, sin, sickness, and death, being contrary to the nature and will of God, are not parts of His true creation, not embraced in the unfolding or revelation of infinite wisdom and goodness. They certainly have no relation to all that God reveals, which was accounted by the first recorder of Scripture as "very good."

These discordant elements of mortal mind have no Principle, no cause, no revelator; therefore, in truth they have no existence, no effect. It is because they are unreal and non-existent from the standpoint of the creative Principle, or God, that sin, sickness, and death can be and are destroyed by Christian Science. Their annihilation is caused solely by this Science, which is the revealed truth about God, man, and the universe. If those who have been educated to think of creation as material (a matter world and an infinite realm of material planets, stars, etc.), will substitute for "creation" the word "universe" in its metaphysical sense, their new idea of God's work will rejoice the heart and satisfy the aspirations. The finite sense of creation then disappears, because it is deceptive, irrational, unreal. "Universe" is derived from the Latin words *unus*, one, and *versum* or *vertere*, to turn,—one system of action. Is it possible to conceive of one universal system of turning, only one, as planned, commenced, and created? If there is only one system of activity throughout infinite space, there can be but one Mind, one God.

If we attempt to conceive of the universe as one system of action having a beginning, the question immediately arises: What then existed prior to the inauguration of this one system to start it into action? From what did the created universe spring; what gave it an initial impulsion? Such questions and conjectures lead one's thoughts into chaos; whereas, to conceive of creation as one system of action, or as one Mind in ceaseless activity, is a comprehensible, intelligent revelation of Truth. This is the only creation there is—the manifestation of infinite, indivisible, divine Love, Life, and Truth. This triune God is infinitely expressed in ideas of which spiritual man and woman are the highest, as revealed in Christian Science, the Word of God, the "final revelation of the absolute divine Principle of scientific mental healing" (Science and Health, p. 107).

"THEY SHALL FEED AND LIE DOWN."

ELLEN B. SMITH.

It has often been remarked by people who have gained some understanding of Christian Science, that they are most grateful for the light which this teaching has thrown upon the Scriptures, some parts of which they could never understand in the old way of thinking, the old view-points from which they studied. The writer had known the letter of the Bible very well, and had for years read a chapter or a certain number of verses most religiously every day, but this without an increasing understanding of God or any practical good. When, however, Christian Science was first brought to her notice, this teaching cleared away so much misunderstanding of the Bible that it became a new book to her.

For instance, the following passage in Zephaniah, "They shall feed and lie down, and none shall make them afraid," had formerly conveyed nothing at all; in fact it was simply passed over as unintelligible in the old way. Now, through even a small understanding of Christian Science, made clear by a study of the Glossary in "Science and Health with Key to the Scriptures" by our dear Leader Mrs. Eddy, this entire passage has become one of the most comforting and reassuring of any that are found in the books of the minor prophets. It runs thus: "The remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth, for they shall feed and lie down, and none shall make them afraid." In this and the following verses, the prophet foresees the promises of the Messiah or Christ being fulfilled, not only for the remnant of Israel, but for all nations and all generations, therefore for us, too.

The words, "shall not do iniquity, nor speak lies," now seem to convey to the writer the total destruction of mortal sense or so-called mortal mind, as Christian Science teaches that it is only this so-called material mind which can deceive, sin, and speak lies. As we overcome this asserted mind, with its false testimony at all points, which we can do by knowing more of the allness of divine Mind, God, we shall gradually get into the calm, peaceful consciousness of which Zephaniah wrote, even the consciousness of perfect harmony which our Leader had in thought when she wrote in Science and Health (p. 568), "For the accuser is not there, and Love sends forth her primal and everlasting strain." One morning, when this passage was being studied by the writer, a member of the family had gone out manifesting anything but the consciousness of perfect harmony; and yet the understanding obtained from this Scripture, the assurance that none should "make them afraid," cast out all fear from her thought and showed so clearly the utter nothingness of the error (illness), that at noon the one who had been ill came home perfectly healed and happy. There certainly had been a glorious feeding on the truth, and consequently a peaceful lying down, a calm, fearless trust in that perfect Love which "casteth out fear."

This is only one of the passages illuminated by Truth and spiritual understanding, and a like use is made possible to every one who is willing to study whole-heartedly, intelligently, and without prejudice, the text-book of Christian Science, which does unlock the Scriptures and enables us to "search," as our Master commanded us; and not only to search, but also to find, with rich results.

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"IF WITH ALL YOUR HEART."

CLARE ARCHER.

WHILE staying in the Alpine heights, I asked a friend where we could find the most beautiful flowers. Her answer, that one must go up high to find the rare flower, brought home another truth to me, namely, the impossibility of finding and making one's own the joy and peace and harmony that are to be found in Spirit (the heights) if one dwells in the material senses (the lowlands).

"Ye shall seek me, and find me, when ye shall search for me with all your heart." How often, when discouragement comes up, we thicken the cloud by adding to it self-pity instead of stopping to ask ourselves if we are fulfilling the condition, "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty." There are not many who, if honest with themselves, will not own that the poor "finds" are due, not to the lack of flowers on the heights, but because one is looking for them in the lowlands. But if we would climb to the heights we must lay aside everything that would hinder our progress in the straight and narrow way that leads ever upward to the joys of Soul.

No matter what the senses say, we know the promise will be fulfilled, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." So, instead of adding to our lack of earnestness, discouragement, etc., if we would bravely face the fact that man is not a helpless victim but can through the strength which is of God overcome every sense of evil that seeks to assert its false claim to place and power, how many more would be standing shoulder to shoulder, and how much more rapid our progress. We know that what enabled Daniel and the three Hebrews to come through their tests triumphantly was the consciousness that they had fulfilled the conditions which ensured divine protection, and having done so were certain of the results.

Christian Science has brought to light the true God, and done away with the manlike God to whom we once attributed all miseries and disasters, and in regard to whom many have felt like doing as Job's wife advised him, namely, to "curse God, and die." It has narrowed the horizon, when looking for the cause of failure or slow progress, and we now know what Carlyle meant when he said that not only the ideal but the impediment also is in ourselves; and although this self seems at times to be all there is of one, we know there is a solvent that can and will sooner or later melt away its seeming substantiality.

When we once grasp the fact of the impossibility of separating ourselves from God; if sons once, sons ever, the relationship stands, we shall have no aim apart from holiness, but will with all our hearts seek, and thus doing cannot fail to find. We must ascend if we would find the rare flowers of Spirit. They are there for a certainty and can be found, and what is more must be found, as good is a magnet which is drawing and will continue to draw until all creation awakes to the fact that it lives, moves, and has its being in God.

CASTING OUT FEAR.

VERNE E. TAYLOR.

QUITE recently, a student of Christian Science, in relating to the writer the story of his healing, said that he had been subject for years to attacks of illness which had occasioned an almost overwhelming sense of fear; that he was healed of these in a few treatments, while the fear was overcome instantaneously. He added that he was freed from the fear with the first treatment, and that it did not return with the recurrence of the physical disorder.

At the time of this recital the writer, then a very young student of Science, had been greatly disturbed for some time by what appeared to be a faulty organic action, the fear occasioned by its frequent recurrence causing, as she was even then aware, far more suffering than the disease itself. In striving to overcome this sense of fear, she had sought to allay it by arguing that it was unreasonably great, that the discordant action was not sufficient to occasion any danger or much suffering, that the attacks thus far had been readily controlled, and other arguments of like nature. Latterly, however, she had had misgivings that this was not a right course to pursue, and that it was not in accord with Christian Science. She had read in Science and Health (*p. 380*) that by "contending for the evidence or indulging the demands of sin, disease, or death, we virtually *contend against* the control of Mind over body, and deny the power of Mind to heal;" and she had begun to see that such arguments as she had used were a compromise with error which could never result in its destruction. But how to gain the mastery of a disease while still in bondage to the fear of it, or how to overcome the fear while the evidence of the disease remained—these were the problems which confronted her on either hand, and with her limited understanding of Christian Science they seemed difficult of solution.

It was at this juncture that the conversation already mentioned occurred, and it furnished her with much food for thought. Here was an instance of fear destroyed while its supposed cause remained; and yet we are taught that cause and effect are inseparable! Reflection on this gave rise to the question, Were the attacks of disease, then, the real cause of the fear? Seemingly they were; mortal sense would certainly insist that they were, and for several days this question was earnestly considered, but without much apparent progress toward an answer. But the solution exists for every problem which we encounter in our search for truth, and an earnest study of the Bible and our text-book cannot fail to reveal it. Like a flash of light from eternal Truth itself came these inspired words from our text-book: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause" (p. 207). Disease, then, is not a cause, and fear is neither cause nor effect! There can be no reality in fear, therefore its origin need not be accounted for; since, according to Christian Science, it has no cause, it is utterly unreal!

From that moment the fear of the disease was annihilated, and many times since, when some demonstration was to be made, thought has been steadied and cleared and the work rightly started by dissociating the fear from the physical condition, thus reducing it to its native nothingness. The beloved disciple says, "There is no fear in love; but perfect love casteth out fear."

[Written for the *Sentinel.*]

DESIRE.

LILLIE MARY CARTER.

O HEART of mine,
Put every idle, empty dream away;
Let gentle love within my thought hold sway
With power divine.

O will of mine,
Be still and know that God alone hath power
To guide my steps aright, though dark the hour,
With light divine.

O Love divine,
I long to see thy healing light outflow,
Undimmed by thought of self; and thus to know
True joy is mine.

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SELECTED ARTICLES.

[Editorial in *Los Angeles* (Cal.) *Tribune.*]

One of the most hopeful signs of the times is the ever-increasing interest in the study of the Bible. It is said that more Bibles are sold today than ever before in the world's history. One of the great factors in this "back to the Bible" movement is the spiritual awakening that is sweeping over the land. Large numbers of people are now turning to the grand old book of our fathers as the panacea for all human ills. Many are finding new meanings in old familiar texts, and many have found surcease from physical suffering and mental anguish. Multitudes are also finding great joy in the discovery that the Bible texts possess a spiritual meaning which, when understood, make this book a very practical guide in the affairs of life. Moreover, this spiritual interpretation removes the seeming conflict that has been suffered to exist between Biblical teaching and that of natural science, geology, and astronomy.

The Bible is not only the most important book ever written, but it is vastly more. It is, in fact, the foundation stone of all our present-day civilization. All human activities find their resting-places upon this rock. All law, both civil and criminal, primarily begins with the ten commandments; all that makes for perfection in living comes from the precepts of the Master, and the hope of eternal life latent in every breast is confirmed by the gospel of the New Testament.

In the Bible is also seen, from Genesis to Revelation, the advancing light of spiritual understanding in the minds of men. This growth proceeds through the patriarchs, prophets, and wise men, until it culminates in its fulness in Jesus Christ, who gave those who were ready a higher interpretation of law. A striking instance of this is contained in that wonderful sermon on the mount. Speaking to his disciples, he said: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." It is this doctrine of love that is redeeming the world, and will not cease its activity until the kingdom of heaven is established among men.

The understanding that much of the truth contained in the Scriptures came through the medium of human consciousness, and was therefore more or less colored by this medium, accounts for seeming inconsistencies and inaccuracies. While the central theme of all the Biblical writers was divine truth, yet they could give it expression only as they saw it. For instance, some of the earlier scribes, perceiving the existence of evil and suffering, concluded that God must be punishing His disobedient children. The clear-visioned Isaiah, however, saw more deeply, and realized that evil punishes itself. He tells us, "But your iniquities have separated between you and your God, and your sins have hid his face from you." This interesting citation is but one of the many that abound within the covers of the Bible, and he who discovers that the Scriptures are a veritable mine of spiritual treasure is indeed fortunate.

[Frederick Dixon in *Merthyr* (Wales) *Express.*]

In his sermon on "Christianity and Modern Thought," reported in a recent issue, the Rev. Mr. —— alludes to the "cunning craftiness" of Christian Science. I will not do him the injustice of assuming that he meant this in anything but a Pickwickian sense, but I will ask you to permit me to point out how far from the truth such an insinuation is.

For a century or more it has been the aim of certain schools of thought to reconcile the dogmas of orthodox Christianity with the theories of natural science. The effort has been half-hearted, because the designers have always hesitated to push their conclusions logically home, and the results have been meager, because the responsibility of demonstration has never been boldly accepted. Yet it must be possible to gain a knowledge of spiritual truth, at least as full and exact, in a word as scientific, as that which we possess of material phenomena. The Greek phrase which in the authorized version of the Bible is translated "knowledge of the truth," one of the most brilliant scholars in the church has shown to mean the knowledge of the absolute, or that which is; and this knowledge of the absolute is only what, in another phrase of the authorized version, is described as knowledge of God, but which should, of course, be translated, full or exact, in other words, scientific knowledge of God, that is, of Truth.

Now, it follows that the knowledge possessed by any person is necessarily a demonstrable knowledge. A man may think what he likes; but what he knows, he can prove; and Mrs. Eddy insists, most scientifically, in her book, "Science and Health with Key to the Scriptures," that, no matter what theories we may indulge in, our powers of demonstration are bounded by our knowledge. I am not going here into the distinctions of the Greek phrases, believing a person, and believing on a person. It is clear, however, that unless we are going to throw over the great scholars in the churches, while believing a person meant simply accepting a statement, believing on a person meant a realization of the actuality of a statement. When, consequently, Jesus declared that those who believed on him would be able to repeat his works, he could hardly have expressed in language more capable of scientific definition the fact that the work, or miracle, as it has come quite arbitrarily to be described, was simply the proof, or object-lesson, in demonstration of the truth of his gospel or good news. The truth is that the word miracle does not occur from one end of the Greek Testament to the other. If it had, the word would only have stood for the speculations of the philosophers of the first century. When theology calmly translated, and this only in specific places, the two words which mean an act of power and a sign, as a miracle, it was bound to go a step farther and, in defiance of the clear meaning of the gospel, make the miracle supernatural.

It has done the same thing in investing that fine old Elizabethan word, at-one-ment, or atonement, with a sacrificial sense. "The old word atonement," says Norris dogmatically, in his "Rudimentary Theology," "has by a true instinct been deepened into the idea on which it rests, and has come to carry with it the idea of propitiation or expiation." But why "by a true instinct"? It would have astonished Shakespeare as completely to learn that atonement had a sacrificial meaning, as it would have the pagan philosophers to learn that *miraculum* had a supernatural one. The work or miracle was indeed an act of power, since it was a reversal of the crude scientific theories of the day; and it was also a sign, inasmuch as it was the proof or demonstration of the truth of the gospel of the Christ. From the academia of the Galilean hillside, from the rostrum of the prow of the fishing-boat, Jesus the Christ preached that gospel to a generation which had ears but heard not, and when the materiality of that generation shrank from the spirituality of his message, he fell back on the act of power, or sign, declaring that if they would not believe for the words' sake, they must accept the truth on the evidence of the works.

So long as the healing works continued an integral and recognized element of Christian practise, no one thought of describing them as supernatural. It was only as the power of demonstration disappeared in a misunderstanding of Principle, that Christendom found itself preaching a gospel without the signs following. Mrs. Eddy saw, with unerring spiritual insight, that the only proof that the gospel preached was the gospel of Christ, was the demonstration demanded by Jesus the Christ himself, namely, "He that believeth on me, the works that I do shall he do also." She set to work, therefore, to find the reason for the loss of this power, and she discovered it in the non-recognition of the infinity of

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Spirit and the unreality of matter. Christian Scientists do not claim for themselves any power they deny to all mankind. The failure to demonstrate the power of Christ, they say, lies in the confusion of Spirit with matter. Let the world accept the premise of Christian Science, as taught by Mrs. Eddy, of the allness of Spirit, with its logical consequence, and it will find that it does possess the gift of God, dominion over all. Such a demand is an entirely scientific one, which has been made and insisted on by all the great exponents of natural science, but humanity is always more ready to "render unto Cæsar the things that are Cæsar's," than "unto God the things that are God's."

[Alfred Farlow in *Sandusky* (Ohio) *Register.*]

A recent issue reviews an attack on Christian Science by Henry Dwight Chapin which contains the suggestion that "an adult may elect to be treated by a Christian Scientist but in the case of a child the question is altogether different." First, it should be stated that an adult chooses Christian Science, and having demonstrated by actual experience that his health is more safe under the guardianship of Christian Science than otherwise, why should he be less concerned about the welfare of his child than he is as to his own safety? Why should he deprive the child of the newly tested remedy and leave it to suffer in the "good old-fashioned way"?

A short time ago great ado was made in the city of New York concerning one child which died under Christian Science treatment during a period when 1,714 other children died of the same disease under medical treatment. Not good judgment but force of habit prompts such comment. It has been demonstrated in thousands of cases, to the entire satisfaction of parents who have placed their children under Christian Science treatment, that Christian Science is as safe a remedy for the children as it is for adults. We will grant that to those who have not had experience with Christian Science a dependence thereupon to the exclusion of drugs may seem to be neglect rather than help, but it does not so appear to those who have had experience first with drugs and then with Christian Science. Perfection is demanded of a new remedy, while the older remedies have won a license to fail. It is not in keeping with the spirit of the times to condemn a thing simply because it is new and because it happens to be untried to the critic. The skeptic should weigh all new things carefully and should be in possession of real evidence before he passes judgment.

Regarding the question whether Christian Science heals organic disease, any practitioner of experience will testify that he has succeeded quite as well in the treatment of such disease as in the treatment of what have been called purely functional disorders. The overwhelming majority of such cases which have turned to Christian Science had already been treated for organic troubles by acceptable medical practitioners. Indeed, the line of demarcation between "organic" and "functional" diseases seems to be very indistinct, not only to the layman but to competent medical men as well. One eminent physician has stated that "all diseases are mental at bottom," and it is safe to say that the consensus of opinion even among drug practitioners is such as to justify a universal experimentation with Christian Science, while Christian Scientists have demonstrated beyond the shadow of doubt on their part that all disease is mental and that the proper remedy is an understanding of God as Mind, Spirit.

[Algernon Hervey-Bathurst in *Newcastle* (Eng.) *Mail.*]

I have read in a recent issue an article in which Christian Science is referred to as a freak religion. It is not at all clear why such a term is used in connection with Christian Science, and I will ask you to allow me to point out that, far from being anything in the nature of abnormal, Christian Science is preeminently normal; indeed, it is nothing more or less than the reiteration of the teaching of Christ Jesus.

It is true that Christian Science goes farther than any other system, in so far as it maintains that true Christianity includes practise as well as preaching. Two thousand years ago, Jesus the Christ, looked upon by all Christians as the great Wayshower, taught his immediate disciples and the crowds who were willing to listen to him, that the understanding of the law of God included freedom from sickness as well as from sin. Jesus and his disciples not only taught but proved this, and the Master declared also, with much emphasis, that those who understood his teaching would be able to do, not only the works, but greater works, than he did.

It would be difficult to find anything in the nature of a freak in a system which declares and proves that what Jesus taught and demonstrated is as true and practical now as then. It is true that the teaching of the Master was by no means universally accepted, especially by those who were unable to believe that there could be anything capable of improving upon the theology and medical systems in vogue at that time. So it is today that some people are unable to grasp the fact that far more can be accomplished through spiritual or scientific means than has ever been accomplished by all the material systems which mankind has devised through all the ages.

Christian Science is built on no mere theory, and it has grown in such a remarkable manner during the comparatively short time since it was discovered because it has afforded undeniable proof of the truth of its teaching by the healing of sickness and the destruction of sin. And it is just because it is based on that word which Christ Jesus declared "shall not pass away," that it will continue to grow until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

[Eugene R. Cox in *New York* (N.Y.) *Tribune.*]

In a recent issue of your paper there appeared an item from Washington headed "Suffers for His Faith," wherein it was stated that a gunner's mate had been severely punished for refusing to be vaccinated, his refusal being based on the ground that, as a Christian Scientist, he could not conscientiously submit.

Each individual should be entitled to form his own decision on such questions, but the account as published might mislead many of your readers as to the attitude of Christian Science in such cases. Mrs. Eddy long ago defined the duty and attitude of Christian Scientists toward the law. In the *Christian Science Sentinel* of Feb. 21, 1901, under the title "Obey the Law," she published the following:

"On the subject of reporting contagion I have this to say: I have always believed that Christian Scientists should be law abiding; and, actuated by this conviction, I authorized the following statement, which appeared in the *Boston Herald* about one year ago:—

"'Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to this process, he obey the law; and then appeal to the gospel to save him from any bad results. Whatever changes belong to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights, and governmental usages.'

"This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of contagion to the proper authorities when the law so requires. When Jesus was questioned about obeying the human law, he declared: 'Render unto Cæsar the things that are Cæsar's,' even while you 'render unto God the things that are God's.'"

This shows the attitude of Christian Scientists toward reporting contagious diseases, as well as toward vaccination. In view of the more than fifty serums now on sale and advocated by practising physicians, a word from the highest authority in this country is not inappropriate. Dr. John B. Murphy, president of the American Medical Association, at

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the annual meeting of that great body at Atlantic City in June, said: "At the present time our knowledge of vaccines is extremely limited, and they are very dangerous and wicked weapons to play with. A life can be snapped out in forty seconds by the improper use of vaccines." Such a statement from such an authority should certainly raise the question as to the propriety of meting out such a punishment to a seaman for refusing to have diseased matter injected into his veins.

[W. H. Webb in *Southport* (Eng.) *Visiter*.]

Adverting to a letter which appeared in a recent issue, rebutting the reference to Christian Science made by the Bishop of Liverpool in his sermon during the recent Medical Congress, may I be allowed a few lines thereon? The subject of health and healing on Bible lines has been grossly neglected by the church, hence the bishop's reference is surely out of place until the church does its duty in this particular. There is yet another and a more grave reason why this allusion is uncalled for at this time, and that is, the reign of doctordom with which this country is threatened is paralleled only by the priestly reign over conscience during the Middle Ages. Surely we are living in perilous times when Protestant bishops can be found in the camp of materialistic orthodox doctordom, helping to weld the chains wherewith to bind the people's conscience in the matter of the right to care for the welfare of their own bodies, and denouncing in unsparing terms the only body of Christians who are trying to realize the Bible ideal of spiritual healing.

I am not concerned for the moment with what are, to me, the peculiar views of Christian Scientists respecting God and sin, which are a fair field for criticism; but, surely, the fact that their practise is based upon the vitalist theory of life, which is agreeable to Scripture teaching, while orthodox doctoring is based upon the materialistic theory of life, which is diametrically opposed to Bible teaching, ought to deter people from committing themselves unequivocally in favor of materialism and so much against vitalism. Man is something more than bread and butter when in health, or a chemical compound when sick. Health does not depend upon a calculation of a due proportion of the chemical properties of food, nor when health is lost are mineral drugs necessary to restore it. Fasting is miscalled "starvation" according to materialistic calculations, yet, according to Scripture teaching, it is a wholesome exercise and is enjoined on all Christians, especially on those who are called to "heal the sick."

[E. M. Ramsay in *Montrose* (Scot.) *Standard*.]

As Christian Science has once again been adversely criticized in your columns, I shall be glad if you will allow me to make a reply. The writer would put Christian Science outside the pale of Christianity, because it does not interpret the gospel teachings as he interprets them. If there were no difference of opinion in the interpretation of the Scriptures, there would be but one Christian church; but each one of the many Christian sects represents a different view held of some Scriptural doctrine or practise.

The method of comparing isolated Bible texts with isolated statements from Mrs. Eddy's works will not commend itself to the thinkers. The gospel treated in the same way would appear to contradict itself: "I and my Father are one." "Why callest thou me good? there is none good but one, that is, God;" and again, "Now the birth of Jesus Christ was on this wise." "Before Abraham was, I am." There was a time when these and similar statements appeared mysterious and obscure: now, through the teaching of Christian Science, they have become comprehensible, satisfying, plain.

Before becoming a Christian Scientist, I was a firm believer in the doctrine of the trinity; I believed, but did not understand, for, as the Athanasian creed truly says, the doctrine, as therein set forth, is incomprehensible. Through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures," I came gradually to see the mystery disappear, the truth stand revealed in its simplicity and its glory. The healing in Christian Science is founded on a right concept of the trinity, which is impossible without this recognition. The paths of this work-a-day world are transformed by its light. When once a man has seen what the doctrine of the trinity really is, he cannot contemplate life without this knowledge. Finally, let me say that Mrs. Eddy had no belief in spirits, had no faith in spiritualism. She taught that there is but one Spirit, God.

[Henry Deutsch in *Jewish Weekly*, Minneapolis and St. Paul, Minn.]

Christian Science stands on its own merits; and its adherents are those who have come, not by persuasion, enticement, or argument in words, but as the result of the demonstration of its teachings, which have brought surcease from pain, suffering, sickness, disease, sorrow, and sin, and have lifted consciousness to a clearer apprehension of the one God and man's unity with Him, susceptible of practicable demonstration and application in daily life. They say, as did Paul: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

A Christian Scientist judges no one but himself. His life practise is devoted not to criticism and condemnation of his neighbor of whatever faith, but to the betterment of his own consciousness and life, so that by the example of his daily conduct he may give proof of the potency of his faith; as Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Christian Science is not responsible for the individual statements of any single one of the thousands of its adherents, any more than is any religion to be judged by isolated utterances of those who have a mistaken impression of its teachings. When mankind attains to the realization of the one God and only one, and lives in obedience to His commandments,—and the principal one is to love his neighbor as himself,— he will have no need for a discussion of his creed or sect, nor will there be opportunity for any of any creed or sect to say, "I am holier than thou."

Christian Science has come into the world to prove the oneness of God and man's unity with Him; to demonstrate and to prove the truth of His promises and the possibility of their fulfilment here and now; to bring to the sick, sinning, and suffering the attainment here and now of those vital promises so oft repeated in the Old Testament.

[Written for the *Sentinel*.]

FOREST STILLNESS.

ADA J. MILLER.

THE forest stillness ever speaks of God
In language clear to those with ear attuned
To nature's silent praise, her harmony.
No anthem ever sung had e'er the power
To lift the heart to God,—reveal the truth,—
As forest hymn in majesty of song
Unvoiced save as the human heart translates
The depths, the heights, in language of its own.
To each who comes with open thought to hear,
The forest gives its message, shows that peace
And joy and strength can only be attained
As man but seeks to know God's will, God's law,—
And seeking finds, and finding knows naught else
But to obey; and in obedience rests,—
His life attuned to nature's harmony.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"FEED MY SHEEP."

THE coincidence and correlation of profession and practise was insisted upon by the Master from the very beginning of his ministry, and he himself set an example in this respect which, had it been consistently followed in the succeeding centuries, could but have long since revolutionized the world and redeemed it both physically and morally.

There is food for thought in this contention, because of the admission so freely made today in religious councils and in the publications of the various denominations, that the gospel has seemingly lost its old-time grip upon the people. No one questions but that the gospel has been faithfully and effectively preached, so far as the clergy themselves have grasped its meaning from their own point of view. No one would think of denying, for instance, that the truth as it has been expounded in the churches for centuries has been the means whereby multitudes of men and women have risen to a high plane of spiritual living, the while they strove to endure unspeakable bodily discomforts, after having tried every available material means for relief, in the mistaken belief that this affliction had been placed upon them by God, despite the inconsistency in the thought that a God who is Love could so misuse divine power.

If we go back to that last meeting of the Master with his disciples, as related by John, we find special stress laid upon the command to Peter, iterated and reiterated, as if to emphasize the duty incumbent on those who were to carry on the work Jesus had begun. "Feed my sheep," he said; feed them as he "the good shepherd" had fed them, with that living bread of which if any man eat "he shall live forever." That the disciples interpreted this command to mean that they were to follow in the Master's footsteps, preaching the gospel of the kingdom of God and healing the sick, cannot be doubted, for we find Peter and John stopping, on their way to the temple to pray, to heal the lame man at the gate; and besides other specific instances mentioned, we are told that "many wonders and signs were done by the apostles."

It is not surprising, then, that good men and women down to the present day should have desired this gift of healing with a great desire, and questioned as to why the seamless vesture should have been divided in this latter age, but it remained for Mrs. Eddy to discover and demonstrate that the healing truth exemplified by the Master and his disciples has lost none of its virtue; in other words, to prove that "inspiration restores every part of the Christly garment of righteousness" (Science and Health, p. 242).

Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled;" and the hungering, thirsting multitudes who are daily turning to Christian Science, are finding therein that which satisfies their longing,—the peace of mind and comfort of body which is man's divine heritage. And great is their rejoicing, for daily they are proving for themselves, as did Peter and John, the verity of the Master's declaration, "He that believeth on me, the works that I do shall he do also;" they are learning that mere professions of love carry no conviction, that loving deeds are the true indicators of sincerity; that "the substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin" (Science and Health, p. 241). Thus and thus only can the whole gospel of Christ Jesus be taught and lived by his professed followers in every age.

ARCHIBALD MCLELLAN.

REMISSION.

THERE are some who fail to understand the teaching of Christian Science relative to sin, and who therefore quarrel with their own misconceptions; but all honest seekers after truth soon discover that Christian Science declares sin and all discord to be unreal because God is not their author, and St. John emphatically states that "without him was not any thing made that was made." Nothing could be clearer on this point than the statement found in the tenets to which all who join the Christian Science church must subscribe, and which reads as follows: "We acknowledge God's forgiveness of sin in the destruction of sin and *the spiritual* understanding that casts out evil as unreal. But *the belief* in sin is punished so long as the belief lasts" (Science and Health, p. 497). Here it should be understood that the one who in any wise continues in sin, does so because to his belief sin is real, it gives pleasure, and has power to sway the will, even where suffering is seen to be inevitable.

The Christian Science worker is, however, far more concerned for the one who is struggling with the belief that sin can hold him as an unwilling victim in the fetters of past deeds or appetites than he is about the critic or caviller. Long ages ago the command was given through the prophet Isaiah "to loose the bands of wickedness, . . . and that ye break every yoke;" obedience to which command is bringing wonderful results in the healing ministry of Christian Science. In the New Testament there are many references to the overcoming or remission of sins as related to the work of Christ Jesus, and it may be remembered that the Pharisees objected to Jesus' words on this subject on the same ground that critics of Christian Science object to its statement that sin is unreal. The Pharisees thought that the Master made light of sin when he said: "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" The proof of the remission of sin is made clear when we read that the paralyzed man rose, took up his bed, "and departed to his own house, glorifying God."

In the epistle to the Hebrews (10th chapter) is a wonderful treatment of the subject of remission of sin which is in entire accord with the teaching of Christian Science. It tells of "a new and living way" from which we must never draw back, from which we never can draw back when the law of God is written upon our hearts and minds, and we delight to do God's will. The entire obliteration of evil is revealed in the statement: "Their sins and iniquities will I remember no more." Does not this establish the truth that in the purified human consciousness God beholds His own reflection, the man of His creating, born of Spirit, who is never sick, sinful, or sorrowful? In this chapter we are further told that "by one offering he [the Christ-man] hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." In Science and Health (p. 43) we read of the descent of the Holy Ghost as the "influx of divine Science;" and this undoubtedly witnesses ever to the ideal man upon whose consciousness the law of God is indelibly written, who in following Christ has made of his enemies, all mortal beliefs, "his footstool," and who therefore expresses the perfection of his divine Principle, God.

Perhaps the most important lesson for us is the statement that in the divine consciousness the remission of sin means its utter obliteration. The things "behind" are to be forgotten,—the doubts, fears, passions, and vain regrets,—these must vanish, one and all, before the spiritual illumination which leads the redeemed to press forward with "boldness" and "full assurance of faith" into the holiest place, where, to use the poet's words,—

> no shadow shall bewilder
> Where life's vain parade is o'er;
> Where the sleep of sin is broken
> And the dreamer dreams no more.

ANNIE M. KNOTT.

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SERVICE AND AT-ONE-MENT.

THE statement by an earnest Christian Scientist that he thought of himself only as the conductor through which "the water of life" reached his patients, expressed in a forcefully commonplace fashion his faith in God as the only healer, and his joyous realization of the abundance of that living stream of which if a man drink he "shall never thirst." It quite fails, however, to express the scientific relation of the believer to the redemptive activities of Truth. The faultiness of any concept which conveys the impression that the human factor in any given ministry is regarded as having no quality in common with the divine agent is found in this, that it adheres too closely to the traditional thought of the creature as something apart from the creator, of the doer as separate from his doing.

St. Paul exhorted the early Christians to offer themselves "a living sacrifice, holy, acceptable unto God;" and he thus defined their possible at-one-ment with the divine activity,—a teaching which is logically inferred from his other notable statement that in God "we live, and move, and have our being." Christ Jesus repeatedly expressed the thought that he gave himself to redeem men from sin, and yet he declared that the Father was the only effective agent,—"He doeth the works." The seeming contradiction is removed only when we understand in Christian Science that man is the manifestation of the divine activity, and that we come to our true self-consciousness only as we become conscious of God.

Christian Science is entirely in harmony with the Master and with St. Paul in its teaching that the Christian's relation to the achievements of Truth is quite different from that of the sculptor's chisel to his acclaimed work. God works in and through man to will and to do, and the at-one-ment to effect which Christ Jesus struggled and suffered, finds its active expression and end in every healing work accomplished. It is determined for the individual by the measure of his attainment of spiritual sense, and it is referred to by Mrs. Eddy when she says that all mortals "will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science" (Science and Health, p. 562). The utensil subserves the end to which the workman's thought is directed, but it is entirely indifferent to that end and no part of it, while man has to do with and appears in every overcoming of sickness and sin.

The teaching of Christian Science that man's relation to God is that of an idea to its Principle, and that when we gain the demonstrably right idea it is the Christ-coming, "God with us,"—this contributes as nothing else, surely, can to one's sense of life's dignity and possible significance to the great world problem; for, God being with us, all power is with us, all wisdom, all good. We are conscious of ideas, and when these prove themselves in spiritual demonstration to be true, we may know that we are actually in touch with infinite Truth, we have begun to know God, we have entered upon eternal life.

It is impossible to read the Master's words in which he affirms his identity with our Father, and their cooperation in his Messianic work, without being impressed that this exalted consciousness of complete at-one-ment was the outcome of his faithfulness to and success in that work, the preaching of the gospel and the healing of the sick. "God is not separate," writes Mrs. Eddy, "from the wisdom He bestows" (Science and Health, p. 6); and when we open our hearts to divine Truth, with the hope of ministering effectively to others thereby, our union "with Christ in God" is being established. The one highest individual gain attending our demonstration of Christ, Truth, with us to heal and save, is the glad realization that in us the at-one-ment has been made so complete that we can understandingly say:

I know no life divided,
O Lord of Life, from Thee.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the new church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

OSKALOOSA, IOWA.—The corner-stone of First Church of Christ, Scientist, in Oskaloosa, Iowa, was laid Tuesday morning, Aug. 27, at six o'clock. The church-members hope to have the building ready for use in November. The structure is to be of frame, with exterior covering or facing of white cement plaster. The edifice will cost between eight and nine thousand dollars. The cost of the lot was fifteen hundred dollars. The new church will have an ideal location. It will stand on lots on the south side of High avenue, east of Third street. Seating capacity of the pews will be about two hundred and twenty-five. Upon occasions of lectures or crowded service, seventy-five to one hundred additional capacity may be secured in the foyer. The dimensions of the auditorium proper are thirty-four by forty-seven feet.

Oskaloosa Herald.

INDIANAPOLIS, IND.—An exhibit was maintained at the fair by the forty-five Christian Science churches and societies in Indiana for the purpose of explaining what Christian Science stands for and what it teaches. An assortment of publications, including copies of many periodicals, was there for free distribution. Pictures showing the activities of the Christian Science publishing house and pictures of The Mother Church, The First Church of Christ, Scientist, and others were displayed in various parts of the tent.

Indianapolis Star.

MANCHESTER, ENGLAND.—A reading-room will shortly be opened at 56a, Wilmslow road, Withington, by Second Church of Christ, Scientist, who hold their services at Didsbury. The purpose of the reading-room is to bring within easy reach of the residents regular opportunities for reading Christian Science literature, so that a correct knowledge of Christian Science may be obtained by inquirers.

Manchester South District Advertiser.

BEAVER FALLS, PA.—First Church of Christ, Scientist, has purchased the lot and dwelling at 1603 6th avenue. The first floor has been remodeled, and is now used for church services and reading-rooms.—*Correspondence.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 1, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 16, 1912.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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THE LECTURES.

LONDON, ENGLAND.

The lecture on Christian Science given in Third Church of Christ, Scientist, by Bicknell Young, was the first lecture delivered in the church edifice since the building, including the reading-rooms, was fully opened to the public. The lecture was attentively listened to by a large and appreciative audience, which filled the auditorium to its utmost capacity. The lecturer was introduced by W. N. Miller, K.C., who spoke as follows:—

It is most gratifying to know that Christian Science, the subject about which we have come to hear something definite and authentic, has become an object of earnest inquiry and consideration by a vast number of intelligent men and women. The discoverer of something of vital moment to every individual must, if of a broad-minded, loving, and generous disposition, long intensely to make that discovery known as widely as possible, in order that all may share in its benefits. Mrs. Eddy, after years of devoted and continuous study of the Bible, rediscovered the new-old religion preached and practised by Jesus the Christ, and verified the completeness and accuracy of her discovery by evidence of the same nature as that relied on by the great Wayshower in support of his mission. John's oft-quoted question: "Art thou he that should come? or look we for another?" brought a complete and convincing statement of truth from Jesus: "Go your way, and tell John what things ye have seen and heard;" and then, in telling words, he gave a graphic description of the many wonderful works he had just performed.

Mrs. Eddy, having received this great revelation, took every precaution to keep it "pure and undefiled," so that it should not become beclouded or again be lost. In addition to other methods of upholding its truth, she established a board of lectureship, consisting of duly qualified exponents of Christian Science, to explain what it is and what it does, and to correct erroneous impressions current about it and its Discoverer.—*Correspondence.*

DERRY, N. H.

Virgil O. Strickler at his lecture on Christian Science at the Adams Memorial hall, was introduced by W. T. Morse, editor of the *Derry News,* who said in part,—

We meet today under somewhat peculiar circumstances. In the closing hours of this quiet Sabbath afternoon we have gathered that we may learn something more about that which to many of us is a new theology. And yet we are told that it is not new, but that it was known and understood nineteen hundred years ago, and that the Christ when here among men spoke of and even taught his disciples and followers the basic rules which have been so thoroughly expounded by the Leader of the Christian Science church. I appreciate the honor which the members of this society have conferred upon me in selecting me to introduce the noted lecturer who is to bring to us a message of love and truth today. It was not my privilege to accept this honor as an adherent of the Christian Science faith, but probably on account of the fact that I am not a member of that church.

Centuries ago the question was asked, "What is truth?" All men have not been satisfied with the answers given. Perhaps we have not heard with attention and with a receptive mind the answer that comes from this great body of believers. As our natural eyes love to behold that which is beautiful, so the human heart admires that which is true. Loving truth, we must dislike error. We must all admit that error has caused in the past, and is causing today, an inestimable amount of harm. Some men appear to love error and will cherish it, even to their own destruction. We believe it is the bane of society and the cause of all material and physical derangement. Whether we can conscientiously accept the teachings of this faith today, and practise them in our daily lives, remains for the future to reveal. However, I am convinced that all of us will give our distinguished lecturer a courteous hearing and ponder his teachings in our hearts.—*Correspondence.*

LOS ANGELES, CAL.

Clarence C. Eaton lectured on Christian Science in Third Church edifice, under the auspices of the Christian Science churches and society of Los Angeles. He was introduced by E. E. Sutherland, who said in part,—

Your presence indicates a desire to know more of that great religious movement which is fast changing the world's concept of a God of wrath to that of an ever-present God of love; from lawlessness and discord in the universe to law and harmony; from want and woe to peace and joy. When the voice of Truth came to Moses, while tending his father-in-law's flock at "the backside of the desert," and he received the command to go into Egypt and lead the children of Israel out of bondage, he despaired of making the people understand what should be revealed to him; whereupon he was given two signs, and told that if they would not hearken unto the voice of the first sign, that they would believe the voice of the latter sign. When Jesus came, with whom the truth was spontaneous, instead of revealed as in the case of Moses, he proved it by two signs, in these words: "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

Now that the Science of Christianity is correctly stated and set forth in "Science and Health with Key to the Scriptures" by Mrs. Eddy, the truth is again proven by two signs—the healing of sin and of all manner of disease by one and the same metaphysical process.—*Correspondence.*

KENNEBUNK, MAINE.

A most interesting and instructive lecture on Christian Science was delivered in Mousam opera house by Willis F. Gross of Boston. The speaker was introduced by Frank C. Barrett of Portland, Christian Science publication committee for the state of Maine, who said in part,—

Christian Science is now so well and favorably known that there are few well-educated, thinking people who have not given the subject some consideration; and the remarkable growth of the Christian Science movement during recent years gives evidence of the fact that those who have investigated it most carefully have not found it wanting in promoting that health, happiness, and harmony which result from a true Christian experience. However, it is not the purpose of the lecture about to be delivered to convert all here present to Christian Science, nor is it expected that it will. But, if there are any honest doubters here, any open-minded seekers of truth, or perchance any who may have misconceptions as to the true nature and teaching of Christian Science, it is hoped that they may find here that which will remove their misconceptions, dispel their doubts, and that they may receive in large measure the truth which makes men free. This done, the object of the lecture will have been accomplished.—*Eastern Star.*

CHARLEVOIX, MICH.

A lecture on the subject of Christian Science was delivered at the Charlevoix theater by Frank H. Leonard. He was introduced by A. J. Usher, who said:—

It is a pleasure to be called upon to introduce to you the speaker of the afternoon, because I am sure we are all here for some purpose. We have not come for amusement, nor

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for entertainment, but because we want to learn more about Christian Science.

During the past few years we have seen the teaching of Mrs. Eddy extend over the entire world. We have seen beautiful buildings erected where meetings are held twice a week. We have seen publications established which at once took the first rank. All this we have seen accomplished by the Christian Scientists, quietly, unostentatiously, without seemingly making any effort. We know by our daily intercourse with Christian Scientists that they stand for everything which is good, which is pure, which will uplift the standard of manhood and womanhood, and that the fundamental truths which they teach are part of their everyday life. Such being the case, we want to learn more of Christian Science.—*Charlevoix Courier.*

PARK CITY, UTAH.

A splendid audience greeted William R. Rathvon at the Dewey theater, to hear him lecture on Christian Science. H. H. McCartney in introducing the lecturer, said in part,—

It is indeed an honor for an active layman of another denomination to be called upon to speak at a meeting of this kind. Two thousand years ago there came to this earth one who laid the foundation of all religion. From his being there radiated the truths and axioms by which we live. Since that time many so-called religions have sprung up, seemingly flourished for a while, then died the natural death they deserved. Because their teachings were not founded upon the book given by the Nazarene, they were unable to attract the thinking people to them. If our observation be true, it must follow that a creed, to obtain a hold upon the reliable steadfast people, must have the roots of its thoughts deeply embedded in the teachings of Christ.

There has been a great deal of talk about Christian Science. Many people have disclosed their ignorance in spreading about erroneous opinions in regard to this faith. Some supposed it was a creed which had come to turn the world over, to upset all our ideas of Christ and his teachings. But those of us who know have been led to see the beauty, the faith, the stability, and the truth in this creed. Life in its helpfulness and health is dear to all of us. We cling to it with all our might, and as we see it slipping away from us we look with regret upon the mistakes and misdeeds to which the body is heir. If we lend ourselves to a belief that will lessen our errors, shorten our hours of displeasure, and cause us to forget our grief, we will find ourselves in a more pleasant world.

It is to this great world-effort that Christian Science has set itself. How well its adherents are accomplishing their work is attested by the rapid and substantial growth it has had. Men who before have suffered mental and physical delusions, have through this faith found refuge.

Park Record.

AVALON, CATALINA ISLAND, CAL.

Under the auspices of the churches and society of Los Angeles, Francis J. Fluno, M.D., lectured at Avalon, Catalina Island. He was introduced by Mrs. Blanche K. Corby, who said in part,—

In "Retrospection and Introspection," a book written many years ago by Mrs. Eddy, the Discoverer and Founder of Christian Science, she says, in reference to the growth of our cause, that it is "rapidly spreading over the globe" (p. 85). Today it has encircled the earth, as there is scarcely a remote place where Christian Science has not found its way. These words of Mrs. Eddy bear especial significance to us today, as this is the first Christian Science lecture to be given on this little island of the Pacific, one of the most unique resorts of the world, and it therefore makes this a unique event. Christian Science has found favor with humanity because it has healed them. It has healed of all manner of disease, as well as having delivered mankind from all forms of evil, misfortune, and distress, and has given them that "pearl of great price," peace of mind.

Correspondence.

KALISPELL, MONT.

William D. McCrackan, M.A., in his lecture on Christian Science at the opera house, was introduced by C. H. Foot, who said in part,—

The fact that I have been selected tonight to introduce the lecturer does not mean that I am going to bore you with a speech; neither does it mean that I fully agree with all that the speaker may say, for I do not know whether I do or not until I hear it; neither does it mean that I am a member of the Christian Science church. I say this not only to those who are members of that church, but to those who are not, for I do not wish to place myself before you in a wrong light; but I do know this, that the Christian Scientist is very liberal, that he is not disposed to force his views upon others, nor does he condemn those who disagree with him, and I believe all who do disagree with him should give him the same consideration.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Battle Creek, Mich.—Congregational church, Maple street, Sunday afternoon, Oct. 13.
Belmont, N. Y.—City hall, 8:15 p.m., Oct. 17.
Buffalo, N. Y.—Convention hall, 8 p.m., Oct. 18.
Burlington, Iowa.—Grand opera house, 8 p.m., Oct. 18.
Durban, Natal, South Africa.—Lecture hall, Town hall buildings, 8 p.m., Oct. 15.
Fort Scott, Kan.—Opera house, 2:30 p.m., Oct. 13.
Galesburg, Ill.—Universalist church, 8 p.m., Oct. 18.
Grenfell, Saskatchewan.—Cumming hall, 8:30 p.m., Oct. 15.
Highland Park, Ill.—Oct. 17.
Johannesburg, Transvaal, South Africa.—Orpheum theater, 3:30 p.m., Oct. 6.
Joplin, Mo. (First and Second churches).—New Joplin theater, 8 p.m., Oct. 15.
Kansas City, Kan.—Masonic temple, Seventh street and Ann avenue, 8 p.m., Oct. 17.
Kirksville, Mo.—Circuit court room, Court house, 8 p.m., Oct. 17.
Lethbridge, Alberta.—Y. M. C. A. building, 8 p.m., Oct. 18.
Lincoln, Neb.—Church edifice, 12th and L streets, 8 p.m., Oct. 12, and 3:30 p.m., Oct. 13.
Macomb, Ill.—Universalist church, 8 p.m., Oct. 15.
New Albany, Ind.—Maennerchor hall, 8:15 p.m., Oct. 17.
Omaha, Neb.—Church edifice, St. Marys avenue and 24th street, 8 p.m., Oct. 14 and 15.
Oshkosh, Wis.—Armory, 8:15 p.m., Oct. 17.
Pawnee, Okla.—Court house, 8 p.m., Oct. 15.
Pittsburg, Kan.—City hall auditorium, 3 p.m., Oct. 13.
Plattsmouth, Neb.—Parmele theater, 8:15 p.m., Oct. 10.
Plymouth, Mich.—Church edifice, 7:30 p.m., Oct. 14.
Regina, Saskatchewan.—Auditorium, City hall, 8 p.m., Oct. 17.
St. Louis, Mo. (joint lecture).—Odeon, Grand, and Finney avenues, 3 p.m., Oct. 13.
San Antonio, Texas.—Beethoven hall, 4 p.m., Oct. 13.
Sharon, Pa.—Thomas theater, 3 p.m., Oct. 13.
Towanda, Pa.—Universalist church, 8 p.m., Oct. 11.
Virden, Manitoba.—The Auditorium, 8:30 p.m., Oct. 14.
Whitewater, Wis.—Congregational church, 8 p.m., Oct. 18.
Winnipeg, Manitoba.—Orpheum theater, 7:30 p.m., Oct. 13.
Zanesville, Ohio.—Gold hall, 8 p.m., Oct. 14.

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TESTIMONIES OF HEALING.

In October, 1910, I had a severe attack of inflammation in one of my eyes. It became worse rapidly and was extremely sensitive to the light. At the end of about a week the doctor told me it was a serious matter; and a few days later, when I could not see at all with the affected eye, he said he would like me to consult a specialist. I did so, and the specialist said it would be a long case, and that there was ulceration as well as inflammation. In a short time the eye was so painful that the doctor said—to my great relief—that I must stay in the dark altogether. For five weeks I was in absolute darkness. Then it was thought advisable for me to go out for as long as I could each day, as I was getting melancholy, which was not surprising. I dreaded the light, but I went out every day, hoping it might cure me. Sometimes my eye was better, and then it was bad again. After about three months the doctor told me I would not be able to use my eyes for nearly a year, and that the bad eye would never be of any use to me for reading.

Some weeks after I began to suffer in this way, I was advised by three different friends to try Christian Science. The third time I asked the friend what she knew about it, and found she knew practically nothing, except that she had seen what it had done for another. The next day I went to see a practitioner, and was amazed at what she told me and very greatly interested, as it had never occurred to me that there might be people living nowadays who believed that God is everything that the Bible declares Him to be. I thought I would like to try Christian Science for my eye, but the people with whom I was living said my family in England would certainly not want me to give up the doctor, and that it would be too great a risk. What I had heard about Christian Science from the practitioner had, however, made me feel so hopeful that I decided I would stay in Vancouver and go on teaching in January, instead of going home to England as everybody advised.

A few days after everything was settled for me to begin work again, my eye seemed just as bad as it had ever been, but it gave me hardly any pain, and was not sensitive to the light to any extent; nor was I at all depressed, which every one thought extraordinary. Three weeks later I telephoned the Christian Science practitioner that I wanted to find out more about Christian Science, but that I could not, as I was not allowed to read. She kindly offered to read Science and Health to me, and though I hesitated to accept, as she was very busy, for more than two weeks she read to me every day except Sunday. It would be difficult for any one who had not been obliged to do nothing for so long a time, but think dreadful thoughts (with the prospect of twelve months more), to imagine what that reading meant to me. After a few days I was so intensely interested that I bought a copy of Science and Health and began to read for myself. The first day I was very nervous about my eye, but after that I did not think of it at all and read most of the day and a good part of the night. I was now most anxious to have Christian Science treatment for my eye, so I decided to ask the doctor whether it was all right for me to try it. He had been extremely kind to me, but he said frankly that I could not come to him and go on with Christian Science. I felt it would be impossible for me to go back to material means, and under these circumstances the people with whom I was living agreed that I could go to the Christian Science practitioner as a patient.

After the first day I realized that if Christian Science was true, then everything I had ever hoped to be true of God must be true. Two weeks after this I was one day rubbing my good eye, when much to my surprise I noticed that I could see the time by a small clock with what had been the bad eye. I was very much excited, and went to tell the first person I could find. With my good eye shut I read a list of names to her, and she looked very startled, as the doctor had told her a short time before that my bad eye would never be of any use to me for reading again. I began to teach again, in February, 1911, and have been teaching full hours ever since, and have had no further trouble with my eye. It is quite impossible for me ever to explain to anybody what Christian Science has done for me, besides healing my eye. I now see quite clearly that it is possible to live here just the life I once hoped I was going to live after I had died and gone to heaven.

M. K. ALLEN, Vancouver, B. C.

I am impelled to write this testimony of my complete cure and emancipation from the drinking habit through Christian Science, in the hope that if it meets the eye of some one similarly afflicted, he may seek its treatment as an effectual means of cure, and thus be restored permanently to health and freedom from the worst bondage against which the business man has to contend. I say "be restored permanently," for I have many times been said to be "cured" by the best physicians in this state, which so-called cures lasted from two to six weeks each, seldom longer, and then I was in a worse plight than before. But no reaction, no craving, has attended my healing in Christian Science, which was obtained in a few treatments over four years ago. There has been no desire to drink again, though I have sat at table with heavy drinkers, at banquets and meetings, at social functions and clubs, and in gatherings where I had placed no embargo, no limit upon myself or appetite; but I simply did not want intoxicants, and my taste revolted at the very sight and smell of them.

I had been, and was, on a prolonged spree when I was given a Christian Science practitioner's card by a friend and told that I could be absolutely cured. I started for the practitioner's office, but I only got as far as my own home, and staggering to a telephone had just sense enough to ask the practitioner to come to me. I hardly knew he was in the room when he gave me the treatment. I had a confused sense of his being there, but that was all. On his second coming I was nearly as bad, but after he left I felt a sense of relief and a clearing up of my confused mentality, which grew better daily, until at the fifth treatment my desire for liquor was a thing of the past. I have never had the slightest craving or desire for it since, no feeling that I am losing something by not drinking (which I expected to have); on the contrary, there has been a joyful feeling of gratitude to God for my escape and healing.

Not a day has gone by since then that I have not studied Mrs. Eddy's wonderful book, "Science and Health with Key to the Scriptures," and through the understanding I have gained from reading it, and the application of the knowledge attained thereby, I have been enabled to obtain a happiness, freedom, peace, and tranquillity to which I had heretofore been a stranger.—W. A. MERIGOLD, Chicago, Ill.

I have thought many times of sending a testimony to the *Sentinel*, and at last my gratitude has found expression. I never knew what health meant until I came to Christian Science. I suffered many years with stomach trouble, severe headaches, and a complication of diseases. While I was being treated in Christian Science, my little daughter was healed of a throat trouble for which we were preparing to have an operation. We are a family of five, and since coming to Christian Science we have had many proofs of the healing power of Truth, as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I feel very thankful to God, and am grateful to Mrs. Eddy for Christian Science.—MRS. MARY M. HEGGBLADE, Omaha, Neb.

For the encouragement of those whose healing is slow, also in gratitude for the inestimable good which came to me through Christian Science, I send my testimony. From

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childhood I was ill, and was said to have inherited a tendency to lung trouble, my father and many members of my family having passed away with this disease. As the eighth and youngest child in the family, and without a father from the time I was one year old, I was impressed from earliest childhood with the thought of self-support. Being a good student, I was very much crowded in school, the result being stooped shoulders, with a distressing headache as an almost constant companion. As I grew older and took up my work in the world, I became a great sufferer. I had heart, stomach, and liver trouble, also a growth in my right side, besides a tendency to rheumatism, complications being caused by the strong medicines I was compelled to take. The headaches grew more intense, and many times I was delirious, nothing relieving me but an opiate; my physician telling me, however, that an operation might help me.

In this condition Christian Science found me. Not knowing there were any well people in the world, as I supposed every one had some physical trouble, and not thinking that I could be healed of all my suffering, I turned to Christian Science to avoid a second operation for a troublesome abscess. I was healed instantaneously of this, and while I was not healed of all the difficulties for twelve years, I saw from the first the ultimate solution of all my life's problems, and they have been many. As I apply the Principle of Christian Science, as understood through the constant study of the Bible, which I had never understood before, and our inspired text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I continue to solve life's problems correctly. Today my health is perfect, my shoulders are straight, my lung capacity has doubled, I am of normal weight, and completely healed of all the maladies which once seemed so real. I rejoice even in the infirmities which obliged me to search until I found Christ, Truth.

The words of the Master, brought to my notice early in my experience with Christian Science, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," remain with me continually. I have also proven that "trials are proofs of God's care" (Science and Health, p. 66); and many a seemingly dark day has been made bright by the application of the first words of the Preface to this book, "To those leaning on the sustaining infinite, today is big with blessings." I have no words to express my unbounded gratitude for Christian Science, but I am praying daily for a deeper appreciation of our Leader and her works, and that I may be upright, honest, conscientious, and true to my fellow men, knowing this to be a privilege as well as a duty.

MRS. CORA E. BARTON, Portland, Ore.

It is with heartfelt gratitude that I send a loving tribute to what Christian Science has done for me. Prior to the time of my own physical healing, I was led to accept the teaching of Christian Science through the healing of a relative who had been a great sufferer for two years or more, and who had been unable to walk. To alleviate her continued suffering, she had become addicted to the use of an opiate, and when I saw her, "clothed" and in her "right mind," also walking upright (in her helplessness she had crept on the floor as a little child does), I wondered at the transformation. On hearing her tell that after trying everything the doctors prescribed, and being in no wise better, she had turned to Christian Science and in a few weeks was walking and praising God,—I was converted to Christian Science then and there. I believed the witness, although I had not then proven for myself how great and good is our God.

I had suffered with very severe headaches since childhood, and was told that they were inherited, as my mother had always been troubled with them. But what a comforting assurance was this: "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony" (Science and Health, p. 390). On the occasion of a very severe attack of headache, a friend who was a Christian Scientist came to make a social call, and seeing the bondage I was in, told me I did not need to suffer in this way; that Christian Science would help me, if I was willing to try it. Knowing of the case mentioned above, I was ready to receive the healing, and was advised to get Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and study it. The next day I walked two miles to get the book, and commenced to read that glorious message for the first time.

This was nineteen years ago, and from that day I have used no material remedies, the thought of headaches having been long ago buried in oblivion. The Bible became a daily monitor, and a joy, for the "key" unlocked its treasures. For the many blessings which I have received since knowing the truth that this Science teaches, I feel more grateful than words can express, and it is only in giving to others of what I have been able to understand, that I can in a measure express my love and gratitude to our beloved Leader, who has brought to humanity the knowledge of our divine right to health and harmony.

EMMA J. COOK, Boonville, N. Y.

I willingly and joyfully join my testimony to the record of praise which is giving forth love and gratitude for Christian Science, and its Discoverer, Mrs. Eddy. I have truly found the teaching of Christian Science to be the "pearl of great price," and many are the lessons I have learned and the benefits I have received. I had been reading the literature for a number of years, but did not seem to receive the benefit that some do. About fifteen months ago I left Michigan, almost a total wreck in health, came here, and took up a more thorough study of Christian Science, and I am learning day by day that life and health are not dependent upon matter, but upon God. I find that the more I study this wonderful truth, the more I realize its value; and I have also learned that we must seek before we can find, we must give before we can receive, and we must knock before the door will be opened. I also find that we must turn from error at every point and hold to the truth.

Slowly but surely I am being restored to health, my rightful state of consciousness, and for this, and for the spiritual uplift that I have received, I am truly grateful to the giver of all good. I aim to give thanks by keeping as close as possible to the way our Leader points out.

O. O. DENISON, Los Angeles, Cal.

[Translated from the German.]

I wish to add my testimony of gratitude for the blessings which I have received through Christian Science. For years I had been afflicted with an abdominal trouble, and was in a pitiable condition, being almost unable to do my housework. I then became acquainted with Christian Science through my brother, and devoted myself to the reading of *Der Herold der Christian Science*. I thereby immediately experienced help from God, but being unable to grasp the deeper meaning of this truth, I had frequent returns of the trouble in an aggravated form, and became incapacitated. Thanks be to God, however, who sustained my strength, I never gave up my search for the truth, until the understanding gradually dawned upon me that God is Love, the only creator, who sendeth good alone to His children, if they but follow His leadings; and that evil has power over us only so long as we believe it to be real.

Through this right apprehension the ailment disappeared like mist before the sun, and it has now become easy for me to fill the position of doorkeeper. I am supremely grateful to God for this spiritual understanding, also to our dear Leader, who has given us the "Key to the Scriptures." It is my sincere desire that many people may hear of this

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wonderful truth, and I shall henceforth earnestly strive to prove my gratitude through righteous living, acceptable unto God, that this truth may lead me more and more toward the goal of perfection.

FRAU LINA VOLKMANN, Köslin, Germany.

Human language is inadequate to express one half of the thankfulness and joy which have come to me through the study of Christian Science. At times my experience seems to me almost too sacred a thing to try to put into words, and I am tempted to keep it within myself, but we know that Jesus' followers spread the glad tidings, and with this thought in mind I will try to tell a little of what this inspired teaching has brought to me.

While I did not come to Christian Science for physical healing, I have been enabled through its teachings to demonstrate harmony and to overcome many things, such as a "weeping sinew," headaches, colds, etc. My greatest gratitude is, however, for the spiritual uplifting it has brought me, and also for the physical healing which has come to many of my family. I have seen much of the healing of so-called physical troubles, pronounced incurable without operations; but to me the most glorious result of even a slight understanding of the teaching of Christian Science is the peace and harmony it brings to those who are in earnest.

This spiritual betterment is surely one of the greatest blessings it brings, and I can truthfully say that it has enabled me to pass through what, to mortal sense, was a terrible sorrow, with joy and thankfulness ever singing in my heart, sometimes even through tears. Truth has destroyed all sense of separation, and filled me with that peace which passeth understanding. I am indeed grateful to God for all these blessings.

I am grateful for our text-book, which has enabled me to understand the Bible, I am sincerely grateful for having been helped over many rough places with loving-kindness, and I am grateful for each one of the splendid articles in our periodicals. Indeed the lines of the old hymn are ever with me: "Rejoice, give thanks and sing."

LILY C. BRAINARD, Cleveland, Ohio.

Through the wisdom of Mrs. Eddy, the students of Christian Science have been given an opportunity of confessing Christ before men, at the Wednesday evening meetings and through the columns of our periodicals. For this privilege I am most grateful, and gladly testify to the efficacy of Christian Science in healing sickness and reforming the sinner. A sense of gratitude impels me to write this testimony, with the desire that my experience may benefit some one who is burdened with the sorrows of so-called mortal existence.

For six years prior to the dawn of truth in my consciousness, I found myself seemingly "having no hope, and without God in the world." At that time I was carrying two very heavy burdens,—a sense of grief, and also of financial limitation. The former was at times almost too deep for tears. My mentality dwelt constantly on the discords of a lonely life and a personal sense of separation, loss, rebellion, resentment, fear, doubt, and despair, and my greatest desire was to end it all—through the agency of a poisonous drug which I had in my possession. Death, or oblivion, was the only door which promised an escape or surcease from my troubles. When the temptation to take my life almost mastered me, my hand was stayed through what I believed was consideration for my only sister; but after the struggle between life and death was over, I toiled on in greater misery than ever.

A great deal of my time was spent in solitude on a neighboring hill, and one memorable day in the spring of 1907 I went to this lonely hillside with a little more spirit than usual. Arriving there, I found all nature reflecting light, beauty, harmony, and peace. The thought of the resurrection morn, as described in the gospels, came surging through my mind, and I fell upon my knees, laid self in the tomb of despair, lifted my thought above the sod, and prayed in my poor way that if there was a God in heaven or on earth, He would lead me into the way of truth. I returned home feeling happier and more peaceful than I had been for years. The next two weeks I was actively engaged in searching for the "pearl of great price," the truth. I read books, heard lectures on the Bible, only to turn from them, mentally declaring that it was the same old story of a God who was subject to changefulness and wrath.

As a last resort, I decided to investigate Christian Science. I began, as I should, with the Lesson-Sermons, and while studying the subject, "Mortals and Immortals," my consciousness was flooded with the light of Truth, which restored my soul, and my cup of joy was "full, pressed down, and running over." For the first time in my life I realized the power and glory of divine Love, and through this awakening I was enabled to lift my thought above the clouds of sense, and claim man's God-given dominion. I have been lifted from despair to hope, from discord to harmony, from death to life. I have been healed of intense pain in my head and eyes, caused, according to an optician, from defective vision, and eye-strain, from which I had suffered off and on for fourteen and a half years. This trouble was entirely overcome in three treatments in Christian Science. I have also been healed of numerous discords, both physical and mental.

I am indeed grateful to our Leader, Mrs. Eddy, for showing us how to overcome the discords of sense. It is through her teaching that I have come into conscious possession of my birthright. All of the health, harmony, peace, and joy that is mine today has been gained through the study of "Science and Health with Key to the Scriptures."

MARY B. WHETSTONE, Montgomery, Ala.

I feel that I have delayed too long the sending of my testimony to the *Sentinel*. I have been interested in Christian Science for over five years, and many times during these years I have seen the power of Truth manifested in my home. I have been able through my slight understanding to help myself and a family of seven children, besides helping some outside of my family. In December, 1910, I was taken with chills and fever, but though I declared the truth as I had many times before, I soon found out that my understanding was not sufficient to meet the case. I then telephoned a practitioner for help, and she assured me of God's omnipresence. I rested well that night, felt much refreshed in the morning, and in a few days was perfectly well.

I am indeed thankful for what Christian Science has done in my home. Mrs. Eddy's inspired book, "Science and Health with Key to the Scriptures," grows more precious to me every day. When I first heard of it I was almost an invalid, and greatly reduced in weight, but I am now in robust health. We use no material medicine in our family, but trust God for everything. I sincerely hope these few words may encourage some one who is struggling under the burden of error to seek the remedy in the teachings of Christian Science, thus to find the perfect love which, as the apostle tells us, "casteth out fear."

MRS. L. B. SPIVEY, Durham, N. C.

It is with deep gratitude that I express my thanks for the many benefits which have come to me through the study of Christian Science. This truth was first brought to my notice in the autumn of 1907. At that time I was blind in one eye and the other was affected. I wore glasses, and no hope was entertained that I would ever be able to do without them. The eye-strain also resulted in severe headaches, but through

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the reading of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, my sight returned, and for the last two or three years I have ceased to wear glasses, having no further need of them. The headaches also have disappeared. Besides this I have been able to overcome a very troublesome skin affection, from which I had suffered for seventeen years, and bilious attacks to which I was subject have also left me.

Thankful as I am for these benefits, I am far more grateful for the understanding of the Bible which Christian Science has given me, and of the omnipotence of God, in whom I am learning to trust.

MRS. LUCY ROBSON, Wavertree, Liverpool, England.

I would be ungrateful indeed did I fail to mention some of the many blessings of which I have been the happy recipient since taking up the study of Christian Science. I did not come to it for physical help, although I needed it, but took it up for the purpose of investigating its teachings, of which I had heard. I met a stranger, and upon being informed through a fellow workman that he was a Christian Scientist, I asked him if he would give me some of the literature. He said that he would be glad to do so, and in compliance with my request he brought me several copies of the *Sentinel*, telling me to read them and pass them on to others.

After reading the testimonies of healing in the *Sentinel* I was so thoroughly convinced that I went without delay to the Christian Science reading-room, and purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I consider the best investment I have ever made. It is indeed the "pearl of great price," for through the reading of this book I was healed of the tobacco habit of nearly twenty years' standing. I had tried for years to refrain from the habit, and had used every material remedy of which I could hear, together with will-power; but they one and all failed me. When, however, I began to read Science and Health, the desire for tobacco left me without a struggle.

I had suffered for years with kidney and bladder troubles, also severe headaches, all of which disappeared when the light of Truth began to dawn upon my slumbering consciousness, and I realized that none of these ills were the creations of God, who is infinite good, and who knows no evil. These are only a few of the blessings which have come to me; I could mention many more, and still the half would not be told. Christian Science is the greatest blessing I have ever known, and I am grateful to God, "from whom all blessings flow," also to Mrs. Eddy, through whom this greatest gift of the ages has been brought within the reach of all mankind, namely, the healing and saving truth known to the world as Christian Science.

WILLIE BYRON GRAY, El Paso, Texas.

[Written for the *Sentinel*.]

LOVE'S HOUR.

MINNA MATHISON.

LOVE waits not for a designated hour
To spread the feast of honey and of wine;
Each moment it is present,—mine and thine
And all mankind's who know and seek Love's power.

Love chooses not the object of its grace;
Impartially its tender blessings fall,
Freeing each struggling heart from grievous thrall;
Now is the time and here the appointed place.

Love, ever present, is our guide and stay;
E'en ere we ask, all blessings are our own;
And Truth, of our deep faith the corner-stone,
Upholds, attends us, verily alway!

FROM OUR EXCHANGES.

[*Watchman.*]

The ecclesiastical rulers regarded Christ with suspicion and were jealous of his tremendous popularity and influence. His disregard of their rules and restrictions made them hateful in their treatment of him. He made light of rules that prevented his reaching the people. As his mission grew in its sweep and power, he came to the stage where he had to commission his disciples, crude though they were and far from being capable apostles; but they had his spirit and imparted his power. This experience of Christ with the outside multitudes has been often repeated. The very churches that stand in his name lose or alienate through one cause and another great numbers of people. The mass of people outside the church sometimes increases as time goes on. One reason for this is that the members of the church lose love. They become imbued with ideas of the church itself as an institution. They exalt unduly the ordinances and regulations of religion. They become religiously high-minded, placing great emphasis upon correct religious conduct and the faithful observance of church requirements. However excellent this may be, the sad fact appears that there are multitudes outside unreached and unsaved.

[*Christian Work and Evangelist.*]

To the man or woman who takes it seriously, all life is a continuous demand. We are always being asked for something; always the voice of the Spirit is calling, calling, for higher effort and nobler service, and always we are making answer by what we say or do in respect to the occasion which presents itself with the call. For most people life is made up of little things—little problems, little crises, little events which make but a poor story in the telling, but produce their spiritual effect in the character they build and the texture of the moral fabric they weave. Most of us have learned never to attribute much importance to the smallness of the scale on which the destiny of any soul is being wrought out, or the seeming triviality of the questions which agitate any human heart from day to day. It is quality of soul that is of importance in the universal order, not the magnitude of one's earthly environment; and the same quality of soul can be developed in the lowliest and most obscure positions as in the greatest and most conspicuous. From this point of view the peasant may be doing more than the sovereign in the furtherance of God's eternal purpose.

[*Standard.*]

History makes nothing more clear than the constant presence of spiritual desire in the heart of man through the long centuries past. Crude and even immoral forms of worship have not sufficed to hide this desire. Underneath the pomp and ceremony of Egyptian or of Roman religious worship one is able to detect that inherent appetite of the human soul for God and goodness which Jesus came to satisfy. We may not ignore the sinfulness of man and the constant tendency of the race to live apart from God, but we are doing man gross injustice if we stop here. In the midst of his wickedness and forgetfulness of God there has persisted always an element in life which makes it impossible that man should be without his aspirations. These aspirations he cannot satisfy by himself. All of the discoveries which make our age noteworthy fail us when we call upon them for the satisfaction of our deepest desires. They may make life more easy and the days more joyous as they pass, but they cannot bring content to the heart.

[*British Congregationalist.*]

Unless those who are responsible for the presenting of the teaching of Christ to the multitude, to the man in the street, to the business man, to the thinker, to those who are indifferent from any cause, seek to do this in a way which

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will make it "the most precious possession," the life of the churches, whether Anglican or Free, is doomed—if not to failure, then at least to a less full and satisfying success than all followers of Christ so earnestly desire. The old shibboleths are many of them dead, even doctrine itself has undergone violent changes. Nowadays, unless religion can be made an inspiration in life as well as a consolation, it will go yet harder with it. And there will be but little growth in the Christian churches until they draw nearer the first principles of the great Master and Founder of Christianity, and to Christ himself. The man of business, as well as the man of leisure, needs looking after. He needs to be shown that there is nothing irreconcilable between business and religion. He needs an awakening of that vision of "the most precious possession."

[Rev. R. J. Campbell in *Christian Commonwealth.*]

Jesus was right. In all our tumultuous anxieties about the needs of the body, we have actually succeeded in starving ourselves spiritually and keeping the majority poor in all respects. Had we considered the growth of the lilies of the field, were we willing to seek the kingdom of God first instead of second, there need not be a single hungry child in London today, nor any danger of a strike riot, nor any chronic destitution, nor, indeed, any abject poverty whatsoever. There is enough for all, if we could only help one another to get at it instead of fighting each other and getting in each other's way, just as there is earth and sunshine enough to produce in the lilies of the field a beauty rarer than the most lavish splendor the wealthiest potentate ever knew.

[Rev. Charles Stelzle in *Western Christian Advocate.*]

The social question is fundamentally a moral and a religious problem. It will never be settled upon any other basis. Because this is true, the church will have an important part in its solution. The church must have a clear message with reference to the principles involved. The preacher need not discuss social theories, but he must present in the spirit of the prophet the supreme laws of love and justice and service, and apply them to present-day questions. He should speak with no uncertain sound concerning the evils of child labor, of the unsanitary conditions in sweatshop and home, of the curse of Sunday labor, and everything else that is preventing the masses from living the abundant life which Christ came into the world to give them.

[*Christian Advocate.*]

The working men of America are not slow to discern the weakness of much that is proposed by ardent reformers for their advancement. The preacher who hopes to placate them by advocating extreme radical and revolutionary measures is foredoomed to failure. The man who believes that the social gospel of Jesus Christ, applied with unflinching exactitude to all the relations of life, is a solvent for the industrial problems of our time, may say so with concrete illustrations for every position he takes and without alienating any hearer whose friendship is worth having, provided always he leaves the impression that he is a man of sense and sincerity.

[*Universalist Leader.*]

If the ministers knew the main want of the world and could supply it, the day of the prosperity of the church would be at hand. We give men theories when they want facts, we give them recipes when they want food. We give them second-hand knowledge instead of that which we do know from our own experience. And there is the trouble, ministers preach their doubts instead of their faith, they talk about what they do not know instead of telling the one thing they are sure of.

[*Continent.*]

The only Christian that can ever induce the world to come close to God is the Christian sincere—the unmixed Christian—the Christian incapable of two motives.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker *Eddy" is specially* bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

"Confidence and Supply" is the title of a new pamphlet containing the five following articles: "'The Lord thy confidence;'" "Time and Healing;" "'What hast thou in the house?'" "Constructive Work;" "Giving and Receiving."

These have been republished by request from the Christian Science periodicals.

Another new pamphlet has just been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

Both of these pamphlets are now on sale; 32 pages and cover, at the prices of the regular pamphlets.

The pamphlet "Seeking and Finding" has been translated into Dutch ("Zoeken en Vinden") and is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. This catalogue contains complete lists of all publications issued by the Society, and of the works of Mary Baker Eddy published by Allison V. Stewart.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are va ble for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
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OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
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MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 6.

BOSTON, OCTOBER 12, 1912

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CHRISTIAN SCIENCE SENTINEL

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ITEMS OF INTEREST.

National.

President Taft's veto of the Coosa river dam bill will, it is believed, bring about a settlement upon a fixed policy with respect to the utilization of water-power upon streams under the control of the government. The bill passed both houses of Congress, and President Taft disapproved it, saying that the construction of the dam by private parties brought the water-power privilege within the regulative rights of the government with respect to navigation; that, however much credit was due the originators of the enterprise, it was manifest that in the course of time the return to the investors might far exceed a reasonable return to the government for the value of the privilege granted. The President plainly indicated a leaning to the policy of making the granting of water-power privileges upon navigable streams help to pay for navigation improvement. The advocates of this and similar bills for the utilization of water-power have contended that in fact the federal government's rights extended no farther than the preservation of navigation, the conservation of the integrity of the channels of navigable waters, and that the courts have sustained them and will continue to support them.

President Taft is said to have under advisement a request by the House money trust inquiry committee that he direct Secretary MacVeagh to disclose information concerning the net income revenues of corporations on file with the corporation tax bureau, also confidential reports of national bank examiners concerning the business of the big banks in New York which control large financial operations in that city. It is thought almost certain that he will defer public announcement of his decision in the matter until after the election in November. Under the revised corporation tax law the net incomes of corporations cannot be examined by any one except treasury officials, who are custodians of the records, without an executive order.

Fifteen million miles of free transportation were issued by the Gulf, Colorado & Santa Fé in the year ending June 30. At an average of two and one half cents a mile this represents a sum of three hundred and seventy-five thousand dollars in transportation. The total number of passes issued for the year was forty-five thousand five hundred. Of these thirty-six thousand were issued to employees of the Santa Fé and members of their families. The remainder were issued principally to the employees of other roads.

The 1,114,680 aliens—immigrants as well as aliens temporarily here—arriving in this country during the last fourteen months brought $46,712,607. The immigrants had an average of thirty-eight dollars per capita during the fiscal year, and forty dollars during the two months following. Of the arrivals during the fiscal year ending June 30, 1.6 per cent were debarred. The immigrants from Canada carried the greatest amount per capita, and those crossing the Mexican border had least money.

A contract has been closed with the manager of the George W. Vanderbilt estate in North Carolina for the timber stumpage of sixty-nine thousand acres of land. The price paid was given at between seven hundred and fifty and eight hundred thousand dollars, and the buyer has twenty years to remove the timber, which must be done without injury to young growth. Operations will begin at once.

That not less than two hundred and fifty million dollars would be saved in the cost of hauling the present crop if twenty per cent of the public highways of the country were improved, is the assertion of J. E. Pennybacker, Jr., executive secretary of the American road congress, which was held in Atlantic City, N. J., Sept. 30 to Oct. 5.

With the exception of eleven states all the Governors in the United States appointed delegates to represent their respective communities at the American road congress, which opened at Atlantic City, N. J., last week.

International.

Great relief is being caused by the announcement made by Léon Bérard, French undersecretary of state for fine arts, that his department is taking steps to have the Grande Chartreuse monastery classed as a historical monument, and to obtain from the treasury the funds required for its restoration. The monastery, which was founded originally by St. Bruno in 1084, is situated in a wild and romantic valley, fourteen miles to the north of Grenoble, at a height of over forty-two hundred feet above the sea. The present building, which is a large rambling structure, dates for the most part from the seventeenth century.

An Alexandria despatch states that in the few months since Lord Kitchener decided to establish cotton "halakas," or government weighing and storage markets, in Egypt, ninety-five of these stations have been put in operation, all but twenty-one being in Lower Egypt. Others will be added as needed. These "halakas" will be directly under the control of the local municipalities or provincial councils, with a responsible government inspector, attached to the ministry of the interior.

The New Zealand defense estimates have been passed. An amendment proposed with a view to extending the privilege of conscientious objectors was rejected by sixty votes to five. Speaking on the estimates, the minister of the defense and finance explained that the estimate made by Lord Kitchener had been exceeded because it had been necessary to incur certain initial expenses which would not recur.

A Brussels despatch says that a contract has been signed for a fifty million-dollar loan to China by a Belgian syndicate. This money will be expended on the extension of the Kaifeng-Honanfu railroad into Kansu. The loan was arranged at Peking and the contract signed, but the loan will not be issued immediately.

Industrial and Commercial.

A twelve million-dollar dam is to be thrown across the Columbia river at Priest rapids (Wash.) to develop from seventy-five to one hundred thousand horse-power. The Columbia valley between Wenatchee on the north and Pasco on the south is rich in agricultural possibilities, but lacks transportation and irrigation facilities. The Milwaukee railroad is now building an extension down the west bank of the river from Beverly to Hanford, and this is expected to be in operation by Dec. 1. Tentative plans for the big engineering work at the rapids call for a canal nine miles long, three hundred feet wide at the top, and one hundred and fifty feet wide at the bottom, with a depth of forty-five feet. The board of army and navy engineers who have examined the project, have set forth the condition that this canal must be large enough to accommodate boats and must be provided with locks. It is proposed to distribute the power generated at the rapids up and down the river for light and power purposes.

The island of Porto Rico has shown its appreciation of American rule by spending with the United States during the fiscal year ended June 30, a total of $37,424,545, an increase of more than ten per cent over the values of its purchases from the United States during the preceding year. The total value of the external commerce of the island increased to $92,631,886, and eighty-seven per cent of this trade was with the United States. Sugar to the amount of three hundred and seventy-six thousand tons was sold out of Porto Rico, five times more than was exported in 1901 and an increase of ten per cent over last year's figures.

A state-wide activity among the citrus fruit growers of Florida, in packing and shipping the greatest and best crops ever produced in that state, has begun. Development up to now seems to confirm early estimates of a yield of about seven million boxes, one million two hundred and fifty thousand of which will be grape fruit. It will require twenty-three thousand cars to move the crops to the markets.

A Frenchman has invented a glass that may be cracked but not broken into pieces. Two sheets of glass are taken and one face of each is covered with a thin layer of gelatin; the sheets, gelatin faces opposite, are placed together, with a very thin sheet of celluloid between them. The whole is subjected to hydraulic pressure to make the combination solid.

The government chartered steamer Homer has just arrived at San Francisco, Cal., with one million dollars' worth of sealskins from the Pribilof islands. The Homer left the Bering sea eighteen days before. The vessel was chartered by the government after the lease of the North American Commercial Company to hunt seals had expired.

Amoy, in China, sends about three million narcissus bulbs to the United States every year. The declared value of these bulbs in 1910 was $10,514 and in 1911 $7,043. This is also the part of China from which a great amount of the joss-sticks in this country are imported.

Road building is being undertaken throughout Chosen (Korea), the government having adopted a plan for twenty-three roads measuring fourteen hundred and fifteen miles, to cost five million dollars. The work has begun and will cover four years.

A news despatch from Paris says that Julien Bethenod has invented a sparkless wireless telegraphy by which he says two hundred words a minute can be sent without mixing of messages.

Clock making in the Black forest of Baden and Württemberg now employs fourteen thousand persons. Of the ten million dollars' worth of goods produced, about three fourths are exported.

During the blueberry season just passed, the blueberry barrens of Washington county, Maine, have been worth nearly two hundred and fifty thousand dollars to that county.

The Boston Elevated Railroad Company transported 310,310,009 passengers during the year ended June 30, an increase of 4,811,344 over the preceding year.

The mineral output of the South African Union for 1911 was valued at £47,679,294.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

LOYALTY.

WILLIAM D. MC CRACKAN, M.A.

FEW sentiments have been so often abused as loyalty. The true sense of loyalty is so noble, and appeals so unerringly to humanity's best qualities, that the false or personal sense of it is correspondingly deceptive and therefore dangerous. That it is a human virtue to be loyal to one's family, friends, and country, is universally admitted. Among primitive peoples this quality of mind and heart often brings a semblance of order in the midst of warring individuals; it sometimes does duty as a substitute for laws and regulations, but at the same time it is apt to engender a clannish spirit and to narrow one's interests to his immediate surroundings. At its worst it foments feuds and has been known to nourish the fires of resentment and revenge, the vendetta being carried down from one generation to another.

The true sense of loyalty develops in men as they acquire ideals, and the supreme loyalty of all is loyalty to God, divine Principle, the creator and controller of the infinite number of ideas constituting the universe, including man. We may all admire the chivalric loyalty of the medieval knight to his overlord, the trained loyalty of a soldier or sailor to his superior officer, the helpful loyalty of an employee to his employer; we are justly proud of the achievements of our native land and sustain it loyally in the hour of need, but the loyalty that transcends all these lesser loyalties is devotion to God, based upon a spiritual understanding of Him as He really is. This supreme loyalty must be the aim of every student of Christian Science.

In referring to the subject of loyalty Mrs. Eddy uses the following words in "Retrospection and Introspection" (p. 50): "By loyalty in students I mean this,—allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love." These words virtually sum up the duties of Christian living. Here, then, under the heading of loyalty we find mapped out for ourselves a grand career, of which "allegiance to God" and "steadfast justice" to others are the leading features. It will be recognized at once that loyalty involves a correct understanding of God and man, else it is useless to expect allegiance to the one or justice to the other.

Now God is the first and only cause of all that really exists, and the Scriptures inform us that He "saw every thing that he had made, and, behold, it was very good." We are also told by Jesus that "God is Spirit" (Revised Version), and by John that "God is love." These Scriptural statements suffice to lay an imperishable foundation for a true understanding of God, a foundation on which a superstructure can be erected which no hand can overturn or disfigure. Prevailing theological doctrines do not accord with the Scriptural statements just cited. It is generally assumed in these doctrines that there is an evil force or energy, sometimes called devil or Satan, not created by God, but nevertheless real, and defiant of Him. This false view would imply that God permits evil and would by implication make Him responsible for all the sin and suffering of human experience. It is quite useless to urge genuine loyalty to such a misconception of Deity, and the attempt to do so has in the past only fostered rebellion and made skeptics. Furthermore, the fact that "God is Spirit" indicates that His creation is spiritual, including man, made in His image and likeness.

Here again a correct understanding is essential, that we may manifest loyalty to our fellow man by meting out to him "steadfast justice." With the best possible intentions, it is not feasible to do exact justice to our fellow man if he is supposed to be the bundle of contradictions which scholastic theology and material anatomy imagine him to be. If he is that strange mixture of good and evil, mind and matter, life and death, truth and error, which passes for man according to prevailing notions; if he is at once the miserable sinner of the Mosaic law and the aggregated organisms of physiology, then the task of treating him with steadfast justice would be hopeless indeed. Shall our loyalty to man include also loyalty to the evil and error which is supposed to go into his mental make-up, to those qualities which lead from matter through decay to dissolution and death? Or shall our loyalty be given with a whole heart and without mental reservation to the man of God's creation, perfect and indestructible, reflecting only divine qualities and attributes?

It is obvious that in order to be truly loyal mankind must first learn something of the nature of God and man. This task Christian Science is fulfilling for the world. Many centuries have passed since the Master taught the pure gospel of God as Spirit and of the Christ-man who is one with God in quality. The transcendent superhuman import of his words was not fully understood, and in course of time literal and material interpretations were placed upon them. The works which Jesus did and commanded his followers to do were declared to be exceptional and assumed to be contrary to law, and instead of educating thought to perceive divine metaphysics, Christendom allowed itself to sink into a slough of false thinking and unrighteousness concerning God and man. The work of healing the sick and raising the fallen which had been the spontaneous demonstration of spiritual understanding, fell into abeyance; the acts of early Christianity became dry history, meaningless to modern men and women.

Then came the discovery of Christian Science by Mrs. Eddy, the rediscovery of the Principle by which the healing and saving was done in Bible times. Then came also the demonstration of the correctness of her teachings through the doing of the works which the Master enjoined. Today people all over the world are rejoicing that through a right apprehension of God and man, the sinner overwhelmed by his sense of sin can be truly forgiven through the destruction of sin; that the sick pronounced incurable, so far as material means are concerned, can be raised up to health and usefulness; that those crushed beneath sorrow or oppression can find deliverance in Christian Science; that the world-worn and disillusionized can become once more like little children and proclaim their "allegiance to God" and "steadfast justice" to their fellow men, because they have found the key to true loyalty in spiritual understanding.

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The constant demands made upon thinking people in the past, for loyalty to mere ceremonies or traditions, has alienated multitudes from religion itself, but that tendency is passing rapidly away. The sign of its gradual disappearance is found in the reappearance of the Science of Christianity, which turns man's allegiance to substance not to form, to Spirit and not to matter. In the last report of the clerk of The Mother Church, as published in the *Sentinel* of June 8, was a reference to loyalty full of encouragement to the field. As an evidence of loyalty this report cited "the promptness with which Christian Scientists now discern the indications of personal ambition and self-seeking, and defeat their misdirected efforts." This is true loyalty at work uncovering the practises of a spurious pretense of loyalty which demands a personal following and claims personal allegiance whether its objects be right or wrong. In contrast with this false view let Mrs. Eddy's words be recalled, "Follow your Leader only so far as she follows Christ" (Message, 1902, p. 4).

Among Webster's definitions of the adjective loyal is the following: "devoted to the maintenance of law." The derivation of the word loyalty from the Latin *legis*, or law, through the French *loi*, is also indicated. True loyalty, then, upholds the law of God, spurious loyalty the make-believe laws of personal sense, personal domination and control, the claims of matter and therefore of sin, sickness, and death. To admit the reality of a law of disease is to be disloyal to God's law which never ultimates in sickness. To bow down to the dictum of mortal belief that death is inevitable, is disloyalty to Christ, of whom Paul declared that he "hath abolished death."

The old conception of loyalty, that conception which is being discarded by degrees, was satisfied with a mere creed. The word creed is derived from the Latin *credo*, I believe; therefore, under this old conception it sufficed to believe in God in order to fulfil the requirements of loyalty to Him. But the new yet ever old interpretation of loyalty involves understanding, definite knowing. Today the demand is made for scientific religion, not merely for sentiment, however exalted that may seem. One must be able to declare with Job, "I know that my redeemer liveth," and with the apostle Paul, "I know whom I have believed." Belief is a step in the right direction, but it must blossom forth into understanding before the individual Christian can learn to walk alone with God and demonstrate the power of Spirit over matter. Mrs. Eddy writes in "Retrospection and Introspection" (p. 54), under the heading of "Faith-Cure": "Millions are believing in God, or good, without bearing the fruits of goodness, not having reached its Science." Loyalty to a vague belief cannot resist the strain of actual test nor withstand the buffetings of the storm, but to know God as the only power, His law as the only activity, is to have the certainty of deliverance for ourselves and others.

Moreover, this true knowing calls forth man's devotion and love, and makes loyalty natural and spontaneous. Who would not claim allegiance to God, when He is understood to contain within Himself all those qualities and attributes which are desirable? Who would not be loyal to man, when it is realized that man is the reflection and expression of this sum total of perfection, the divine Mind? It is ignorance of God and man which has so often halted the seeker after Truth at the very threshold of God's kingdom, and it is a misunderstanding of the true nature of man which complicates human relationships and brings discord and contention where loyalty and devotion should abound. Actual experience proves that loyalty to God and man, when it is based upon spiritual understanding, exerts a harmonizing influence upon the whole world. As understood in Christian Science, it ennobles and enlarges individual character, making it both loving and lovable. It is already extracting the sting from sectarian strife and national rivalries, and is destined to unite and bless all peoples and weld them into the unity of good.

ONE OF OUR OBLIGATIONS.

ABBIE J. BAIN.

AFTER the election of readers in a branch church the church has before it a testing time. The first year's experience after new readers are installed is usually supposed to be a test of their ability, but close observation will reveal the fact that it is also a testing time for the congregation. In thinking upon this subject the writer recalled an experience of the children of Israel, and its study may be helpful to others. It began at the time when Moses, directed by God, struck the rock and the waters gushed forth in streams to supply the need of the famished and thirsting host of Israel. We can well appreciate their gratitude and their increased faith in "so great a God," one who could meet their need in this dire extremity, in the midst of the wilderness where there was no water. No doubt they felt, after such a proof as this, that they could rely upon His care for every need.

They were, however, soon put to the test in quite a different way. We read that they were attacked by the Amalekites, a tribe who made war upon them at various times, with the persistent intention of preventing their entrance into the promised land. We find these assailants appearing and reappearing from the time of Moses to the reign of Saul, always alert and aggressive. In this particular attack, Joshua was chosen leader of the armies of Israel to repel the Amalekites. The battle was being waged in the valley, and Moses, accompanied by Aaron and Hur, the record says, stood upon a very high place witnessing the scene. While Moses stood with hands raised heavenward, the Israelites prevailed; but when his hands became weary and heavy and sank to his side, immediately the tide of battle seemed to turn and the Amalekites prevailed over the Israelites. Then Aaron and Hur, we read, "stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun." Thus Joshua, leading the hosts of Israel, discomfited the Amalekites and won the victory.

How like this is our experience! We have been drinking of the waters which flow from the spiritual rock,—Christ, Truth. We have been filled with gladness that proofs of Truth's sustaining power have come to us in the wilderness of lost hopes, doubts, and fears. We feel that nothing could be too great for Truth to accomplish, and we want the world to share it with us, but we have yet to learn that after our enemy is repulsed in the open, it may reappear in a more subtle form. The Amalekites are still in the land, and history shows them to have been a persistent and aggressive enemy, appearing and reappearing, compelling the Israelites to war with them all the way from Egypt to Canaan. At this point in our church experience it is well for us to discern the enemy's mode of attack.

After an election of readers, as faithful students and workers in Christian Science we have a victory to gain over the Amalekites of personal sense. The enemy can be recognized by its constant effort to direct our thought to the personality of the readers, their manner of reading, pronunciation, appearance, etc. It comes in open or silent criticism, or in the habit of contrasting them with other readers, in commenting upon any omission or commission of word or phrase, and in the degree that we yield to these aggressive suggestions we lose the benefit of the Lesson-Sermons and fail to uphold the hands of our readers.

It is not likely that Aaron and Hur commented upon Moses' weariness, nor wondered why he could not hold up his own hands unaided until the enemy was overcome. No, "they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands,"—sustained them until the victory was won. Our individual responsibility is like that of Aaron and Hur. If we abide in the true consciousness, it is a stone upon which to rest; and by it we shall support the hands of our readers. Thus,

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too, we take our rightful place in the work for the regeneration of mankind, in the healing of sickness and the casting out of sin, which is being done by the Christian Science organization throughout the entire world. By our faithfulness we are aiding in the victory as did Joshua in guarding against the Amalekites.

It need not be dwelt upon here that to indulge the spirit of criticism robs us of the priceless blessing which should come to us from hearing the words of Truth, and that it may delay the healing of ourselves or of a brother. If we are absorbed in the contemplation of the perfection and beauty of God's law as it is unfolded to us in the hymns, Scriptural reading, and the Lesson-Sermon, there will be no place in our consciousness through which the enemy can enter. We will thus support and sustain those whom we have chosen, and if at the end of our first year's experience we have measured up to the stature of Aaron and Hur, we shall find that conformity to the high standard set for us will so illuminate our understanding and strengthen our love for God and for our brother man that the years to follow will be brightened by the light of Love all the way, and every stranger within our gates will catch some glimpse of that "light that never was on sea or land,"—the light of Truth that comes from above and dwells in the hearts and lives of men.

GAIN, NOT LOSS.

ELMER A. WOLFE.

To be profitable and useful, all study must be pursued in a spirit of deference which concedes that the instructor knows more than the pupil. Likewise, if he is to gain the knowledge for which he is seeking, the student of Science and Health must acquire the habit of continually suspending *his own judgment*, for he will find himself in contact with *much which, in the light* of commonly accepted beliefs, may seem to be transcendental and even contradictory. He must be ready to cast out as fast as possible any opinion which his study reveals to him to be erroneous, no matter how fixed or treasured the belief may be, and by so doing he will acquire an understanding before which all doubt as to the possibility of putting into practise the teachings of Christian Science here and now will vanish and even the apparent contradictions will disappear.

It is the implicit belief of the average individual that man is now both spiritual and material, and that he has material tendencies and desires, but that he has a possible chance of attaining a spiritual state of consciousness after death, and not infrequently the student of Christian Science gains the impression that man gets into the understanding of Truth and the kingdom of God by commencing where he is, and that by correcting, enlarging, and developing that which he already has, he finally reaches perfection. It is as impossible, however, to build an understanding of spiritual life on a foundation of knowledge derived from the carnal mind or on anything of which the carnal mind gives evidence, as it was for the ancients to succeed with the building of the tower of Babel, and such efforts will result in the same confusion. Paul declared the carnal mind, the mind of materiality, to be "enmity against God: for it is not subject to the law of God, neither indeed can be." Therefore the seeker must be ready to cast out, as having neither truth nor value, every way of thinking and all the so-called knowledge which is based directly or indirectly upon the physical senses.

The history of the ages, with their long and apparently almost fruitless struggle against evil, surely offers proof that the beliefs held respecting evil, and the methods of overcoming it, have been based upon an erroneous conception of its nature. The acknowledgment and recognition of evil as a power, and the acceptance of the reality of matter and its supposed laws, has apparently rendered Christianity helpless. Christian Science, recognizing the omnipotence and omnipresence of God as a present reality and factor in the affairs of men, declares that "Spirit and its formations are the only realities of being" (Science and Health, p. 264); and he who is gaining the light begins to perceive that in his search for truth evil (error) cannot be admitted as a factor, since God, the Principle of being, the only cause and creator, is good and good only, and hence that evil is no part of His creation and cannot be expressed in the infinite manifestation. He learns also that evil has no place, even under present conditions, except as a false belief to be guarded against and cast out through a knowledge of reality.

Mrs. Eddy says, "The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal" (Science and Health, p. 428), and it is for this man the Scientist is always contending; for the knowledge that it is the rightful and only heritage of man, as a son of God, that it is his to have, in and about him, those conditions which must accompany the expression of spiritual law; viz., harmony—recognized as health, holiness, and happiness. Our Leader tells us that "when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere" (Science and Health, p. 516). Jesus said, "Let the dead bury their dead," and the seeker should learn that as fast as the nothingness of a given phase of mortal belief is recognized, it should be put aside and not resurrected; it certainly must not be rehabilitated, if he would not renew its claim to reality and power. No consideration should make one retain a sense of evil, or renew it in his thought, after it has been seen in the true light as an unreality, because it is the acceptance of the belief in its reality which hinders the understanding of man's spiritual perfection.

Jesus also taught that the question of salvation is an individual matter and that each must work out his own. Each individual's false concept of God and His creation must be yielded up, so it can be seen that the means by which one can escape from the bondage of belief is through the correction of his own understanding and lies within his own reach. It is easy to see that the removal of sin or disease from our knowledge would not take from us anything which is good, but it would certainly leave us in better condition and increase our possibilities of development and growth.

Paul speaks of the veil which hid the true meaning of the Scriptures during his time until that veil was "done away in Christ." Mankind have since then been reading the Bible and seeking truth under a veil of mortal belief, but their efforts to comprehend the Scriptures have not been with "signs following." The text-book of Christian Science has, however, thrown such a new light on the Bible that the veil is being lifted and the world is beginning to know something of the results which accompany the recognition of the presence of the "Spirit of the Lord;" to know something of that liberty to which Jesus referred when, speaking to the Israelites, who claimed their freedom as the sons of Abraham, he said, "Ye shall know the truth, and the truth shall make you free."

"STEP ON THE HIGH PLACES."

MARY I. MESECHRE.

MORNING had dawned bright and sunny after the rainy night, and spring's balmy breath welcomed those who ventured abroad, although it was necessary to look to the ways of one's going and to exercise caution in crossing the streets. Down the walk came a mother and child. "Oh, what a bad crossing!" exclaimed the mother. "Be careful, dear, and keep out of the mud!" Half-way across the little foot slipped, and no amount of trying served to regain the firm path. In sheer despair the boy soon ceased to struggle, and clumped defiantly through the mud, while his mother alternately chided his carelessness and lamented the appearance of his once tidy feet.

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Shortly afterward a second mother and child approached the crossing. "Step on the high places, dear!" was the gentle admonition; and so intent was the child upon selecting the high places, that not once did the little feet slip into the treacherous mire, and reaching the other side of the street without mishap, he ran happily along by his mother's side.

Each mother was solicitous for her child; each child endeavored to follow his mother's loving admonition. In one case failure resulted; in the other the attempt was successful. Wherein lay the difference? After long musing, the reply to my query was found in the difference in the method by which the warning of danger was given by the two mothers. "Be careful, and keep out of the mud," said the one. "Step on the high places," advised the other. The first noted only the danger, thus filling the child's thought with fear, and suggesting failure as a possibility. The second mentioned only the best that was to be seen, thus lifting thought from possible defilement or danger and presenting no opportunity for aught but success.

The contrast here presented has given the writer valuable help at various times. Perilous crossings sometimes seem to confront us in our earthly journey. To essay them with eyes fastened upon the dangers, with thoughts filled with care and burdened with apprehension, is to invite failure. But to step forth confidently, certain that the royal highway can never be wholly obscured, noting only the high places in the path and using them steadfastly, brings us at length to stand safely beyond the reach of harm, often actually unconscious, and always unfearful, of the threatening ills through which we have so calmly passed.

Christian Science teaches clearly that to contemplate the mire found in one's mental pathway never furnishes reliable guidance, but when the sunlight of Love is welcomed and full attention is given thereto, its beams "mark the way," for they render visible and prominent the high places. Again and again has our revered Leader reiterated in substance this loving injunction to "step on the high places." Especially is the writer grateful for her teaching in "The Way" (Miscellaneous Writings, p. 355), and for the clearing of vision which has resulted from the study of this article. Two statements therein have often served as incentive to renewed effort: "Learn what in thine own mentality is unlike 'the anointed,' and cast it out" (p. 355); and "Love is greatly needed, and must be had to mark the way" (p. 358).

In Isaiah's wondrous prophecy we read of the highway where the redeemed shall walk,—a way so plain that every wayfarer shall tread it safely, and in which even the foolish shall not err. Surely the redeemed are they whose feet seek the high places, whose hearts echo that cry of patient, grateful obedience: "He knoweth the way that I take: . . . My foot hath held his steps, his way have I kept, and not declined."

OUR BUSINESS MEETINGS.

HERBERT M. BECK.

A GENTLEMAN who had recently become a very keen observer of things connected with Christian Science, remarked as follows: "If I wanted to see a man about whom I knew nothing, except that he was a Christian Scientist, I would attend a Sunday or Wednesday evening meeting of that church and expect to find him there."

The regular attendance at the Christian Science services —Sunday and Wednesday, summer and winter—has often been remarked on, and the fact noted that the attendance is usually much larger than the membership. This, of course, is a pleasant thing to contemplate, and should be appreciated as an evidence of the drawing power of the word of Truth; but it is also a fact that the business meetings, at least in the smaller churches, are not so well attended, in some instances, as they should be. Some members are usually excused on account of being absent from the city, others no doubt have excuses which seem reasonable to them, but the question is, Is anything reasonable that takes us from the councils of our cause? The loving commendation of Article XVII, Section 1, of the Manual of The Mother Church, should not be forgotten nor taken lightly. A Christian Scientist cannot be fatigued in doing his duty toward Truth and Love,—and are not the weary and heavy laden those who are looking to sense, and not to Soul, for happiness?

It is often noted that those who are absent from business meetings, for one reason or another, are perfectly loyal in supporting the conclusions of the rest, but to those present, —"the faithful few,"—to know what is the right course to pursue is a burden and responsibility which *should be mutually* shared by every member of the church. The treasury may, or may not, at a particular time, be in need of the loving consideration of every one; however, it should not only be kept abreast of the current expenses, but even more, that the greatest work in the world, that of saving the world, may go forward with every new and broader opportunity that offers. Yet it is not money alone that this work must have; at least, not money first. It is love first,—love of the cause,—the love which led woman to be last at the cross and first at the sepulcher, for one is not easily separated from that which he loves.

If we really love our cause and expect great good from the business meetings, will we allow anything to interfere with our presence at them? It is only by giving ourselves that the church can be seen to enter the hearts of men and to save them. Shall we not therefore bring love into the storehouse, that there be that which is needed in our Father's house? Surely it is not a sacrifice to give love, such free-hearted, whole-hearted giving as our dear Leader has inspiringly said "does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79).

TRUST.

STELLA BEDFORD WILSON.

IN striving to know more of the truth in Christian Science, the word trust has come to mind many times. Before taking up the study of Christian Science, we may all think we know the meaning of trust, but do we? In looking up the definition of the word we find many given, but the following seems to me the best: "assured resting of the mind on the integrity, veracity, justice, or other sound principle of another." Where, then, should our trust be placed, if not upon God, who is divine Principle and embodies all truth, all integrity and justice?

While working on some problem which has presented itself to us, there may seem to be much to overcome, many obstacles to be removed; like the children of Israel at the Red sea, we may seem to be hemmed in on all sides; but if right there we stop to search our consciousness, we may detect wherein lies the error that has withheld from us the solution of our problem. Perhaps there has been a thought of how it would have to be brought about. We may have wondered in what way our release would come. Would not this very thought be a doubt of God's power to deliver us? Does God need our help to point out the way of deliverance? Our work is to have absolute trust that all things are possible to God; an assured resting of our minds in divine Principle; and if we put aside every doubt, never thinking how or when the deliverance is to come, but knowing that God's ways are not as our ways, we shall never fail to find our freedom.

Then, as we bow in silent gratitude and praise for His infinite, never-failing guidance and love, we realize in some degree what the psalmist meant when he said, "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us."

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SELECTED ARTICLES.

[*Los Angeles* (Cal.) *Tribune.*]

An important thing necessary to an intelligent understanding of the Bible is to grasp its true mission—the imparting of spiritual understanding to mortals. It does this through the inspired writers of its books, who gave forth the light as they saw it. Their perception of truth necessarily varied with their varying degrees of spirituality, and this explains that which is sometimes referred to by critics as contradictions and inconsistencies. To careful Bible scholars, who understand the origin and expression of this grand old book, the thread of truth is always visible, although at times it seems to be closely interwoven with human misconceptions.

[Frederick Dixon in *Sevenoaks* (Eng.) *Chronicle.*]

In his recent letter our clerical critic alludes to the atonement, yet he knows as well as I do that there is no such thing as an orthodox doctrine of the atonement. He says, for instance, that "the Christian church has never ceased to teach the sacrifice of the Son of God, as removing the sin of the world." These are mere words, which can only deceive readers profoundly ignorant of the subject. Here are the words of a member of the clergyman's own church, the vice-principal of the Theological College in the cathedral city of Lichfield, who has expressed his opinion that the world would not accept any doctrine of the atonement which contradicted its fundamental moral instincts, and that these moral instincts were outraged by the teaching that God could be "appeased or propitiated by the death of an innocent victim." "Our whole mind," he adds, "revolts against the Miltonic view of the atonement, which, besides offending our moral sense, logically and rapidly leads us to undiluted Arianism." I do not know if the critic will still have the controversial audacity to use such an argument again. Then in eleven lines the gentleman disposes of all the difficulties concerning Jesus and the Christ. He knows, as well as I do, that the greatest thinkers in his own church have devoted not merely books, but veritable libraries, to this subject. There seems, therefore, almost a want of diffidence on his part in assuming that it is so casually to be disposed of, and in inviting me to follow him into such a futile process of exegesis.

Next, I come to the really lamentable attempt, on the part of the critic, to explain away what I said about his contention that Christian Scientists never took up the cross. I said, and I repeat with emphasis, that Christian Scientists take up the cross in the fullest sense. One example alone, out of innumerable ones which I could have given, was the one selected of a Christian Science practitioner sitting by the bedside of the sick, striving to save life, with the knowledge that if he failed he would be dragged into the coroner's court and subjected to every sort of insinuation. I added that, after this explanation, I thought the critic was too much of a gentleman to repeat the offense. I have now to apologize to your readers and to him for having thought anything of the sort. He retorts by saying that he regards my argument as too "funny" to be serious. It may be exquisitely humorous to him; as humorous as, I am told, the sufferings of an animal under vivisection sometimes are to the operator. But then the point of view of a Christian Scientist, striving at the cost of insult and contumely to heal the sick, in accordance with the command of the Founder of the Christian religion, is a little different from that of the clergyman who regards that effort as "funny."

The critic differs, as he is entitled to, from the teaching of Christian Science, but in pouring out his scorn he will do well to remember that he differs from a good many people; from the vice-principal of the Lichfield Theological College, on the subject of atonement, and from the theologians of Sevenoaks, in the sixteenth century, if his church existed in those days. Indeed, had the critic had the bad fortune to have had Bonner for a bishop, in the days of the Marian persecution, he might have learned exactly how "funny" it is to expose yourself to bigotry and intolerance. The critic's state of mind is rather like that of the Roman emperor who attributed to perversity the presence of the Christian martyrs in the circuses of the empire.

Finally, this clergyman makes a most unwise attempt to dissociate healing from the practise of the Christian religion; unwise, partly because you can only do so by repudiating the gospels, and partly because an enormous number of his own church not merely subscribe to it, but are endeavoring to restore it. Again and again, without reference to time or place, Jesus insisted on healing as an essential of belief. The critic most unwisely argues that there is no reference to healing in the closing verses of Matthew. Is there not? Jesus bade the disciples go unto "all nations, teaching them to observe all things whatsoever I have commanded you." Does the critic seriously mean to contend that the healing of disease was not one of these things? Even supposing the impossible, suppose it was not; did he not say, as recorded in the last chapter of Mark, "These signs shall follow them that believe"? Does the critic hope to persuade any one that the word "them" applied only to the apostles, or the believers of the first century? If he does, he will have to convert an enormous number of ministers of his own church, as well as to explain away the record of healing in the works of the fathers down to the time of Constantine. And again, there is the statement in John, "He that believeth on me, the works that I do shall he do also." Would this critic care to argue that the works done by Jesus did not include physical healing?

The clergyman admitted at the beginning of this controversy that he was "truculent." I think he has made good the admission several times over. But I will tell him this, that truculency is a sign of weakness and defeat, and is not exactly a proof of Christianity. In the attempt to escape from the clear issue of healing, he has disappeared in turn down every by-alley in the maze of orthodox dogma. He finds it much easier to talk of the "evil deeds" of Christian Science practitioners than to emulate their efforts to heal. Let me remind him, once more, in the inexorable words of the gospel, that the only proof he can give that the doctrine he preaches is the doctrine of Jesus the Christ, is the proof Jesus the Christ demanded, "He that believeth on me, the works that I do shall he do also."

[S. R. C. in *Leeds* (Eng.) *Weekly Citizen.*]

At the time of Mrs. Eddy's passing on I poured ridicule upon Christian Science, because I had not the slightest knowledge of what it was and what it proposed to do. Since then I have studied the subject a little, and now I feel sorry I did not become acquainted with the fundamentals of Christian Science earlier. Last Sunday evening I went to the Cavendish road First Church of Christ, Scientist, and spent a very enjoyable, and, to say the least, instructive time. Although I was a complete stranger to every one present, nevertheless I felt at home; and after the service I was a welcome visitor.

Beautiful poetic thoughts run through the whole of Science and Health, and one can only come to the conclusion that Mrs. Eddy was a devout, spiritual woman, and a worthy head of the new church of thought. Christian Science healing is wonderful, and the more one hears testimonies from people who have had the experience, the more one is convinced that the religion of Christian Science is common sense and, above all things, practical. Locally and nationally, the Christian Scientists are making great progress. A new church is to be erected in Headingley lane, the site having been purchased at a cost of two thousand pounds. The cost of the building will be ten thousand pounds.

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[From *National Review*, Shanghai, China.]

During the past week the correspondence columns of our senior morning contemporary have been devoted to a controversy on the subject "Science and Religion," in which local representatives of various schools of thought have expressed various and diverse views. It is notable that every one of these authorities has treated his subject from the point of view that science has little if anything to do with religion, and *vice versa*, and that each and every one of them appears to have overlooked the true meaning of the word science, which is, "truth ascertained and capable of demonstration," and not simply an exact knowledge of material as distinct from artistic principles. Unless religion embraces the science of life—the knowledge of how to live, and not of how to die—it degenerates into a superstition in which tradition and an idolatry, all the more pernicious on account of its outwardly reverent nature, exert a preponderating influence. Such a "religion" will never appeal to the people of this country, and until those concerned make a radical overhaul of their ideas on this subject, we are of the opinion that the criticisms contained in the letter of "W. B. L." will be capable of infinite repetition.

[Herbert M. Beck in *Fort Smith* (Ark.) *Booster*.]

It is frequently said in some quarters that hell is not preached nor believed in so much now as it was some years ago. Most of the ministers of this city expressed their views on the subject of "Hell" in last Sunday's *Times-Record*, and the unity of these opinions would indicate that a belief in hell is still strongly upheld by the popular churches. The one and only opinion expressed which did not favor fire and brimstone [Herbert M. Beck, Christian Science committee on publication for Arkansas] is given below (*The Booster* is not acquainted with the place in question and knows nothing about it. It reprints this opinion):—

"Hell is certainly not a literal place of fire and brimstone. It is of the same order as its reputed chief occupant, who is known to be 'a liar, and the father of it.' No man makes his own hell entirely, but it is the result of wrong human thinking. It results, first, from fear that there is a law of evil; or, second, from the false belief that there is pleasure in sin. Hell is neither God-created nor God-permitted. 'Sin makes its own hell, and goodness its own heaven' (Science and Health, p. 196).

"Sin is not geographical, therefore hell is not geographical, but represents a condition of mortal thought only. It begins when sin begins and lasts so long as the sin lasts. A man may be in hell just as much before death as after death. To know the divine truth as Jesus pointed it out, makes man free because it insures right thinking, involves the understanding of God as the only power, dissolves and destroys sin, sickness, death, and hell, and so reveals the primal man in God's image and likeness—never condemned and never lost—who, therefore, must forever live and move and have his being in the kingdom of harmony—the kingdom of heaven.

"A great poet of the heart has well said, 'The fear of hell is a hangman's whip to hold the wretch in order,' but a greater prophet said, 'Perfect love casteth out fear.' Therefore, to that mind which is able to know the omnipresence of God's perfect love, there can be no hell of whatever sort, not even in belief."

[Algernon Hervey-Bathurst in *Newcastle* (Eng.) *Mail*.]

Books by the hundred have been written, theories innumerable have been started on the teaching of the Bible, but beyond perhaps encouraging some people to study the Bible for themselves, it could not well be said that they have benefited humanity to any extent, for they have certainly not given mankind a scientific, demonstrable method whereby they can prove that there is still a God "who forgiveth all thine iniquities; who healeth all thy diseases." Having, however, perceived the absolute, that is, the scientific or spiritual meaning of the statements of our great Master, Mrs. Eddy has been able to show mankind how it is their privilege and duty to be free from sin and sickness. To put it in another way, Mrs. Eddy, in writing "Science and Health with Key to the Scriptures," prepared what might be termed a commentary on the Bible, and although commentaries on the Bible had previously been written by various people, none had accomplished what Mrs. Eddy has achieved. It does seem strange, therefore, that just because Mrs. Eddy has given spiritual teaching of a real, practical nature to humanity, just because she has published a text-book the value of which is being daily proved by thousands of people, there should be found men who could write letter *after letter with* the object of arguing that disease cannot be cured, *that sin* cannot be destroyed in the only way Jesus the Christ stated most emphatically these results must be obtained.

Christian Science is a great movement in the world, and requires no advertisement beyond the natural and inevitable results of an honest investigation and application of its teaching. It will be remembered that in the case of the man quoted in St. John's gospel as being healed by Jesus of blindness, he said, in reply to the criticisms and jeers of the Pharisees, "One thing I know, that, whereas I was blind, now I see." Now it is just such an answer as this that is being given, not day by day, but many times a day throughout the world in this twentieth century, as a result of having experienced the healing power of Christian Science. And so long as these proofs are forthcoming, so long will Christian Science continue to grow, thereby proving beyond all argument that it is based upon that immutable foundation, that absolute Truth, which cannot be moved.

[Warwick A. Tyler in *Salt Lake City* (Utah) *Tribune*.]

In a recent sermon, as reported in a late issue, the preacher classifies Christian Science with theosophy and various forms of the religions of the East, and in speaking of these he mentioned that they insist it is wise to study all religions and pick out the best from each, and so make up a composite religion suited to the individual taste.

Christian Science has nothing whatever to do with any religion of the East, ancient or modern, nor is it founded upon any such. It has for its foundation the very elements of Christianity, namely, the words and works of Jesus Christ. It is quite true, as the reverend gentleman states, that Christian Science differs very widely from "traditional Christianity." Is it not also true that the teachings of the Nazarene differed very widely from the traditional religion of the rabbis? Yet the pure religion of Moses, stripped of all tradition and ceremonial, was and is found to be the same as that of Christ Jesus, *i.e.*, a belief in and an understanding of the great fact that there is but one God. "Hear, O Israel: The Lord our God is one Lord." Moses taught this. So did Jesus; and he said in answer to the scribe's question that all the law and the prophets was fulfilled in man's loving God supremely and his neighbor as himself. This, too, is exactly what Christian Science is teaching.

Our reverend friend suggests that the twentieth century may need a religion differing very widely from that of the first century. Christ Jesus showed that the first century needed to know God as He is, and he proved by his works that this knowledge of God and of man's relation to Him, brought surcease from sin, sorrow, disease, and death. The Master taught and practised a religion of works. He also promised that those who believed on him (understood his teaching) should do the works that he did and even greater works. His disciples and apostles accepted this as true and proved it to be true, for the word was confirmed "with signs following." Such was the religion of the first century; and surely the twentieth and every other century can need nothing save a better understanding of the religion of Christ Jesus, who said, "If ye continue in my word, then are ye

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my disciples indeed; and ye shall know the truth, and the truth shall make you free." Christian Scientists are accepting this promise and its condition (to continue in his word) in its entirety, and are proving, according to the measure of their continuing (understanding), that "signs" are still following "them that believe," by the healing of all manner of sin and disease.

[Alfred Farlow in *Topeka* (Kan.) *Capital.*]

A recent report of the Lutheran synod, held in Kansas City, gives the information that the Lutheran church proposes to "publish pamphlets to combat the spread of Christian Science in that state." We assume that this means the state of Kansas. The incident leads us to believe that this body of honorable men have been misinformed on the subject of Christian Science, which advocates all that is pure and holy, and demands right living in all things. It is based upon the Holy Scriptures, taking for its fundamental propositions the declarations of Christ Jesus. Therefore any effort to "combat" its teaching would in reality be an effort to combat the Christian religion, to combat the teaching of Christ, and we doubt if our clerical friends desire to enter into a propaganda which virtually means opposition to God's word. We would advise them to weigh this matter with extreme care before they venture upon the task.

[Avery Coonley in *Chicago* (Ill.) *News.*]

In a recommendation headed "Pupils, Parents, Teachers," and signed "A. R. M.," in a recent issue of the *Daily News*, the statement was made that physical examination of school children has been placed in the hands of "school doctors and nurses" by "the authorities." Readers should be advised that this has been done without warrant of law. Examination cannot legally be required, and there is no authority for the expenditure of the large sums of money involved. The order of the board of education which will send three hundred thousand patients to physicians this fall, is a step toward an end, and that end should be recognized when the steps leading to it are under consideration. As stated by the health commissioner of Chicago, in a recent bulletin published by the extension division of the University of Wisconsin, we may expect nothing less than compulsory medical treatment.

To quote: "The vision, the hearing, the speech of pupils, their physical deformities, their mental defects, their nutritional status, all have come to be matters requiring attention by medical inspectors of schools, and justifying correction at the expense of the community if the circumstances make it necessary." This treatment will obviously be according to the theories of that particular system of medicine which dominates health boards throughout the country. The important question is not whether one method is as good as another, but whether any may be compulsory in a free country. This question will face every parent of Chicago upon the opening of school.

[William J. Bonnin in *Liverpool* (Eng.) *Post and Mercury.*]

According to the report of his sermon to the Medical Congress, the Bishop of Liverpool unfortunately thought it necessary to preface his statement of the truth he had discerned in Christian Science with some rather strong expressions in condemnation of that religion. The general nature of these charges precludes the refutation of them in the limited space you could allow me. Perhaps, however, you will permit me to say that when their religion is assailed by Christian ministers, or any one whose efforts are devoted to the amelioration of the race, Christian Scientists deplore most of all the wasteful internecine nature of such warfare. After all, the goal is the common one of truth. If the bishop thinks that the healing of the sick is not a duty attaching to a Christian life, but is rightly undertaken by a separate profession, Christian Scientists have no desire to find fault with him. They themselves honestly believe that it is such a duty, and that spiritual healing is scientific healing. The discovery of what they are convinced is "the better way" does not blind them to the fact that clergymen and doctors are working for the spiritual and physical betterment of humanity to the best of their ability, and to them they would say, as Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."

[E. M. Ramsay in *Aberdeen* (Scot.) *Free Press.*]

That Christian Science interprets the gospel teaching in a manner new to the thought of this age, we do not for a moment deny. The Master plainly stated that in the years to come the world would receive fresh light on the momentous subjects on which he had spoken, and that this fuller light was not to supersede but to explain his words. "I have yet many things to say unto you," he told them, "but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . he shall receive of mine, and shall show it unto you."

The wonderful discoveries of the present age which have revolutionized to a great extent the conditions of modern life, are rightly connected with the names of the men on whose thought these discoveries dawned, but as Bell, Kelvin, Edison, and Marconi did not create the forces they have pressed into the service of man, so Mrs. Eddy did not create Christian Science; she perceived something in the Saviour's teachings which the ages preceding her had failed to perceive. Thus it has come about that those who are willing to be instructed may know things of which the sages of the past were ignorant, that the man of today may get a grasp of the fundamental facts of life as never before, and may find this new, deeper understanding express itself outwardly in a wonderful improvement in health and happiness, and in a greatly extended capacity to be of service to others.

Before I became a student of Christian Science, I was convinced that there were two lives, a spiritual and a physical, governed by laws in many respects antagonistic to one another, and it was a constant source of difficulty to know how far one could disregard the laws of bodily health in order to conform to the requirements of the spiritual life. The Bible, however, gives no indication of such a divided government of the world, and the explanation of Christian Science shows that there is a method of thinking, wholly Christian and equally beneficial to what we are accustomed to call soul and body, which may now be employed by man.

Christian Scientists do not expect that those who are happy and satisfied with the knowledge of God which they at present possess, will be willing to accept the teachings of Christian Science as a whole, though there is much in Mrs. Eddy's books that would appeal to earnest-minded people in general as true, helpful, and beautiful; but the number of the wholly satisfied grows less and less. Progress is on the winds, abroad in the world, and there are thousands hungering for a more practical presentation of Christianity, for a clearer sense of the divine guidance, for a nearer walk with God. To such as these, Christian Science brings a message of incomparable hope and joy.

A little deed of kindness may
Thy ransom be from cares of day;
The scales of mercy, balanced true,
Each kindness done gives back to you.

Think not this rule shall ever fail,
Nor that injustice shall prevail:
Who good shall do, he good shall know,
And peace within his heart shall glow.

CHARLES C. SANDELIN.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

CIVIC DUTY.

IN these days when things political seem to loom largely in the national horizon, the welfare of the people at large rightly commands something more than a passing interest from every good citizen, a class from which Christian Scientists are by no means excluded, as throughout Mrs. Eddy's writings there is distinctly manifested a love of country and good citizenship, and her counsel to her followers has always been along the line of obedience to law. When the publication of *The Christian Science Monitor* was announced in the fall of 1908, its politics as a newspaper became a matter of national interest, and Mrs. Eddy's letter to the *Boston Post* (reprinted in the *Sentinel*, Nov. 7, 1908) was widely circulated. We quote it below:—

"Mrs. Mary Baker G. Eddy has always believed that those who are entitled to vote should do so, and she has also believed that in such matters no one should seek to dictate the actions of others.

"In reply to a number of requests for an expression of her political views, she has given out this statement:—

"'I am asked, "What are your politics?" I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself.'

"MARY BAKER G. EDDY."

There is nothing in Mrs. Eddy's writings which would justify the belief said to be entertained by some Christian Scientists, that they should not exercise their right of suffrage. As to the right of woman suffrage she has written: "Our laws are not impartial, to say the least, in their discrimination as to the person, property, and parental claims of the two sexes. If the elective franchise for women will remedy the evil without encouraging difficulties of greater magnitude, let us hope it will be granted" (Science and Health, p. 63). The doctrine here inculcated is in keeping with the teachings of Christian Science, and is confirmed by her further statement (p. 340): "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes."

It may be set down, therefore, as a duty of Christian Scientists to participate in the government of the country, and he is the best citizen who most carefully, prayerfully, and punctually exercises the right of suffrage. Not that the admittedly undesirable in political methods should be perpetuated, or that blind and unreasoning partizanship should govern the actions of any one, since right thinking and acting must be paramount in the domain of public as well as personal affairs, and only rightly directed individual effort will bring about this condition. The ideal of good government is civic righteousness, which entails just and equitable laws and their impartial administration, and they who possess this ideal cannot delegate their duty in this regard to those who are actuated by selfish motives.

It is the part of every good citizen, then, to see that those who are elected to public office are men of unselfish motives and sterling integrity, who will stand unflinchingly for just and wise laws and their fearless administration. To plead that one does not approve of methods now in vogue, or that the heat and turmoil of the ordinary political campaign is distasteful, does not exempt from duty, neither will standing aloof cure the evils of the partizan and corrupt methods which have so often been justly criticized. If practical politics are not what they should be, surely the blame lies largely with those who decry present methods without taking active steps to correct them. Personal ambition and selfish desire for private gain can have no place in the ideal social condition, and there must be individual and concerted effort on the part of public-spirited citizens to secure the elimination of these undesirable elements from civic affairs.

Whatever improvement is to take place in political methods and conditions must come through the individual whose ballot is cast unselfishly, whose every thought is one of love for his fellows, and whose every desire is for the establishment of Christ's kingdom. We would commend to Christian Scientists who are seeking to be guided aright in civic as in all other duties, a prayerful study of the "Rule for Motives and Acts" as laid down by our Leader on page 40 of the Church Manual, for a practical solution of this problem.

ARCHIBALD MCLELLAN.

ORDER AND SOVEREIGNTY.

UPON the material plane there can be no pearl without an oyster; the little jelly-like animal seems absolutely necessary to the production of this gently-lighted gem. And yet even the deist who declared for the divine approval and support of this order could not say that God is incapable of forming a pearl without the oyster, and one big enough to serve as the gate of the city of St. John's wondrous vision.

The divine agent determines the order of manifestation, and not the order the agent. This is a leading thought in Christian Science, and its truth would no doubt be conceded even by those Christian believers who have been educated to think that there can be no variation from the order of material experience, and who thus deny the lordship of spiritual truth. Christ Jesus' way of providing bread for five thousand and more had in it no recognition of or dependence upon the material. Though it satisfied a physical want, his act was certainly indifferent to "the established order," and thus proved that the material aspects and limitations of production are quite apart from God and in no sense necessary to His creation. Matter and its modus being thus shown to be unrelated to the divine activity, it must so remain today, and consequently it must be regarded as not of God.

Christian Science brings home the fact of the vital significance of this line of thought to the fulfilment of our Lord's command to heal the sick. So long as we regard a given order as expressing the direction and limitations of the divine activity, all effort to modify or interfere with it must be felt to be out of keeping by every reverent sense, since we manifestly cannot be working together with God in the doing of that which sets aside and thus defeats His plan of operation; in other words, if the law of God were against us, in our aspiration and effort to escape from sickness and death, it would be manifest folly to continue the struggle.

Belief in the legitimacy and immutability of the material order not only explains the attitude of the many toward so-called miracles, but, obtaining as a bias of mentality at large and thus affecting unconsciously the attitude of the practitioner, it may and no doubt often does account for his failure to effect a given demonstration. Standing quite alone, Mrs. Eddy dared to deny the authority and power, the legitimacy and right to rule, of the material order. She dared to say that God is Spirit, and that all His ways are spiritual; that materiality is a delusion and a snare, and that it is ours not to worship at its altars by consenting to its rule, but to resist its claims in obedience to the first great commandment, "Thou shalt have no other gods before me. . . . Thou shalt not bow down thyself to them, nor serve them."

This is the distinctive declaration of Christian Science: that God is Spirit, the infinite good, and that Spirit is

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supreme and acts only through spiritual law and order. It teaches that the multiplication and maintenance of the divine ideas, "the sons of God," are not effected through materiality or dependent upon its manifestations. To burdened hearts in all this realm of sickness and sin it calls, "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right. The illusion of material sense, not divine law, has bound you" (Science and Health, p. 227).

Belief in the inevitability of a given experience begets an attitude not of resistance but of toleration, this tendency being the more controlling in the instance of those who think of it as a divine provision; and since consent to error is the strength of error, the recognition in Christian Science of the freedom of God and of man from subjection to material law becomes related to our highest spiritual interest and welfare.

JOHN B. WILLIS.

UNDERSTANDING.

ALL through the Scriptures great emphasis is laid upon the need of understanding, the fervent prayer of the psalmist, "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart," being specially worthy of our consideration. It is very evident that no one can keep God's law without understanding, even though he may desire to do so, and it is surprising that any should refuse to seek that which will not only enable him to obey God's law, but to realize the infinite protection which that law has to offer. The psalmist tells us of one whose delight is in God's law so that he meditates upon it day and night, and he adds, "Whatsoever he doeth shall prosper," which is surely a very inclusive statement.

There are a good many sincere Christians who do not hesitate to admit that Mrs. Eddy has rendered immeasurable service to the cause of Christianity by throwing a great light upon the words and works of Christ Jesus and by her insistence that these belong to every period of Christian history; but these same people confess that they are unable to accept her statements as to the unreality of matter. They argue that they do not consider this an essential of Christian teaching, and, as some express it, they consider Jesus' teachings sufficient without raising a contention as to the nonexistence of matter. This is, however, an evasion (though doubtless unintentional) of the main issue. Before Christian Science was brought to the notice of these people, they were no doubt sincerely striving to be followers of Christ Jesus, but they never thought of relying upon divine law to heal either themselves or those dear to them. They simply used the same means as those employed by the most materialistic worldlings, and when these failed to heal, the failure was attributed to the inscrutable decrees of Providence.

A prominent Christian worker once remarked to a student of Christian Science that faith was all very well in its own place, but that he would prefer to trust a good pair of oars on a storm-swept lake. The Scientist replied that she would feel as he did if reliance were limited to the kind of faith which he meant. This led at once to the teaching of Christian Science, which demands the understanding of God as Spirit, and of man as governed by spiritual law, and this as the basis and support of our efforts toward the overcoming of every form of discord, including sin and disease. It was also explained that the belief in matter involves an endless struggle with sin, sickness, and the fear of death. Paul admits this in his epistle to the Romans, and he cries out against the wretched bondage imposed by this belief. He even says that those who are in the flesh, or the belief of life in matter, "cannot please God," but he straightway adds that we "are not in the flesh, but in the Spirit," if the Spirit of God be with us. The Master himself declared that "the flesh [or matter] profiteth nothing," and on the basis of the allness of Spirit and spiritual law he healed the sick and even raised the dead.

The history of nineteen centuries shows conclusively that belief about Christ Jesus, or a blind faith in him, will never do the healing work which he demanded as proof of discipleship. All earnest thinkers admit that Christian people are too material. Why should they be material at all? It is the belief in materiality which makes sinners and which also makes men sick. Then why not let it pass out of our consciousness by seeking and finding the understanding which the Bible holds to be above all the treasures of earth? Our Leader counsels us to "emerge gently from matter into Spirit" (Science and Health, p. 485). This does not mean by the slow process of material resistance to Truth, but by loving and grateful acceptance of the spiritual fact. The Master's keen interrogation echoes down the centuries: "Are ye also yet without understanding?" What is our answer?

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

DAYTON, OHIO.—Two of our Dayton papers, the *Journal* and the *Herald*, made kindly references to the Christian Science tent at Montgomery county's big fair. This is the second time we have had a tent of this kind at the county fair grounds. No charge was made by the officials for space. Not only was the tent more attractive this year, but the committee in charge reported that it was visited by a greater number of people and that more literature was distributed. As near as a record could be kept, over six hundred people visited the tent to rest, read, and write. At least five hundred and fifty copies of the *Sentinel*, as many *Monitors*, a few *Journals*, etc., were distributed, and more people sat down to read the literature than last year. One lady asked for treatment, and another came in to say that as a result of visiting the tent last year she had become interested and had purchased the text-book.—*Correspondence.*

MONTGOMERY, ALA.—Plans are being made for the maintenance of a Christian Science booth at the annual exposition of Montgomery, Ala., which opens Oct. 22. There will be a rest-room open to all, and tables for the distribution of literature. Prominence will be given to *The Christian Science Monitor*, and all the periodicals and pamphlets of the Publishing Society will be on hand for distribution and for reading.—*Correspondence.*

MILWAUKEE, WIS.—Christian Scientists in the state were provided at the state fair with rest and reading accommodations in a tent near the executive building maintained by the four Milwaukee churches.—*Milwaukee-Wisconsin.*

PHILADELPHIA, PA.—Just off the midway, at the Philadelphia county fair, First and Second Churches of Christ, Scientist, provided a rest-tent for women.

North American.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 1, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 16, 1912.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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THE LECTURES.

MANILA, P. I.

The lecture on Christian Science given by Bliss Knapp in the roof garden of the Manila hotel, was attended by a large and representative gathering of Manilans, who gave the speaker the closest attention. The introductory speech, by Judge George R. Harvey, was as follows:—

Our presence here this afternoon is evidence of the fact that we want to know the truth about Christian Science. I am not a member of the Christian Science church, but have given considerable study to its teachings, and I am deeply impressed by them. Christian Science not only points to the promises contained in the Holy Scriptures, but shows exactly how these promises are made available to each and every one of us. The fact that Christian Science has had such a remarkable growth in a few years, and has won the enthusiastic approval of so many thinking people, is proof positive of merit, and it is good for all of us to become informed as to its real teachings.

Christian Science does not attempt to build up its cause by making war on other Christian denominations. Mrs. Eddy, the Founder of the Christian Science church, counseled her followers to "love all Christian churches for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method" (Christian Science *vs.* Pantheism, p. 13). We learn from the Bible that Jesus of Nazareth, during his brief ministry on earth, went about doing good, healing the sick and the sinning and doing other wonderful works. He commanded his disciples to preach the gospel and heal the sick, and said, "He that believeth on me, the works that I do shall he do also;" and he admonished them, "If ye love me, keep my commandments." Christian Scientists believe that the command of Jesus to heal the sick is as imperative as his command to preach the gospel, and that both should be obeyed by all Christian people.—*Cable News American.*

BLACKPOOL, ENGLAND.

The Christian Science cause is strong in Blackpool, and from time to time advantage is taken of the opportunity which this city presents for proclaiming to the wider world something of what Christian Science is and what it stands for. During the Blackpool seasons some of the leading lecturers of the movement have visited the town, and addressed large audiences. Recently Bicknell Young paid a return visit to Blackpool, and under the auspices of First Church of Christ, Scientist, lectured upon Christian Science in the Palace theater. There was a very good attendance, all parts of the theater being well filled, and the remarks of the speakers were closely followed. The Rev. Percy Burnett, pastor of the Whitegate Drive Baptist church, occupied the chair, and said:—

First Church of Christ, Scientist, of Blackpool, has put upon me a great honor in asking me to preside on such an important occasion as this lecture. In coming thus to one who is not of their own persuasion, one of a different denomination, they at least demonstrate that they are not guilty of that narrow sectarianism which in all past church history has proved itself so disastrous. I feel glad that they have asked me, if only for that fact, to preside for them here today. They have asked me in the complete knowledge that I am not a Christian Scientist, and I like them all the better for it. They have asked me because they felt, and rightly so, I should not abuse the privilege which has been granted me. They rightly assume that I do not regard them as spiritual lepers, and that I shall not wish to call down fire from heaven to consume them because they are not of my way. Positively, also, I think they know I think of them as fellow workers in the one great Christian attempt to overcome evil with good. We may express ourselves differently, but I think that at the bottom the aim of our work is the same. They have justified their existence as a church and separate organization, and I think they welcome the common standard of judgment given by our Master, "By their fruits ye shall know them."

Under the teachings of Christian Science the thoughts and deeds of a great many have been purified and elevated, lifted up to a higher plane of life. I feel sure that any unbiased onlooker must in common honesty admit as much as that, if they are not prepared to go any farther. I cannot speak much of personal knowledge of Christian Science. It has a language and terminology peculiarly its own, and which is certainly mystifying to the outsider. I confess to a good deal of mystification myself; consequently, I am glad of this opportunity to have some of the mists rolled away by the statements of our lecturer. I cannot close my eyes to the fact that the teaching of Christian Science has had practical and beneficial effects, and that is good enough to justify any church in its separate organization. We are here to have an exposition, and I think you will agree that all who call themselves Christians should be prepared to listen calmly and sympathetically to Christian teaching, however much it may differ in presentation from that to which they may be accustomed to listen. In that way they can heed an apostolic injunction and "try the spirits whether they are of God."

Doubtless that intention accounts for the presence of so large a company this afternoon. I understand that these lectures are not given with the intention of proselyting, but that the lecturers seek to remove popular misconception and give authoritative statements of Christian Science. Personally, I am glad of the opportunity of listening to a lecture given by one who speaks with the authority of a teacher and practitioner.—*Blackpool Times.*

DOVER, MAINE.

A large audience which completely filled the auditorium, reading-room, and foyer, where extra seats had been provided, listened attentively to Virgil O. Strickler of New York city, who delivered the tenth annual lecture on Christian Science for First Church of Christ, Scientist, Dover and Foxcroft. The lecturer was introduced by Gorham H. Wood, Esq., of Bangor, who said:—

Through enlightened understanding we are learning that there is no mystery in godliness. Moses learned this fact while listening to the voice of God, and down through the ages true knowledge has always come to the attentive ear. The problem, then, is how to listen rightly. In this last century Mrs. Eddy, with purity of purpose, listened so effectually that she was enabled to give to humanity the gospel of Christian Science, which is today proving its truth in every corner of the globe. Shall we not listen, that we, too, may learn?—*Piscataquis Observer.*

EAST JORDAN, MICH.

The lecture on Christian Science given under the auspices of the Christian Science society of Charlevoix, Mich., by Frank H. Leonard, at the Temple theater, was attended by a large and appreciative audience. The speaker was introduced by John R. Eckstine of Jackson, Mich., who said in part,—

Permit me, as one not a member of the Christian Science church, to say that I have had opportunity to see the benefits derived from its teaching in physical healing, and have found Scientists everywhere a happy and contented people, standing for all that is good and true. I trust you have all come with open minds to judge the things said by the standard of God's word; then this meeting will have fulfilled its mission.—*Correspondence.*

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TOPEKA, KAN.

A large audience heard the Christian Science lecture by William R. Rathvon at the Grand theater. He was introduced by Prof. R. W. Coppedge of the high school, who said:—

There have been some remarkable discoveries made in the last few years. With those made in the physical realm you are well acquainted. The wonders wrought in the application of steam and electricity, the steam turbine, the telephone, the telegraph, stand out prominently in your minds. But some of us at least do not realize that greater discoveries, discoveries more permanent and enduring, more powerful in their ability to lift the burden from the shoulders of humanity, have been made in the realms of mind, of spirit.

A number of the best educated men of the country have recently made the statement that the change which has taken place in the religious thought of the world in the last few years is much greater than the change produced by that mighty upheaval known as the Reformation. But the Reformation was accompanied by the roar of cannon and the murder of thousands. This movement, on the contrary, has proceeded without bloodshed, quietly, peacefully, a mighty undercurrent reaching all parts of the world, changing and transforming thought, and yet producing scarcely more than a ripple on the surface. Philosophy was startled several years ago, when Henry Drummond published his well-known book entitled "Natural Law in the Spiritual World." The work was inadequate to meet the needs of humanity, but it did arouse thought to a realization of the problem, and proclaimed a desire to secure the solution. It was a woman, however, who presented a clear and concise statement of the exact truth in the matter, namely, the reign of spiritual law, producing perfect harmony in both the mental and the physical realm. Today mankind is rapidly awakening to a realization of the power and far-reaching effect of this wonderful concept, which has been presented to the world under the name of Christian Science, and that you desire to secure a better understanding of this life-giving truth is shown by your presence here this afternoon.—*Topeka Capital.*

DENVER, COL.

Judge Clifford P. Smith delivered two lectures on "Christian Science: The Gospel of the Kingdom," to audiences which crowded First Church of Christ, Scientist, to the doors. On the first evening he was introduced by E. N. Clark, general attorney of the Denver & Rio Grande Railroad Company, who said in part,—

I know, and you know, that in a spiritual sense more than half the world is still in the condition of the storm-driven traveler of the old prophet, and that this is so, notwithstanding the fact that the doors of countless orthodox churches are wide open, and notwithstanding the fact that many good and holy men stand at their doors inviting the weary traveler in. There is no rebuke in this, but somewhere, somehow, there is the lack of an effectual appeal or the lack of an understanding of the appeal or failure to grasp its import.

I recognize the momentous truth that a new and somewhat startling spiritual world-power has arisen in our midst; that it is embodied in and typified by this church, and that its appeal is being felt and its compelling force recognized. The time was, and not so long ago, when our orthodox friends were inclined to sneer at Christian Science, and the rest of the world to smile—indulgently, perhaps—but still to sneer and smile. Obviously, that day is past. I recognize it and know it when I feel the inspiration of this great audience. Some of you have already heard the invitation, and some of you are straining your ears to catch it. Some of you have found the hiding-place and have tasted the waters, and some of you are still seeking the shadow of the great rock.

There is one here tonight who comes with authority to speak of the appeal of this new spiritual power—a member of the board of lectureship who gave up legal and judicial honors to take up this work and point the way to the weary traveler. He comes not to admonish, not to exhort, and not to proselyte, but merely to say to you that the man of whom the old prophet spoke has come and gone and left his word and his teaching as a hiding-place from the winds and a covert from the tempest; to say that here are the rivers of water, and here the shadow of the great rock.

Denver Republican.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Atlanta, Ga.—Lyric theater, 3:30 p.m., Oct. 20.
Chattanooga, Tenn. (First Church).—Lyric theater, 8 p.m., Oct. 22.
Chicago, Ill. (Fifth Church).—Church edifice, 4840 Madison avenue, 8 p.m., Oct. 24, 25, and 26.
Cleveland, Ohio (Third Church).—Grays' armory, 8 p.m., Oct. 25.
Decatur, Ill.—Power's opera house, 8 p.m., Oct. 21.
Downers Grove, Ill.—Dickey's hall, 8 p.m., Oct. 24.
Elgin, Ill.—Star theater, 8:15 p.m., Oct. 15.
Elkhorn, Wis.—Universalist church edifice, 8 p.m., Oct. 24.
Elmira, N. Y.—Federation hall, Church and State streets, 8 p.m., Oct. 21.
Emporia, Kan.—Whitley opera house, 8 p.m., Oct. 22.
Erie, Pa.—Masonic temple, 8 p.m., Oct. 24.
Fairbury, Ill.—Opera house, 8 p.m., Oct. 22.
Fairbury, Neb.—Steele's opera house, 8 p.m., Oct. 25.
Hartford, Conn. (First Church).—Parsons theater, 3:30 p. m., Oct. 20.
Hastings, Mich.—Reed's opera house, 8 p.m., Oct. 25.
Hurley, S. Dak.—Christian Science church, 8 p.m., Oct. 24.
Iola, Kan.—Grand theater, 3 p.m., Oct. 20.
Kansas City, Mo. (Third Church).—Morton hall, Westport avenue and Main street, 8 p.m., Oct. 21 and 22.
Laconia, N. H.—First Unitarian church, 8 p.m., Oct. 25.
La Grange, Ill.—Oct. 21.
Lebanon, N. H.—Town hall, 8 p.m., Oct. 24.
Mechanicsburg, Ohio.—Town hall, Oct. 15.
Mexico, Mo.—Church edifice, 223 East Promenade street, 8 p.m., Oct. 18.
Mt. Pleasant, Mich.—Christian Science church, 8 p.m., Oct. 18.
Nelson, B. C.—Trinity Methodist church, 8 p.m., Oct. 21.
New York, N. Y. (First Church).—Church edifice, West 96th street, 8 p.m., Oct. 22.
Niagara Falls, N. Y.—Lumberg theater, 3:30 p.m., Oct. 20.
North Yakima, Wash.—Masonic hall, 8:15 p.m., Oct. 24.
Oak Park, Ill. (Second Church).—Warrington opera house, 3:30 p.m., Oct. 20.
Olean, N. Y.—Church edifice, 8 p.m., Oct. 18.
Polo, Ill.—Public Library, 8 p.m., Oct. 22.
Piqua, Ohio.—May's opera house, 3 p.m., Oct. 20.
Rome, Ga.—Carnegie Library, 8 p.m., Oct. 21.
Rossland, B. C.—Miners' Union hall, 8:30 p.m., Oct. 22.
Salem, Mass.—Empire theater, 7:45 p.m., Oct. 20.
Seattle, Wash. (Second Church).—Junction hall, Ballard station, 8 p.m., Oct. 25.
Spokane, Wash. (First Church).—Auditorium theater, 3 p.m., Oct. 20.
Streator, Ill.—Good Will church, 8 p.m., Oct. 14.
Tacoma, Wash.—Tacoma theater, 3 p.m., Oct. 27.
Webb City, Mo.—Blake theater, 8 p.m., Oct. 14.
White Plains, N. Y.—Newell theater, 3 p.m., Oct. 20.
Wilmette, Ill.—First Church of Christ, Scientist, 8 p.m., Oct. 25.
Yonkers, N. Y.—Yonkers Public Library hall, 8 p.m., Oct. 22.

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TESTIMONIES OF HEALING.

Having enjoyed the privileges of Christian Science for several years, I desire to express publicly what I have gained therefrom. My health in 1906 had given way completely. After having medical treatment for a number of months, this culminated in an operation which left me helpless and suffering, much worse than before. I did not know where to turn for relief, and wished for death, as I thought that was the only thing which would end it.

At this point Christian Science was presented to me, and after a few treatments I began to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and soon became convinced of its truth, for as I read I gained courage and hope, and had a strong desire to get well and busy again. My help came slowly, and I was often beset by discouragement, but I knew the teaching was true, and Jesus said, "He that shall endure unto the end [of error], the same shall be saved." Severe headaches were the first to vanish, the nervousness and depression yielding later. I, however, rejoice greatly that the healing was not instantaneous, as I am losing sight of the physical in the wonderful transformation which is going on in consciousness, daily and hourly. Through Christian Science I have found satisfying work, fuller, richer friendships, a higher sense of beauty, and many spiritual joys in place of the material pleasures left behind, which once seemed so alluring and desirable.

I feel more grateful each day to our creator for His "wonderful works to the children of men," also to Mrs. Eddy, His messenger and standard-bearer, for her great love and self-sacrifice in blazing the trail for us to follow, and finally for the many channels—the churches, literature, reading-rooms, etc.—through which the light is shining upon all in such abundance. May it shine unto that perfect day when he shall reign "whose right it is," and when "death shall be swallowed up in victory." I am grateful beyond expression to be permitted to understand, even in a slight degree, the teaching of Christ Jesus as explained by our Leader, Mrs. Eddy. To live in this great age is indeed a privilege and a blessing.

MISS FRANCES SNOWELL, Chicago, Ill.

It was nineteen years ago that I first attended a Christian Science meeting, and although I was only eight years old I desired to be a Christian Scientist. I did not however become one then, even though I attended the Sunday school and church services for a number of years, until I was old enough, as I thought, to leave both church and Sunday school. I then grew to hate Christian Science, and fought against it in our family. At the same time I would go out and drink, and I also used tobacco, and would lie and do many other wicked things,—practically everything that is wrong.

I was only seventeen years old, but looked and passed for twenty-one before the great change came to me. During the last few years of this kind of life I became troubled with several different ailments, such as catarrh, chilblains, toothache, etc., and every little thing troubled me. I had been persuaded to read Science and Health through for the first time, but did not think there was much in it for me, although I took special notice of the statement that a thorough perusal of the book often healed people. (See Science and Health, p. 446.) One day the toothache which I had nearly all the time became very bad; my face was swelling more than ever, and when I got home that night the first thing I did was to get out Science and Health. I opened it at the chapter called "Christian Science Practice," and I had not read very far before the toothache ceased, and I had only one return of it, which was in the following year.

Encouraged by this experience, I at once began to study Science and Health, and when I had read it through the second time the desire for a wild life had left me. For the next year I suffered more from the other ailments than I had suffered all my life before, but I came out in the end with a lasting desire to live right and without the least bodily ailment. I have since had some dental work done without the slightest pain. I have not had sickness of any description since, and recently passed a medical examination for insurance as a perfect risk, the doctor being told that I was a Christian Scientist. I now control a prosperous and well-established business, where I make good use of the understanding I have gained from the study of Science and Health, and I can safely say that no one has lived more happy or contented than I have in the last nine years.

For all this I feel very thankful to God, and am also grateful to Mrs. Eddy, our Leader, for the good I get from Science and Health. All she asks us to do is to understand and practise more of Christian Science so that we may become better and happier each day, and this I am trying to do. I would that I could express myself better, as my feeling for Christian Science is strong. Truth is in the end my all.—NORMAN R. LEADLAY, Toronto, Ontario.

[Translated from the German.]

My knowledge of Christian Science is limited, yet I have often derived comfort and help through its application. Only lately I have had wonderful proof of what Christian Science will do for mortals, and it is with a grateful heart I would tell of this experience. Sept. 10, 1911, our eleven-year-old boy was suddenly taken ill with a severe bowel complaint and vomiting. The physician whom we called advised us to take the boy at once to the hospital and have the specialists make an examination, as to all appearance there was appendicitis, which would necessitate an operation. For years my sister, whenever she spoke of God, had referred to Him as Love, and yet I did not seem to be able to rise to the apprehension and recognition of such a God; but in this case I clung to the thought of divine Love and tried to realize that it would protect my child. With such quieting thoughts in my mind we arrived at the hospital, where the immediate examination ended with the same verdict we had received from our family physician. The operation was performed on the same day, and the surgeons then discovered that the appendix was in good condition, but that the boy had a double twist of the bowels. The physician's opinion was that this condition dated back to the child's birth, and he considered the case not only complicated and serious, but such as he had never met with before.

I told my sister all this, and asked for Christian Science treatment to be taken up for the child. The operation was a much more serious one than in a case of appendicitis, and although fever was expected to set in, the boy was entirely free from it, the pain grew less, and everything went harmoniously. We took him home at an earlier date than we had believed possible at first, though we did so with the physician's explicit instructions that in case pain should set in, he or our family physician must be sent for without delay. When a few days later the boy began to feel pain, I did not send for the physician, but endeavored to see in place of the child the spiritual man, perfect and without pain, and I read aloud the 23d and 91st Psalms, with the result that the pain subsided and did not return. How the case might have turned out without Christian Science treatment I do not know and would rather not try to imagine, but I know this much, that it took a rapid course and was attended by comparatively little suffering, with no untoward incidents occurring. These wonderful proofs of God's ever-present, protecting love awakened in me the desire to know more of this power that shields us.

I would also like to mention that Christian Science was a wonderful help to me at the birth of my now six-year-old daughter. The same child, when beginning to walk, had

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inflammation of the hip-joints. She had been examined by the family physician and three other doctors, besides an X-ray examination, and there was a consensus of opinion. Christian Science treatment was, however, taken up, and in about a week's time the child was healed. Long after our family physician, referring to her case, said: "Was it not wonderful about your little girl? If my opinion had not been supported, I could believe that I was mistaken, but three other physicians expressed themselves identically."

I am deeply grateful for all that Christian Science has done for me, and it will be my endeavor to know more of the truth which makes free, and let my life prove my gratitude.

MARGARETE WILUTZKI, Wahren b. Leipzig, Germany.

While laboring under the burden of a great sorrow, living amid conditions which seemed humanly impossible to bear, and hungry for the truth, I turned in trembling hope to our heavenly Father. Through the light of Truth reflected in such purity and strength as to be unmistakable, I was gently and lovingly drawn into Christian Science and found myself sustained by it. It has given me spiritual food, it is feeding "the famished affections" (Science and Health, p. 17); it has healed my children of many distressing conditions, among which are a heart affection, stomach and liver trouble, croup, poisoning, and rheumatism. I have applied the rules of Christian Science in the handling of an estate, and have been given courage and strength to take the right steps in working out difficult business problems. All these tests have proved to me that God is indeed an ever-present help in time of trouble.

In looking wholly to the Father, divine Principle, for guidance and comfort, as I strove to follow the narrow path which I knew to be the only way out of Egypt and the wilderness, allowing no human opinion or personality to influence me, I have not only found my real estate as a child of God, the abundance of good my only heritage, but helpful companionship has been given me. I have come out of the darkness of despair into God's own sunlight, out of the bondage of unreality into the freedom of Truth, and have found that real joy is spiritual, born of gratitude and obedience.

I write this testimony with the prayer that divine Love may send its message of help and hope to some one who feels overburdened as I once did. I am striving through obedience to Principle, and by alertness to every opportunity for the giving of good unto others, to attest my gratitude for Christian Science and for the life of Mrs. Eddy, who was loyal and unselfish enough to stand alone, as Jesus did, that the world might know salvation. I am also grateful for the kindness and help which have been given me by Scientists.—ESTHER RITCHIE LEMON, Claremont, Cal.

Having read an article in the *Sentinel* which dealt with Christian Science and children, I feel that I can verify the statement of the writer, who said that little ones ask for Science help as naturally as they ask for food. We have four children, and they each and all know what the truth will do. I have seen attacks of croup, fever, bowel disorder, toothache, etc., all disappear under the rule of divine Science, and I am glad to say that these ills are really overcome. During the last year there was a marked improvement in our little family of children. One of them had two days of discomfort, but apart from this they have been free. A while ago a young doctor came to my door with a medical book which he wished to sell. My family were all about me, and as he saw the children he doubtless expected I would be glad of such a book, as we were in the country and removed from any physician. I told him I did not need the book, and while he seemed a little disappointed, he remarked, as he turned to go, "Well, you surely have a very healthy family; they look now as if they did not need any medicine."

I am indeed thankful for Christian Science, which has done so much for us all; and for the comfort of any mother who is in doubt, hesitating between Christian Science and material medicine, I would say that Truth can do the work and we can safely trust it. I have had many struggles with fear, but "perfect love" has cast it out and the truth has made us free. I am thankful to all who have helped me to see the truth, especially to Mrs. Eddy, and I rejoice in knowing the truth itself.

MRS. H. F. PARR, Hood River, Ore.

It gives me great pleasure to express my gratitude for Christian Science and the blessings that have come to me through its teachings. I have been healed of the tobacco habit in its worst form. After having been a slave to this habit for twenty years, I had only two weeks' treatment in Christian Science. This was over four years ago; I have had no desire for tobacco since, and feel better both physically and mentally. I have also been healed of heart trouble, and we have had many proofs of the healing power of Christian Science in our family. I am indeed thankful to Mrs. Eddy for having shown us the way to receive this healing truth.—JESSE A. LYLE, Kansas City, Mo.

I feel it a duty to write my testimony, and perhaps it will help some one. I was healed of a bronchial attack of several weeks' duration, through Christian Science treatment. I have also been healed of conditions more serious than the above, and for this healing I am deeply grateful. I firmly believe that a knowledge of Christian Science meets every human need, and that all we have to do is to understand how to apply it. Marvelous things have come under my notice and in my own experience, through having had help in this Science, and my gratitude to Mrs. Eddy, our dear Leader, is growing each day.

MRS. S. S. VEAZY, Durham, N. C.

When I was about fourteen years of age I was attacked with a fever, and to all appearance it was in a very malignant form. Before this we had known practically nothing of Christian Science, although I had had treatments several times for colds and catarrh. My parents were very much frightened about me, but as I wanted Christian Science treatment they decided to let me try it. A practitioner was sent for, who came immediately and stayed two nights and two days. During the morning of the third day the fever left me and I was entirely healed. I got up, was dressed, and ate dinner with the family.

MRS. F. C. YERKES, Denver, Col.

In reading the *Sentinel* of late, I have felt that I must tell others what divine Love has done for me. Some years ago, I had a severe stomach trouble for which I tried medicine without receiving any help. I was growing worse all the time, when a friend asked me to try Christian Science. I did so without any faith that it could help me, but in a short time I was healed, not only of the stomach trouble, but of a cough which I had had for years.

Many blessings have come to me through this great truth, and I feel thankful to God, also grateful to dear Mrs. Eddy for Science and Health and all her other writings. I know that I only need to keep the first commandment to receive the blessings of Truth daily.

LILLIAN G. SMITH, Manchester, N. H.

It is with deep gratitude that I send my testimony. Before I knew much of Christian Science, a friend asked me to go to a Wednesday evening meeting, and it took much urging before I consented to go, as religion had never helped me out of my difficulties, so I was not much interested in the subject. It rather surprised me, as I entered

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the Christian Science church, to see nearly every seat taken, and the silent prayer appealed greatly to me. I was then living in a world of materiality, and those few moments of quiet gave me a sense of peace such as I had never felt before. Several testimonies were given about the healing of the eyes, and as I was wearing glasses, and my eyes were getting worse all the time, I was much interested. The verdict of a celebrated oculist was, that I must have an operation for my eyes, consequently these testimonies appealed strongly to me. I went away from that meeting with a ray of hope and a touch of peace that I have never forgotten. When Sunday came I went to the service alone,—the silent prayer seemed to draw me. That week I bought a copy of Science and Health, and the study of this book opened up to me a new world. It answered my questions, and I knew it was the truth. In a few weeks I left off my glasses; the pain ceased, and I have been able ever since to use my eyes all that has been necessary, as they are perfectly normal.

This was the first proof which the study of Christian Science gave me of the power of Truth, and for ten years it has been my only physician and guide. To have a God to go to who is unchanging good, is priceless knowledge, and this truth is free to all who will "study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495). I am trying to live the gratitude I feel.

MISS SARA F. SON, Utica, N. Y.

I wish to testify to an almost instantaneous healing of a very severely injured leg and a great mental shock. I was traveling alone in a Pullman car from Brighton to London, when, in that terrible accident which occurred at Stoats Nest, I was thrown suddenly with great violence across the car. The conductor with two gentlemen lifted me from the floor in a half-dazed condition, and later assisted me over to the station, where a young lady from my dictation sent a telegram to my husband, who was in Hove, asking him to treat me in Christian Science. I had been suffering intense pain, but all at once the pain ceased. This sudden change really startled me, and I asked my companion what time it was. The answer being given me, I knew that my husband had received my message, and that he was treating me. I found out later that this actually was the case.

The day following the accident (Sunday) I had arranged to meet my husband at Victoria station to attend the evening service at First Church, Sloane square, and this with the aid of a stick I was able to do. I am not a Christian Scientist, but am deeply interested, and this has been a very real experience to me. My gratitude is exceptionally great for the realization of what Christian Science is and what it can do.—K. M. AUSTIN, Hove, Sussex, England.

I know Mr. and Mrs. Austin intimately, and I saw Mr. Austin the day of the accident, or the day after (I am not sure which). He told me his wife was in the railway accident at Stoats Nest, and he showed me the wire he had received, asking him to treat her, and told me she was to meet him and go to First Church, London, to the service. He said that he should know she would be able to be there just the same. Soon after Mrs. Austin's return to Hove I saw her, and she told me about the accident, also of the healing and what a great impression it had made upon her, and that she had met her husband at Victoria station and gone with him to church. She expressed great gratitude for the healing—ELLEN PIERCE, Hove, England.

[Translated from the German.]

Gratitude to God, also to our beloved Leader, Mrs. Eddy, impels me to tell of the blessings which have come to me and to my family through Christian Science. After the passing on of a sister a few years ago, several ailments manifested themselves, such as perturbation of mind, lack of appetite, internal cramps, and sleeplessness, making it impossible for me to attend to my housework. I remained in this condition for several weeks, and as it grew worse every day, my husband went to see a Christian Science practitioner, who lovingly took up work for me. Our understanding of Christian Science was very small at the time, thus making it very hard for the practitioner to reach my mental condition, especially as I seemed to have lost the faculty of thinking; but after a few weeks' treatment I improved in every way, whereupon treatment was gradually discontinued. Since that time I enjoy the best of health, and it is my sincere desire to grow into a better understanding of God.

FRAU LINA MÜLLER, Hannover, Germany.

In June of 1909, our fourteen-year-old boy fell eighteen feet, severely injuring his left leg just above the knee. I was "instant in prayer," as we are taught to pray in Christian Science, and hastened to him. I had telephoned my sister, a Christian Science practitioner living in another city, but it seemed best to call a surgeon and an attending physician. Both pronounced the case a serious one, and said that the boy would not be able to be out of bed for six or eight weeks, or to go to school the following winter except as he used crutches. The healing, however, progressed rapidly; there was no nausea, fever, or swelling or discoloration after the setting of the limb, which seemed marvelous to the medical attendants, and as no drugs or stimulants were used, after two visits they were dismissed. On the eighth day all splints and bandages were discarded, and within three weeks the boy was able to get about with the aid of crutches. By September he was walking to school without them,—and this was a distance of twelve blocks,—four times a day. At first he limped, but ere long the leg was perfectly normal.

I am very grateful for strength, for freedom from fear, and for the peace which came to me at that time. This is only one of many proofs we have had in the past eight years of the effectual healing power of Christian Science. Surely "God is our refuge and strength, a very present help in trouble." My gratitude to God is unbounded, nor can I adequately express my thankfulness to our dear Leader, Mrs. Eddy.—MRS. ROSETTE K. CAVE, Frankfort, Ind.

[Translated from the German.]

A feeling of deep gratitude impels me to tell of what I owe to Christian Science. In August, 1910, my foot slipped on some débris, and I sustained a deep wound. The result was a very serious case of inflammation, but I applied to a Christian Science practitioner for treatment, and after four weeks was freed from the trouble to such a degree that I was able to leave my bed. A couple of weeks later the wound had completely healed up, and there was nothing to remind me of the injury. I have also been healed of an ear trouble of years' standing, and am most sincerely grateful to God, also to our beloved Leader, Mrs. Eddy, for showing me the way to the truth through which I have been delivered from these difficulties.

WALTER FRANKE, Berlin, Germany.

I gladly give my experience in Christian Science, as taught by our beloved Leader Mrs. Eddy, although pen can never tell what Christian Science means to me. Several years of my life, prior to coming to the truth, had been spent in a school of sad experience, which was slowly but surely weaning me from belief in false gods. These I now see falling one by one, as with the understanding I have gained I try to help others who are bound.

Over three years ago, I first learned something of Christian Science and its efficacy in healing sickness and sin. It was when my child was, to quote Mrs. Eddy, "apparently near the confines of mortal existence, standing already within

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the shadow of the death-valley" (Science and Health, p. 108), that I learned the truth of the statement that "man's extremity is God's opportunity." After nine weeks of hoping for the better, but only seeing conditions grow more alarming, with no hope left, Christian Science was presented to us. We turned to it for the healing of the child, and within the same week we attended our first Christian Science service, the child accompanying us. On the wall of the church was this quotation from the Psalms: "Who is so great a God as our God?" This meant much to me at that time, and I felt greatly uplifted; indeed, it seemed that with the healing of our child there had come to us that "peace of God, which passeth all understanding;" but from the service I was not conscious of deriving any special good, or even of understanding it, neither did I realize that I had been on the mount and had seen the Christ-healing demonstrated.

For several years prior to this, I had been a great sufferer from sorrow and sickness, material law having sentenced me to about one year more of the earthly pilgrimage. Feeling that I had a great burden of sorrow to bear, which material pleasures had failed to lighten, my mental suffering was so great that the physical pain was but secondary. Here Christian Science found me. In three days after I had turned to God for help I was the owner of a Bible and a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began to read, and in a short time all my suffering was gone,—I was neither a physical nor mental wreck any longer.

I might say that up to this time I had not gained any demonstrable knowledge of Christian Science, my healing coming from an impersonal reading of the Bible and our text-book. I learned thereby that "the Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140); also the meaning of many Bible passages, such as, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." "He sent his word, and healed them." I have found this word to be the truth of which Jesus spoke, when he said, "Ye shall know the truth, and the truth shall make you free;" and I know that the Bible contains it.

As I have studied more of the text of Christian Science, I now see why Mrs. Eddy called Science and Health the "Key to the Scriptures"—for through this text-book the Scriptures are being opened up to me and the word of God is becoming a demonstrable healing power. This truth is indeed sweet when we are healed, but when we come to digest it according to Christian Science, we find it bitter, for what we could once charge to environment, to other people, and sometimes to God, we now have to charge to ourselves, to our ignorance of God and His law; and we begin to learn how much self-love, self-pity, self-will, self-justification, and self-righteousness we have to overcome before we can be called Christians according to the true standard. But if we look to the Bible and our text-book as our guides, and follow their teachings, we cannot stray far, for Christian Science and Christianity are one.

MRS. CARRIE SHELTON BALLEW, Cleburne, Texas.

I feel it a privilege to tell what Christian Science has done for me. In July, 1910, while on the way to Colorado to spend the summer, an attack of malaria came on, complicated with dropsical swelling in one limb and foot, and when we arrived I was so lame that I could not walk or put on my shoe. My mother called a Christian Science practitioner, and in one hour I got up, put on my shoes, and went out with my friends. I am indeed grateful for Christian Science, and hope this may help some one else to find the truth.

PRESTON GREENWOOD, Stroud, Okla.

FROM OUR EXCHANGES.

[Pacific Christian Advocate.]

Jesus in the darkness comes to the disciples walking on the water. He appears to be an evil spirit. They are terrified. But he is their dear Lord and Master; Master, too, of sea and land, with all the power in heaven and earth to press elements and forces into harmony with the best interests of those who trust him. This same Master comes with complete relief to a country where a man was afflicted with a legion of demons. Those cast-out demons are permitted to enter a herd of swine, which rush headlong down the hillside and are drowned in the sea. The owners of the swine cannot see the worth of the man. Their loss looms more largely on their horizon than the proof to them that "the desire of all nations" is among them, working demonstrations of his character, showing to them and to all the ages to come that one sorely afflicted man fully restored to health and quietly sitting at the feet of Jesus is not only of more "value than many sparrows," but of greater worth also than thousands of herded swine, and in alarm they beseech him to depart from among them. Their hogs and their profits are dearer to them than the restoration of a neighbor in life-long and dreadful torment and the staying with them for a season of One mighty to save. Translated into terms of modern materialism their doctrine was, "A bird in the hand is worth two in the bush." Pigs with a fixed commercial value are preferable to a mysterious visitor over whose character the authorities of Jerusalem are disputing and whose further tarrying is a menace to their business interests.

[British Congregationalist.]

Some writers maintain that never before has the idea of brotherhood come with such tremendous impact into the consciousness of universal humanity as at the present time. Undoubtedly there is a keen awareness of the rights and privileges of the other man—especially if he be the underman—glimmering so pervasively through the social atmosphere today that not infrequently the glimmer breaks into lightning. Oftentimes, to be sure, it is wild-fire, uncontrolled and misdirected; but even wild-fire is better than total darkness.

"I believe in human brotherhood." Surely, it is a glorious article for a creed—comprehensive, vital, Christlike. But how far, how much do we believe it? How profoundly does it influence our actions, create our motives, and color our visions of human betterment? The one conclusive answer, final for this and all worlds, is: Only so far as we are playing the part of a brother. Otherwise, brotherhood may furnish us abundant "thunder," in its theological and philosophical aspects, for either our social program or our sermons. But brotherhood, as lived and taught by our Lord, is a stranger to us so long as we ourselves remain unbrotherly. Brotherhood reveals its inmost heart only to a brother. It is content to satisfy the unbrotherly with pleasingly deceptive dreams and philosophically pat speculations. A man must have really the brothering life before he can lay hold of the fact of brotherhood.

[Continent.]

As to whether the fashion of ignoring the spiritual is wholesome for humanity or not, there needs to be asked but one question: Is the spiritual real? It is not wholesome in religion or any other sphere of man's responsibilities to ignore anything that is real. If there is any genuine spirituality at all, then there is no adequate religion without spirituality. Unless one is prepared to affirm that God never does actually speak to men when they make silence in their hearts and listen for Him—when they adore and pray—there cannot possibly be a rational reason for one's failing

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on his own part to keep silence and pray. It will not do to argue that all this is peculiar experience for a few mystical souls alone. If it is real at all, it is for everybody. The whole Christian Scriptures are meaningless if they do not mean that the privilege of personal communion with God in prayer and meditation is a privilege universal. Not to meet God thus is simply to be satisfied with religious dwarfhood. No Christian is fullgrown but a spiritual Christian. The Christian who is spiritual—who has touched God in his own soul—will hate the label of holiness as much as ever; but he will realize that he can never renounce the quest of holiness. Having dealt with God face to face, he will know that God will not rest with half-way measures—part good, part wrong. After that, the Christian, too, will find that he cannot rest half-way. And that restlessness pressing to what is all good—that is holiness.

[*Christian Work and Evangelist.*]

If you read the New Testament mechanically and give it a wooden interpretation, you are driven to the conclusion that Christianity is an impracticable thing in a world like this. If you assume that the New Testament is a code of laws and give to the flowing phrases of conversation the rigidity of statute law, then how can you escape the conclusion that none of us are Christians, and that indeed none of us ought to be? If you want to ruin the New Testament completely, become a literalist and interpret it not by the spirit, but by the letter. Literalism has been one of the deadliest foes of religion from the beginning. Through all the centuries it has dogged its steps and left its blighting influence all the way. It was literalism with which Jesus was obliged to struggle from the beginning of his career to the end. He came into a land that was full of pedants, men without imagination and insight, to whom religion had become a dry and formal thing, and for whom figurative language had little or no significance.

[*Christian Register.*]

The Master tells us to love our enemies, but we often find it difficult to be kind and courteous to those who are not of our set. Our pettiness crops out in a thousand ways, trifling, but still significant of a society infinitely removed from being sanctified. Yet it is through religion that expansion comes most readily. If it is genuine, it is a deepening, an enlargement of the whole nature. To resolve to live for God and to be God's man is the most wonderful experience, for it takes hold of all the springs of action, all the secret places of thought, all the sources of conscience. What care must we not take that it does not die down into formalism, mere routine of observance, cut and dried dogmas, that are but the cold ashes of a sacred fire! Only by the higher view can we keep the expanding bud at the top of our tree of growth forever green. Thus religion is always vital, and its experience a treasure of deathless significance in our upward climb.

[*Universalist Leader.*]

It is a serious mistake to think that the only need of people today is the need of food and clothing and amusements. Men have souls today as truly as ever they had, and these souls must receive nourishment. The great trouble with the world is that there are so many people in it whose souls are starved. Soulless lives are far worse than soulless corporations. If the souls of men were well fed, if they were strong and virile, there would not be the trouble in men's relations to each other. The employer of other men who has starved his soul will beat the law every time and wrong his employees, while the employer whose soul is strong and aflame with righteousness will always be better than the law compels. Give the people what they need, of the food that belongs to the kingdom of heaven, and all these other things will be added unto them.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston,

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

"Confidence and Supply" is the title of a new pamphlet containing the five following articles: "'The Lord thy confidence;'" "Time and Healing;" "'What hast thou in the house?'" "Constructive Work;" "Giving and Receiving."

These have been republished by request from the Christian Science periodicals.

Another new pamphlet has just been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

Both of these pamphlets are now on sale; 32 pages and cover, at the prices of the regular pamphlets.

The pamphlet "Seeking and Finding" has been translated into Dutch ("Zoeken en Vinden") and is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. This catalogue contains complete lists of all publications issued by the Society, and of the works of Mary Baker Eddy published by Allison V. Stewart.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. *Also printed in Dutch.*

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

CONFIDENCE AND SUPPLY.
FULFILLING THE LAW.
THE DIVINE NATURE.
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PRAYER AND CONFIDENCE. Printed in German only.

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THE DISCOVERER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, OCTOBER 19, 1912

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ITEMS OF INTEREST.

National.

Yielding to the demands of conservationists that coal lands hereafter be leased by the government to private concerns, instead of allotted or sold, the interior department has announced that the plan would be tried. As a result the assistant director of the bureau of mines has left for Lander, Wyo., where he will complete the details of leasing twenty-four hundred and eighty acres of government coal lands in Wyoming. The lease as approved by Secretary Fisher of the interior department gives the bureau of mines absolute control over the operation of the mine as to the methods of mining and the provisions for its safety. The lease proper is for ten years, the company to have preferential right of renewal for successive periods of five years each up to a total of thirty years on terms to be fixed by the secretary of the interior at or before the beginning of each five-year period. The company agrees to pay at the beginning of the lease and on July 1 of each succeeding year, twenty-four hundred and eighty dollars, or one dollar for each acre. It also agrees to pay on the production of all coal mined a royalty of six and a half cents a ton for the first five years and eight cents a ton for the next five years. The royalty thereafter is to be fixed by the secretary of the interior at the beginning of each period. The company must not assign the lease or any interest in the premises; it shall not permit traffic in intoxicating liquors on the property, and the secretary of the interior has the right to forfeit the lease for any violation.

The great American desert is vanishing and it no longer presents a formidable barrier to the growth and progress of the far West. Twelve million acres of this rainless country have been subdued by means of agriculture and irrigation and are producing bountiful and assured harvests every year. A quarter of a million families are residing on farms and as many more have found homes and occupations in the cities, towns, and villages which have sprung up in the midst of the agricultural areas. Great dams have been constructed to impound the floods and through seventy thousand miles of canals and ditches the water thus stored has been utilized in making the desert productive.

Four hundred wireless equipped American ships, nearly one hundred commercial wireless stations, many more stations connected with colleges, schools, and experimental laboratories, and several thousand amateur wireless stations are affected by regulations just promulgated by Acting Secretary Cable of the department of commerce and labor to enforce the radio-communication act beginning on Dec. 13. The act establishes a complete federal control system over radio communication and requires licensing of all wireless operators working across state lines or in communication with ships at sea.

Maine is spending more than seven hundred thousand dollars for permanent road work this year, in an effort to counteract the cry that has gone up that Maine roads are not the sort to attract the automobile tourist, or enable the farmer to haul his product to market cheaply. The people have voted to change the constitution so that the state can issue two million dollars in bonds for good roads.

To construct a scenic wagon and automobile highway along the Columbia river from Portland to the sea, is the purpose of many officials and other citizens of Portland. The plan is to have a wide, substantial boulevard, hugging the banks of the river, so that it will be a scenic road as well as an avenue of commerce.

Two million acres of cut-over timber land in Washington and Idaho will be reclaimed and placed within easy reach of the small investor if the program mapped out by the Inland Empire Federation of Commercial Clubs is carried out by favorable action of the Legislatures of the two states at their next sessions.

It has been estimated by the geological survey that the available water-power of the United States at minimum low is approximately thirty-six million horse-power, and that this can be increased five or six times by suitable storage facilities.

The student registration of Columbia University, New York city, is 8,794, of Harvard, in all departments, 4,194, and of Princeton about 1,700.

International.

The anniversary of the Chinese revolution was celebrated last week with great rejoicing in Peking and other important cities. Festivities lasted three days and all the houses were decorated with flags. A reception held by President Yuan Shi Kai was attended by all the notables except the Manchu princes. A review of the garrison of Peking, composed of sixteen thousand troops, was held and this called forth a remarkable demonstration.

A sum of not less than ten million rubles is to be spent in the extension of the admiralty, Baltic, and Obukhoff dockyards at St. Petersburg, Russia. The new shipbuilding program will entail so much work that it has been considered necessary by the ministry of marine to spend this sum of money on making the necessary extensions to enable the dockyards to cope with the work.

Profits of the tourist traffic in Norway are estimated at about nine hundred thousand pounds per annum.

Montenegro has declared war against Turkey.

Industrial and Commercial.

A bill for the construction of two lines of railway on Eyre's peninsula, South Australia, was introduced in the House of Assembly recently. The measure provides for the extension of the Port Lincoln-Minnipa line to Decres bay, a distance of one hundred and eight miles, and also for the continuation of the Port Lincoln-Darke's Peak line for a further twenty-eight and a half miles, to a point in the hundred of Solomon. In moving the second reading of the measure the commissioner of public works said that by the time the lines now in course of construction and the lines included in the bill were built, approximately four hundred and twenty miles of railway would be laid. Other projected extensions would bring the total up to six hundred miles on Eyre's peninsula. The total expenditure would reach one million five hundred thousand pounds.

The scheme for the enlargement of the harbor docks at St. Thomas, West Indies, in the expectation that the opening of the Panama canal would greatly increase the shipping trade, has been abandoned owing to the lack of financial support. Only one million two hundred and fifty thousand dollars of the five million dollars required has been subscribed. The company received its concession from the Danish government last May. It proposed to fit up the harbor so that it could accommodate the largest ships afloat. It also planned to construct large docks, shipyards, and warehouses and make the port the international commercial shipping center of the West Indies.

The increase of Philippine sugar exports from 112,694 tons in 1910 to 183,077 during the fiscal year ending June 30 last is given additional interest by reason of the fact that for the first time even a small part of the crop was the output of a modern mill. The first large mill in the Philippines has recently been completed on the San José estate in the southern part of the island of Mindoro. On this estate some eight hundred acres are already in cane, and there are about twenty-five hundred laborers at work preparing land and planting cane.

On Big creek, two hundred and seventy-five miles from Los Angeles, a large hydro-electric plant is now being built. Current from this plant will be conducted to Los Angeles at a voltage of between one hundred and fifty and one hundred and seventy-five thousand. The gradual increase of voltage used on transmission lines in California is due to the low hygroscopic conditions of the atmosphere. It is predicted that before long voltages of two hundred and two hundred and fifty thousand may be employed.

The Grand Falls Company is to spend upward of eight million dollars in the development of the water-power at Grand Falls, on the St. John river, N. B., and in the erection of pulp and paper mills. The surveyor-general has been empowered to convey by deed to the company the water-power and five acres of land along the banks of the river. Below the falls only one half of the river can be conveyed to the company, the other half being held by the crown for ordnance purposes.

Apple shipments of the Northwest will reach twenty thousand carloads, including nine thousand carloads from Yakima valley and four thousand from Wenatchee and Methow valleys. Shipments of fancy apples worth nearly one million dollars are being made to England. Australia is buying the fruit in ten-carload lots.

Officials of Hocking Valley and Chesapeake & Ohio railroads have announced plans for new concrete coal and ore docks and terminals at Toledo, Ohio, to cost approximately two million dollars, to be completed for navigation opening, 1914.

The Boston Elevated Railway Company is to begin its operation of a freight service Oct. 21. By agreement the Elevated will handle all express and freight coming to it at junction points from other Massachusetts electric companies.

By a unanimous vote the stockholders of the Boston & Providence railroad, under lease to the New York, New Haven, & Hartford railroad, decided in favor of electrification of the railroad line to Providence.

The yield of gold in the state of Victoria, Australia, for the last eight months amounted to three hundred and thirty-nine thousand four hundred ounces of the value of £1,337,500.

Tin has been discovered in the Dutch East India island of Billiton.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

WITHHOLDING FROM GOD.

SAMUEL GREENWOOD.

To the human sense of things, accustomed to look through the lens of desire rather than of worthiness, it may seem at times that God is indifferent to the human appeal, if He does not actually withhold His blessing; but in the light of Christian Science we see that from God's standpoint, that is, from the standpoint of the perfect creator, man is ever in a perfect state. As we discern this truth clearly in its application to ourselves, we begin to see that as God's children we cannot be separated from our divine source, that there can be in us no place for evil, no place for defect or deficiency, and we consequently begin to exclude these errors and their effects from consciousness. Any difficulty we may experience in realizing God's presence is wholly on our own side, and whatever withholding there may be must be on our own part, inasmuch as God, by the very infinitude of His being, is ever present and cannot withhold Himself from any one.

The demonstrable and therefore unescapable fact that good is the sole reality of man's existence brings mankind face to face with the necessity of giving up their belief in evil in order to reach the immortal and perfect sense of things. Not only the desire for evil but the belief in it must be abandoned, if God is to be All-in-all to us; but do we not too often pray for the healing of sin's effects, and for material ease, rather than for deliverance from the sense itself of evil and materiality? Closing our eyes to the divine standard, we virtually ask that we may find freedom in rather than from a sense of sin, hence our need to learn that the only possible refuge from evil is the consciousness of good; for so long as we accept the claim of another power than God, we shall find no exemption from its servitude and no protection from the suffering which accompanies it.

The question of time in respect to human redemption is purely relative. The passing of weeks and months, or even years, does not of itself indicate that one is not becoming conscious of better conditions as rapidly as God is unreservedly relied upon and obeyed. On God's side it is not a question of time, but of whole-hearted seeking of good. We know best ourselves whether there is any reserve in our attitude toward God; whether, while one hand is reaching out for the healing of our diseases, the other still clings to the false beliefs which produce and support them. Improved bodily conditions can be permanently realized only through an improved state of consciousness, and this higher consciousness is gained, not through desire alone, but through honest reformation. God relieves human distress through the discernment of His perfection and omnipotence, not through a humanized sense of pity for the sufferer, else He were responsible for the continuance of the miseries which He has power to prevent. If one, in his own consciousness, refuses to acknowledge the allness of God, and declares for the existence of something beside Him to which he concedes a power to harm and destroy mankind, it should be easily understood that he is not, in his own consciousness, fully ready to receive God's blessing, although it stands waiting for him and for all mankind to accept.

The problem with humanity is not primarily their release from physical disorder, but of coming into touch with divinity, of the awakening to man's real position and birthright as the child of God. The requisite steps in this awakening are apparent in the laying down of a material sense of existence for the spiritual, and the giving up of all that is inconsistent with the nature of God. If there is not the willingness to do this, there is not the willingness to be redeemed in God's way, and to that degree one's salvation is not being accomplished. Hence when things are amiss in the way of results we may be sure the fault is with ourselves, not with divine Principle, and we must look within for the obstruction. It is in the individual human consciousness that God's kingdom needs to come and His will be done, and it is there that the purchase price of one's freedom from evil, the giving up of the ungodlike, is being paid or withheld.

Mankind are slow to grasp the idea of God as Principle, instead of a changeable person like themselves, hence they are slow to give up the delusion that their sins will eventually be pardoned without individual reformation. We cling instinctively to the expectation of deliverance from trouble by some less exacting way than doing all that God requires of us. There would be less objection to Christian Science healing if its benefits could be realized without meeting the demands involved in the discovery that Christianity is demonstrable Science. It is not to be inferred, however, that one must, in every case, become a Christian Scientist in order to be physically healed, but honesty and sincerity toward both God and man are justly required, and when one seeks Truth honestly it should be for the casting out of all his error. When Truth is thus sought, there will be no shrinking from the struggle and sacrifice that may be necessary to effect that end. "Divine Mind," Mrs. Eddy tells us, "rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty" (Science and Health, p. 183).

Mankind have ever sought to have their sins and mistakes passed over lightly, but experience has revealed that there is no other way of deliverance save by putting off "the old man." However lovingly and faithfully a Christian Science practitioner may work for his patient's freedom, he cannot demonstrate God to be different from what He is, nor lessen in any degree His demands upon that patient. In the parable of the prodigal, it was only when the son had turned from the delusions of false sense and was on the way home that the father went to meet him. One's discordant experiences imply that a wrong mental road has been traversed, and the willingness to turn from his mistake and seek the right road is the first step in the return journey. The next and great essential is the unconditional surrender to good, the practical recognition of the fatherhood of divine Principle. The signs along the way will indicate the progress Godward, for no one can be healed through divine influence

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and be just the same mentally and morally as he was before; he must in the process have been lifted in some measure nearer the Christ-ideal.

The promise is given to those who seek with all their heart, and it is at this point we sometimes fail, asking success for our half-hearted efforts, or expecting more to be measured to us than we are ready to mete. Because we are not receiving today all that we are working for, is no reason for discouragement, if we are working for the demonstration of Principle and not for personal reward. Each day's application, however insignificant in itself, is needed for the perfect solution of our life-problem. To be sure, if we are cherishing evil in our hearts we are not in a position to receive anything of God, but every righteous effort will bear fruit in the fulness of time. If we are seeking Truth with the whole heart, we shall be in readiness to leave the untrue behind at every opportunity, and this relinquishment of error is the only satisfying evidence of one's growth in Christian Science.

It was the Master's overcoming of all evil that opened the way for human redemption, but each must walk therein himself in order to realize his own freedom. No one can walk in this way for another. A Christian Science practitioner cannot accomplish my overcoming of evil for me, nor substitute his work for mine, nor relieve me of the necessity for my own reliance upon God. He cannot exercise my self-denial, love my neighbor for me, or make up for my unwillingness to become Christlike. He may help me on my feet and put my staff in my hand, if I have fallen by the way. He may banish the ghosts of my disordered dream, show the needlessness of my fears, and revive my confidence in God's ever-presence and omnipotence, and with his help I may again take up my journey; but this pilgrimage out of material sense into the spiritual consciousness of being is for each one individually, just as much as the exodus was for each Israelite who followed Moses out of *Egypt*.

When we face this question frankly and unequivocally, we shall see that each individual's problem must be worked out on the basis of Christian Science, and in accordance with its divine Principle. Then we shall learn that God's demands are impartial, and are indispensable to human salvation. To be honest, sincere, and whole-hearted in the desire and effort to be good, is within the reach of all, therefore it is required of all. Not that mortal man can of himself bring anything to pass, but through divine help he can turn away from evil and obey what is right and good moment by moment to the end of time. Not that we can undo aught that is true, or make of ourselves more than man already is, but we can be faithful to what we discern of our real self as God's child. How can we do less than these things and reach that worthiness which alone wins God's approval and blessing?

OUR CHOICE.

VIOLET KER SEYMER.

CHRISTIAN SCIENCE brings to all who are ready to receive it, the glad message of universal salvation and complete redemption from bondage. The vastness of this message cannot be grasped all at once; still less can it be demonstrated immediately, and eagerness and patience combined are the twin footsteps by which we reach the goal of spiritual realization, or heaven. In addition to this spiritual eagerness which is required to speed our footsteps, patience must be ours also, in order that these footsteps may not be found halting or retreating.

The effect of Christian Science on human consciousness is very marked and progressive. Perhaps we start with a sense of guilt, fear, and discouragement which seems insurmountable. When Truth is first presented to us, perhaps we are willing to acknowledge in a far-off way the beauty and desirability of Christian Science, but at that stage we know no better than to yield to the silent suggestion that the goal is unattainable in our case, since we lack the courage to make even a start against the errors, including the inertia or dejection which appears to possess us. To this state of consciousness the example of Jacob's struggle with his difficulties, and his triumph over them, comes as a stimulating message of hope, and one feels emboldened to rise to that plane of activity indicated by Isaiah when he says that one "shall call himself by the name of Jacob."

Such an individuality has undoubtedly risen a rung in the mental ladder, Jacob's ladder, but he who would continue to advance must needs rise from the rung *of struggling to* that of rejoicing in the affluence of good, *and in this way* reflect good. There is no harm in struggling less, provided we are accomplishing more along the line of reflection of the divine nature. This divine nature does not require to be made over; it is eternally perfect, and is the only real nature, since God is the only creator and His likeness the only type of man. Hence, as the great revelation dawns upon us, illuminating our consciousness like the most wonderful sunrise, we may, and indeed we must, plead that God, good, is All-in-all; we must plead for the Science of creation, and proclaim in all gratitude, consecration, and humility, "I am the Lord's," as Isaiah farther on declares.

Once we have honestly stepped out of the depths of submission to error, be it sin or sickness, up to the next rung of active repentance, through recognition of the falsity of our yoke, we should look higher still, for it must not be forgotten that those who linger too long on the plane where Jacob was before his spiritual illumination, are deliberately involving themselves in wrong thinking, and so are preparing for themselves a prolonged struggle attendant on the belief in a dual nature. Our text-book tells us that "mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome" (p. 240), and thus are we given our choice. Instead, then, of looking with bowed head at the great distance between a sinful mortal and spiritual perfection, why not "lift up your eyes on high," and behold that far greater abyss, which sin and suffering cannot cross, between God's perfect man and the mortal dream of error and pain?

To mortal sense, aspiring humanity seems to stand midway between the two. Then, by what name shall humanity call itself,—by the name of Jacob, and struggle proportionately, or by the name of the divine Mind, and so glorify God by the careful, constant, confident rejection of all that is not His reflection? By which method will the widest and most satisfactory results be obtained? Surely by the one enjoined by our Master when he spoke these memorable words to his disciples on the hillside: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Christ, Truth, is reiterating the same command today, and pointing to the divine origin of man as the only foundation upon which to base all pure endeavor.

Is it presumptuous to believe in God's gift of perfection to His creation? Some theological teaching would have us so believe; but is it not rather presumptuous to believe in some mysterious addition to God's handiwork, a slur on the creation which in the inspired Scripture has been pronounced to be "very good," and which can never be added to nor taken from? Too long has the human race been told that men are miserable sinners, unmindful of the fact that this must have a tendency to degrade rather than to uplift the individual who believes it, since as a man "thinketh in his heart, so is he." Too soon the race cannot awaken from this sense of guilt and gloom into the daylight of regeneration which the revelation of Christian Science has brought within the present reach of every suffering and sinning man and woman. God's way of redemption is the thorough, the permanent, and the joyful way, whereas the way of suffering is of mortal invention.

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Nearly two thousand years ago St. Paul, suddenly enlightened, perceived and proved that "as many as are led by the Spirit of God, they are the sons of God," passing "from glory to glory even as by the Spirit of the Lord." Is there not greater enlightenment and humility in the admission that the creation of God is His reflection, and therefore perfect, than in the assumption that perfection has been marred, or is in the making, and that we are either to make, or else regain it, by our own efforts? What effort there is lies in the direction of awakening, of ascending in thought, and not in the direction of descending deeper into superstition through remorse and suffering, thus sojourning in hell when man's present heritage is heaven. Provided that honesty and activity constantly spur us on to nobler aspiration and greater purity of thought, word, and deed in our every-day life, we need not hesitate to proclaim with the prophet the great scientific truth "I am the Lord's," for by no other means can that fact be demonstrated. In order to reach the right conclusion, one must start with the true premise.

He who would awaken in this way must be prepared to silence many times a day, if need be, the deceiving suggestion that he cannot awake, that Truth is too remote and error too imminent; that matter is substance, whereas Spirit seems like shadow; for these are lies, one and all, and each one requires a pointblank denial. The student will silence these pernicious arguments all the more easily when he realizes that this seeming difficulty is not peculiar to him, is not his besetting sin, but is the universal temptation, calling for individual resistance. These false arguments are the only thing that appear to hide man's ever-present and unclouded spiritual consciousness. We should not foster self-pity and discouragement by listening to such adverse arguments, nor maintain stoutly that there is more density in our dream than in our brother's, but we should turn from the error, and not fail to encourage ourselves just as faithfully as we seek to encourage others along the selfsame road to harmony and freedom. We read that Jesus was "tempted at all points like as we are, yet without sin;" it is therefore possible to remain sinless, albeit tempted.

The habit of denying error will presently become as natural as the heretofore practise of agreeing to it has seemed. To the beginner, taking his first footsteps into the new country of right thinking, material sense seems apt to argue that his difficulties are very large and his spiritual understanding very small; but by sure degrees the outlook changes, the line of demarcation between true thoughts and false grows more marked, and he learns quite easily to take his stand on God's side, for to him the Father's presence has become the open secret and the sure place of refuge. Thus surely does "the sword of the Spirit" clear the mental pathway ahead of us, and the redeemed of the Lord shall walk there.

REJOICING.

JOHN F. BRAUN.

IT is the Christian's province ever to rejoice. The fetters of his seeming enslavement fall when he turns his face smilingly toward divine Love. He who would look to Truth for his all, should strive to show to the world a brow unclouded, serene, and this cheerfulness must be the reflection of spiritual thought. We should never dignify the shadow, the seeming darkness, by turning upon it a lowering glance. The psalmist says, "He that sitteth in the heavens shall laugh." If we see clearly the absurdity of that thing which is trying to assert its reality, then our work is finished at that moment. Does it not seem preposterous to think that any form of evil should set itself up on a pedestal and claim to be as real as that which God creates, and then try to enforce its claim? There are moments when a sense of humor is a not to be despised therapeutical agent.

One of the fundamentals of Christian Science is in the sublime fact that we are "the sons of God," and St. John brings it down to the present moment when he adds to this statement that momentous word "now." We may search over the broad expanse of land and sea in vain for a better reason for happiness than this. The great "now" in which we are the sons of God is the eternal, the vital moment when this truth becomes clear to us. Many a time and oft we should ask ourselves the question, Why am I happy? The more dark seemingly the moment, the more searching should be the question, and the Bible as illumined by the teachings of Christian Science supplies the answer.

WHERE IS GOD?

EDNA C. HARRIS.

IT often happens that a seemingly unimportant circumstance has made manifest an important truth, and such an occurrence came to my notice recently. A Christian Science student was sent to see a family who were very poor. They belonged to the class of people who are continually moving from place to place, and in this family was a little boy who had been normal until, when he was about five years old, he had an illness which resulted in what is known as epilepsy and idiocy, the child apparently being unable to hold any connected thought. It was an interesting case, and came under the care of a number of well-known physicians for several years, during which time two operations were performed on the boy's head; but they were not successful, and the other conditions remained apparently unchanged. The boy was put under Christian Science treatment when he was about ten years old, and when he began to awaken from this long dream he was still but a child of five in respect to intelligence. The healing, which was complete and permanent, was just an unfoldment of the intelligence which is a reflection of the one Mind, and in six months he was going to school like any normal boy of his age.

Prior to his healing the boy had usually sat in sullen silence during the visits made by the practitioner, and on one particular occasion, when she was talking to the father, trying to give him a gleam of light, the child abruptly said, "I know about God!" The practitioner turned to the child and said: "Well, what do you know about Him?" "He's up in heaven," replied the child. "Oh, no, He is not," said the Scientist, "God is right here, all around you." "Say that again," was the demand. The statement of God's ever-presence was repeated several times at his request, and then came a long silence. The Scientist continued talking to the father, and when she was leaving, the child called out: "Say! I'm so glad that God has moved." This was the first intelligent remark made by the boy for many years (except to ask for food or water), and from this dawning realization of God's omnipresence the healing came quickly and naturally.

I, too, was glad when I first learned that God is not to be thought of as dwelling in a far-away heaven, beyond the blue sky. When healing came to me through Christian Science, I was awakened to the knowledge of "a new heaven and a new earth," radiant with the ever-presence of Truth and Love. God's habitation ceased to be a locality based upon material belief, when it was realized that He fills all space and that all which reflects Him is beautiful and good. Solomon exclaimed, "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!" and Paul wrote to the Corinthians, "We have a building of God, an house not made with hands, eternal in the heavens." God does indeed dwell in heaven, but this heaven is not a locality or a place, it is in the consciousness of harmony of which material sense does not know. Mrs. Eddy says, "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession

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of 'the mind of the Lord,' as the Scripture says" (Science and Health, p. 291).

The knowledge that God is here now, that He is above, below, and round about me at all times and in all places; that I live, and move, and have my being in Him who is Love,—this consciousness has brought to me a sense of security and peace unknown before. God's promises through the Scriptures are many, and Isaiah gives us this one: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

REFLECTED RAYS.

FREDERIC H. SKEELE.

IN Christian Science we learn that God is Truth, revealed to us through the Christ, the Word made manifest. Jesus said, "The words that I speak unto you, they are spirit, and they are life." If Christians have been asking, as did Pilate, "What is truth?" it must be because they have been without Christ, or without the true understanding of the Word; and it is the mission of Christian Science to demonstrate anew the truth of being, taught of old, to give to every yearning hope a definition of the Christ-idea, an understanding of what Truth is, and make it practical in solving the daily problems of life.

God, Truth, ordained the Christ-Science, that spiritual understanding by which Jesus overcame all material law and manifested or demonstrated the power of Truth in his healing works. This spiritual method of the Christ-Science was revealed to our beloved Leader, who has recorded this revelation, with systematic rules which are a guide as to how we should live the life and do the works of Christ Jesus. The Christ-idea came to her, as Christ must come to each and all of us, and she did not reject or crucify it, but received the divine idea with a heart full of love and thanksgiving. Invited to the marriage feast of divine Love and Love's idea, she went gladly, and being clothed in the simple white robe of humility which all must wear at this wedding, she partook abundantly of this manna from heaven, even the "bread of life." Having partaken of this bread, she has done no less than did the disciples,—she has "borne this bread from house to house, *breaking* (explaining) it to others" (Science and Health, p. 33), and to hundreds and thousands of homes she has brought comfort.

When we know Truth as manifested by Christ Jesus, Truth knows us and abides with us. The acquaintance must be mutual, for Christ said, "I am the good shepherd, and know my sheep, and am known of mine." That he knows his sheep in Christian Science is evidenced by the fact that as a result of its teaching divine Truth speaks to us the Christ word, the healing word, so that we meet the test he imposed, namely, "By their fruits ye shall know them." Moreover, Christ Jesus taught men how to proceed to know this true doctrine; he said, "If any man will do his will, he shall know of the doctrine."

All who are looking to the divine will alone for guidance, will accept Christian Science as true, the essence of which is found in one phrase of the Lord's Prayer, namely, "Thy will be done." If we thus pray "Thy will be done" understandingly, with a heart full of joy (instead of gloomy resignation), knowing that if we let His will be done in us and for us, every possible good will come to us, then Christ, Truth, will come as naturally as the sun smiles upon the waiting flower. The Christ is God's man, His perfect idea which was made manifest in the Prophet of Nazareth. Illumined with the light of divine Love, he proclaimed our kinship with the Father, saying, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." More we cannot ask for; therefore let us prove the relationship by doing the will of the Father in doing the works of the Son.

Our Leader proved the verity of her spiritual apprehension in adopting the Master's life-work. Jesus did not attempt any mighty works until he had been baptized, until the Christ-consciousness had come to him. This realization established his sonship through the Christ, and heaven opened wide its portals to his spiritual perception, while a voice out of heaven, or perfect harmony, ratified his acceptance of the truth of being, and he knew the Christ as God's "beloved Son" manifested in him.

Jesus claimed nothing for himself that he did not claim for all those who would walk in his steps, therefore we do not assert too much when we say that heaven has been opened in the consciousness of unnumbered thousands of Christian Scientists who are today engaged in the healing and uplifting of humanity.

GRATITUDE FOR THE *MONITOR*.

ELLA LEWIS.

RECENTLY I had an experience of which I should like to tell, as I feel especially grateful for it. One day I seemed to be quite overwhelmed with a sense of loneliness and sadness; I had opened the door to grief, and self-pity had crept in. It is true I had endeavored to rise above it, to change my thought, but seemingly with no result, and when I retired that evening I was still "hugging my tatters close about me," as Mrs. Eddy similarly expresses it in Science and Health, (p. 201).

I awakened the next morning still suffering, and I decided to remain at home that day, feeling too sad to attend to business, and as I sat down, forlorn and dejected, my eyes fell upon a copy of *The Christian Science Monitor*, lying unopened on the table at my side. I picked the paper up, thinking that perhaps I might find something in it which would help me, and on opening it at "The Home Forum Page" my eyes rested on these lines by Fiona Macleod: "Listen, and in the deepest hollow of loneliness, we can hear the voice of the Shepherd." The words seemed illumined, and I read the beautiful lines over and over again, realizing that the message was indeed for me; and I desired above all else to put myself in the mental attitude of listening.

And what did it mean to "listen"? On looking up the meaning of the word I found that it meant "to attend to closely, so as to hear, hearken, obey." Then I noticed on the same page of the *Monitor* an article entitled "Come up hither." So, in order to listen that I might hear "the voice of the Shepherd," I must obey the call, "Come up hither." I must lift thought above the mortal sense of things and seek to know the truth,—spiritual reality.

I did listen, and there, in "the deepest hollow of loneliness," I heard the voice of the Shepherd. It said, "Count your blessings, and rejoice! Surely you have something to be glad about;" and as I began to deny the thought which had held me in bondage, the many blessings which had come to me in Christian Science began to flood my consciousness, and truly they were more than could be numbered. The sadness was dispelled. I arose and went about my work with a joyous, grateful heart, thanking God that dear Mrs. Eddy had been guided in giving to the world our daily newspaper, which brings to each waiting heart a daily message of love and truth.

Ask no more, Why?
Declare the truth,—
That all is good,
And error but a lie!
Thy cup of blessing
Shall run o'er,
And thou shalt have
Of Love full store
To meet thy brother's need,—
Thine own, and more!

ELIZA C. MILLER.

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SELECTED ARTICLES.

[Frederick Dixon in *Newcastle* (Eng.) *Evening Mail.*]

Mr. ——'s reply to me, which appeared recently in your paper, though a fairly long one, may be said practically not to touch the question at issue. May I begin by saying that, whatever I wrote, what I intended to write was, not that the tone of this critic's earlier letter had been irritating, but irritated, and I think his present reply is ample evidence of the truth of that statement. He may be, as he says, the coolest individual his friends have ever met. What I objected to was the coolness of his assumption that Christian Scientists were necessarily a quite ignorant body of people, devoid of any knowledge of natural science or anything else.

The gentleman objects to my parallel of Mrs. Eddy's position and that of other great religious teachers. May I remind the critic of what his argument was, and what my answer amounted to? He argued that Christian Science was fantastic, on the ground that it was merely one individual's (Mrs. Eddy's) interpretation of the Scriptures. I asked him in what particular this differed from the teaching of Augustine, of Luther, of Calvin, of Fox, or of Wesley. Take Lutheranism alone. What is it but Luther's interpretation of the Scriptures; and what are Lutherans but the people who have accepted that interpretation?

The critic now replies that Mrs. Eddy's interpretation is fantastic because it differs from that of orthodox theology. I had not gathered that he was a great believer in the sanity of orthodox theology, or that he would have regarded a departure from the teaching of orthodox theology as particularly fantastic. However, accepting his change of argument, what does his new argument amount to? Was not Christianity an absolute departure from the religious teaching of Rome and Greece? Did not the philosophers of Rome and Greece regard it as fantastic? Jesus of Nazareth, the Galilean Founder of a despised religion in a remote province of the empire, was a pitiable figure enough to the Roman philosopher Celsus, while the steadfastness with which his followers preached his doctrines, and suffered for preaching them, was put aside by Marcus Aurelius himself as mere perversity. The ecclesiastics who attempted to seize Luther after his flight from Worms, regarded his teaching very much as the priests of Diana regarded that of St. Paul, and Calvin had to maintain himself in Geneva in a practical state of siege. Fox made the tour of most of the prisons of England, while Austin Dobson has sung of Wesleyanism:—

> Whitfield preached to the colliers grim,
> Bishops in lawn sleeves preached at him.

I am afraid the critic's argument goes to pieces a little when you regard it historically.

As to the question of atoms, electrons, and ether, I may still be permitted to ask this gentleman if he regards these things as ascertained facts or as scientific speculations? I do not think he will find anything in Christian Science so completely speculative as the existence of these things. Mrs. Eddy has taught, as I have repeatedly pointed out to the critic, that Jesus of Nazareth was the most scientific man the world has ever seen. He taught the purest idealism the world has ever known; the idealism that the only absolute existence is Spirit, and that material phenomena are nothing but the negation of Spirit. Not only did he teach this, but he demonstrated the truth of his teaching by means of the miracles, or object-lessons. As time passed by, this teaching was gradually lost sight of. First, the proof, or miracle, gradually disappeared, as the healing of the sick was made over to the generations of doctors whose methods are simply ludicrous to thinking people at the present day.

When once the necessity for the demonstration of the teaching was put aside, the teaching could be altered with impunity; it had ceased to be scientific. These alterations came in in the form of the innumerable sects into which Christianity was gradually divided. What Mrs. Eddy did for humanity was to perceive the Science of what Jesus of Nazareth taught, and to insist that a Christianity which was not scientific, and therefore not demonstrable, was not the Christianity taught in the gospels. From the time of the disciples until the dawn of Christian Science, scientific Christianity was as much lost to the world as if it had ceased to be altogether. The teaching of Mrs. Eddy restored the scientific teaching of Christianity to the world, and so has again made possible the scientific demonstration of healing the sick, and those greater proofs of divine Principle which will be demonstrated as her followers succeed in better understanding her teaching.

[Howard C. Van Meter in *Eugene* (Ore.) *Register.*]

In the Health and Hygiene Department in a recent issue there is reference to the bill before Congress establishing a bureau of health. Since you mention Christian Scientists as included in the opposition to this measure, and as I am in a position to know the attitude of Christian Scientists in the matter, I will ask space to explain briefly the reason for it.

The proper provision for safeguarding the people with respect to sanitation and quarantine is something every one is interested in and desirous of having made as effective as possible. Competent sanitary engineers (not physicians) have done unquestionable good in the Panama Canal Zone, and Christian Scientists as well as others appreciate their success in reducing the mortality rate there and everywhere else. If there were nothing else contemplated in the proposition of a national health bureau than this, there would be nothing but support for it. Irrespective of the statements against favoritism in the conduct of such a bureau, it is so well known that the allopathic school of healing dominates exclusively the governmental supervision in health matters, that any increase in power in this direction would amount practically to governmental endorsement of that system, and would provide an increased use of governmental agencies for the exploitation of the opinions of that school. This would tend to fasten upon the people by degrees the necessity of relying upon that system, through the unusual opportunities given, as government officials with the United States government back of them, and through the literature they would be permitted to circulate as government documents. This all tends toward state medicine, which is as un-American as state religion. Any step in this direction should be opposed by all who believe that choice of a healing system should be made on the basis of experience and observation, on the part of those who desire help.

The health of mankind means to the Christian Scientist more than mere animal cleanliness or fitness. It means mental purification, since it is being proven conclusively, through the healing of all kinds of diseases by Christian Science, that the cause of sickness is mental. Consequently the Christian Scientist does not regard with favor any extension of privilege to any school of healing, directly or indirectly, whereby the opinions of that school, based upon material causation and consequently the use of material drugs as the remedy, would be given increased circulation. Government health officials whose business it is to show a reasonable activity by way of justification of their appointment, will be perniciously busy in keeping constantly before the people the importance of their office and what they are doing. This tends to concentrate thought upon disease as a necessary experience, instead of away from it. Increased governmental supervision in the direction of health, as contemplated by the bureau referred to, simply means a step toward a tax-supported medical class of doctors. This is what the American Medical Association is working for, and it is no more justifiable than for Christian Scientists to ask the government to give them charge of the health of the people of this country.

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[David Anderson in *Melbourne* (Aus.) *Herald.*]

In an interesting résumé of a Whitsunday sermon, the preacher appears to have discriminated between the joyous atmosphere of the early Christianity, when the church was full of life triumphant, and the modern clerical visitation of the sick, in which the minister of religion, who has been called in after the doctors have done all they could, must not come to the bedside as the agent of the life-giving Christ; all energy in that direction having been abdicated in favor of the "cranky followers of Mrs. Eddy."

"Cranky" is a somewhat indefinite description. It conveys the suggestion of mental weakness, although Webster also gives as an obsolete meaning, "full of spirit, brisk, lively." The reverend canon is too much of the manly sportsman to seek from the vantage of pulpit and clerical position to sneer at a woman or to scoff at a religious belief because it may not be in accord with his own conviction. He may, however, be one of those who, having formed opinions of Christian Science at second hand, feel justified in launching ridicule and invective at what they have not taken pains to investigate. Probably some of the Whitsunday congregation would have liked to hear what authentic knowledge the preacher had of the life and work and teachings of Mrs. Eddy, and how many of her followers he personally knew, by way of justification of his conclusion that Christian Scientists are cranks.

In less than half a century Christian Science has encircled the globe. Its church-membership comprises intelligent people in all grades of life, and includes judges, doctors, university professors, and ministers of the canon's own and other denominations; and more than a million witnesses are living to testify to its efficacy as a healing agency. The preacher would appear to have recognized that the proportion of Christian Scientists who are "full of spirit, brisk, lively" church-members, is greater than in his own communion. The percentage of the mentally unstable is not.

[Charles E. Jarvis in *Los Angeles* (Cal.) *Examiner.*]

Our reverend critic loses sight of, or else is not aware of, the fact that Christian Science is based fundamentally and absolutely upon the Bible and the teachings of Jesus Christ, who demonstrated by his works his knowledge of the power of the divine Principle to destroy sin and pain, and who commanded his followers not only to do likewise, but "greater works than these." Christian Science is essentially a religion, and while many of its adherents have first had their attention drawn to it through the healing of pain and disease, that phase of its teaching is but incidental to the far more important condition, that of spiritual regeneration, which follows the study of the Bible in the light of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It is hardly necessary to add that those who have experienced the destruction of sin and discord from their lives, are most profoundly grateful. Christian Science therefore becomes a genuine and gratifying means to salvation here and now, and in the degree that we apprehend the fact that the kingdom of heaven is not a place afar off, but a state of consciousness, a condition of mind, we are released from the bondage of our former beliefs and are freed from our pains, sorrows, and fears, and this realization brings with it the joy of true living, and the "peace of God, which passeth all understanding."

When our critic classes Christian Science with theosophy and spiritualism, he again displays a lack of knowledge of the subject, for the truth of the matter is that Christian Science is the very antithesis of both of these beliefs, and in Science and Health Mrs. Eddy has differentiated so clearly between Christian Science and these beliefs that there is no excuse for confounding them. As to the time-worn inference that Christian Scientists deny the existence of pain and sin, allow me to quote from the text-book above referred to as follows: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction" (p. 460). But Mrs. Eddy has pointed us to a way out of sickness and of sin as well, and countless thousands have proved that the steps of this way lead to health, happiness, and freedom. Her followers are endeavoring to show by their lives the gratitude they feel for the good that has come into those lives through this teaching, and they are striving to follow in the footsteps of him who gave us the golden rule.

[Avery Coonley in *Chicago* (Ill.) *Inter Ocean.*]

A recent issue of the *Inter Ocean* in connection with an account of the reduction of the force in the city health department, quotes Dr. Young, health commissioner of Chicago, as ridiculing the protest of the National League for Medical Freedom against the medical inspection of school children, which the board of education is undertaking to make a requirement for admission to the privileges of our "free schools." Dr. Young intimates that no treatment of ailments is involved.

We call attention, however, to the fact that the inspection is but a step toward treatment, and Dr. Young himself makes this clear, since he has consistently urged that treatment shall follow inspection as fast as this can be accomplished. He stated before the City club in December that he was trying to push the work beyond mere inspection, and in an address delivered last fall he indicated more specifically what he means by saying: "The vision, the hearing, the speech of pupils, their physical deformities, their mental defects, their nutritional status, all have come to be matters requiring attention by medical inspectors of schools and justifying correction at the expense of the community if the circumstances make it necessary. From excluding diphtheria to removing adenoids and filling defective teeth is a long road, but we have traversed it and are going farther."

The treatment will be practically compulsory, as the inspection is practically compulsory. For instance, it has just been reported to the league that where a note was sent asking that the child be excused from inspection, the inspector held the child up to public ridicule. Whether his brother in another room will have the hardihood to present his note remains to be seen, but if he does, he will prove his heroism. Compulsory treatment will be the next step, and those who care to preserve the right to select their own practitioner to care for their children would better act now than to wait till their child has been subjected to some such operation as Dr. Young indicates.

In the address above quoted from, Dr. Young throws out the hint that the schoolhouse can be made "the center of a propaganda" which will be most effective by reason of "the natural interest of the community in its children," and he predicts that it will result in making "instruction in preventive medicine" as important a factor in the school as the principal himself. People may disagree with him as to what are the relative values between instruction in the educational fundamentals and instruction in "preventive medicine," but with scores of differing systems of cure in the field they cannot fail to agree as to the advantage to that system which can secure the schools as their basis of operations. But Dr. Young's comment upon the league's position evades the real question; namely, that medical inspectors are now in our public schools without any legal right there whatever.

[Charles K. Skinner in *The Arrow*, Flint, Mich.]

With all due respect for the view of a "tolerant skeptic" concerning Christian Science, there are some points of its teaching on which he seems confused, and I beg to say a few words in connection therewith. There was a time when the writer saw "through a glass darkly," even as does our skeptic, but continuous study and application of the teaching of Christian Science has brought a clearer view.

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Our "skeptic" is to be congratulated on his good health and equanimity of temperament. He also has our thanks for the courteous way in which he has treated the subject of Christian Science. He should, however, bear in mind the words of the Master, "They that be whole need not a physician, but they that are sick." To all those who are satisfied with their present religious affiliations, Christian Science says, "Peace be unto you," but to the heartsick and suffering, the sinner too discouraged to struggle longer, the sick who have tried all material means to no avail,—to these Christian Science bears the word of healing truth.

The Christian Scientist has no quarrel with the honest physician who is doing all he can, from his own standpoint, for the relief of the suffering. Far from it, for he realizes that there are very many whose reliance is strictly on material methods. Christian Scientists are earnest advocates of right sanitation, pure air, pure water, pure food, and are sticklers for cleanliness, good habits, and good nature. They do not force their religion on any, but having made known their willingness to help, wait to be called.

As opposed to the materialist, who believes that the body governs the mind, that the stomach creates a good or bad disposition, the Christian Scientist understands that everything is first thought; therefore he begins to regulate that. He knows that neither the stomach, brain, nerves, muscles, nor any part of the body, has any life, intelligence, or power of itself, to express either discord or harmony. One does not need to be a Christian Scientist to accept this position, for the body of one who has passed away is the proof; every organ and member may be perfect, but there is neither life nor intelligence. If "digestive chemistry" and brisk circulation are the forces which keep life intact and harmonious, why this stoppage of perfect action?

Is it not manifest that not a nerve, muscle, drop of blood, or any secretion can move without a mental impulse to instigate it? What about the spasm of sudden fear which stops the heart almost instantly, the flash of rage that flushes the cheek, stops digestion, and obstructs general circulation? That there must be a mentality which controls the functions and general action of the body, for harmony or discord, is the teaching of Christian Science. This mentality is the thought force which has found tacit acceptance in the human mind. Where does this thought start? It starts from the pessimist, who is always looking for trouble and fearing evil, and like Job always finding it and forcing his views on the indolent. It comes also from the theories of so-called medical science, whose doctrine of a new disease and its sure remedy is heralded today only to be discarded tomorrow. One has only to look back over the history of *materia medica* to prove the truth of this statement. No one welcomes the destruction of disease and all manner of discord more than the Christian Scientist, but he believes in the destruction of the cause as well as the effect.

[Warwick A. Tyler in *Deseret News*, Salt Lake City, Utah.]

Christian Science has nothing whatever to do with the different religions of the Orient, ancient or modern, nor does it in any way contemplate the borrowing of anything from any sect or denomination. It is not a rival to Christianity, for the reason that it is founded absolutely upon the teachings of the one who gave Christianity its name—Christ Jesus. It is the fact, however, that Christian Science differs as widely from "traditional Christianity" as the words and works of Christ Jesus differed from the traditions of the rabbis. Traditional religion now, as then, seems to be intent upon an interpretation of doctrine; whereas Christ Jesus came teaching that the kingdom of God is at hand, and through his knowledge of God and of man's relation to Him, he proved that this knowledge of God set men free from traditional beliefs and practises. The Jewish religion was founded absolutely upon the teachings and demonstrations of Moses. Jesus did not destroy or nullify those teachings. He simply showed men the beauty and simplicity of the Mosaic religion by removing the traditions and ceremonies added to it by the overzealous, and left his hearers with a sense of God's immanence; and through this he proved again that God forgiveth all iniquities and healeth all diseases.

Christian Science is based solely, wholly, and without the least equivocation upon the life, the words and works, of Christ Jesus, and it, too, is removing tradition from Christianity and is again proving by "signs following," namely, the healing of sin, disease, sorrow, and all forms of inharmony, mental, moral, and physical, that it is possible here and now to know God and to be the recipients of His tender mercies and loving-kindness, as in the days of Moses, David, the prophets, and Jesus and his disciples. Did not the great Teacher say: "These signs shall follow them that believe [know God]: . . . they shall lay hands on the sick, and they shall recover"? Christian Scientists therefore say with James, "I will show you my faith by my works," and point to the unnumbered multitude of cases of healing of all manner of disease and sin, as evidence that their religion is the same as that taught and practised by Christ Jesus.

[Ezra W. Palmer in *Denver* (Col.) *Republican*.]

A writer in a recent issue, under the pseudonym of "An Old Subscriber," urges that Christian Science "must be very open to attack," because assaults on it by contributors to the press are promptly refuted. Perhaps no stronger evidence of the genuineness of Christian Science can be produced than these attacks, which are frequently under cover. If Christian Science were doing nothing for humanity, the ire of hostile critics would not be aroused; but it is because it is a religion of positive results that attempts are made to discredit it.

If "An Old Subscriber" will read the life of Jesus as presented in the New Testament, he will find that Jesus was constantly assailed during his ministry on earth; but our hidden friend could hardly argue from those attacks that there was something wrong with the religion of Jesus Christ. Because Christian Scientists fairly and openly defend their religion from misrepresentations, is no evidence of weakness. The critics might deem it more convenient for themselves to be unmolested in their assaults on Christian Science, but Christian Scientists see clearly that only harm could come should they submit to such uncalled-for aspersions.

This anonymous contributor defends the sincerity of a recent assailer of Christian Science. The sincerity of an individual has no bearing upon truth. A person may be sincere in his purpose in attacking Christian Science, but if he misrepresents it and holds it up to the public in a false light, his sincerity avails him nothing against the truth which he attempts to overthrow.

[Written for the *Sentinel*.]

FREE.

ADA JANE MILLER.

FOREVER free! These are the words I sing
As toward the heights I speed on dauntless wing,
And flash on flash of light illumes the way
To sunlit realms of joyous, perfect day.
The bondage of wrong thoughts, which ever bring
Cloud-shadows dark to which there seems to cling
A motley throng of shapes that ever call,
"No use, no use, there is one fate for all,"—
No longer holds me bound. The day's at hand!
Night only bides where thought cannot expand;
So prisoned close it is by baseless fear
That e'en it shrinks from light and doth appear
To love its narrow, dark, and cheerless cell
Where heavy earth-mists cold forever dwell.
Loose thine own bonds, and let thy thought soar free!
Then shalt thou hear God's word,—then shalt thou see!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"REAL STRENGTH."

IN every movement, whether it be religious or otherwise, there is a tendency to gage its success wholly from the material standpoint, that is, to measure its importance by its numerical, social, or financial strength; and this all too common tendency, so far as it has a bearing on Christianity, is recognized and rebuked in a recent issue of the *British Congregationalist,* from which we quote the following paragraph:—

"It should be clearly and definitely stated and acknowledged that the strength of the Christian church never was and never will be primarily a numerical or a financial strength. It has been in character, in faith, in courage, in piety, that the real strength of the church has consisted; in a word, the history of Christianity has been the supreme example of the truth that in the long run it is quality that tells."

By narrowing the application of this statement to the past and present of Christian Science, we can see wherein the great strength of this movement has been, and we can also see wherein its future is assured if the same spirit of unselfishness, faith, humility, and righteousness with which our Leader was so splendidly endowed, shall continue to animate her followers. It is not of such great importance that a vast multitude shall call themselves Christian Scientists, as it is that those who take upon themselves this name shall be truly Christian, in that they shall yield full obedience to the commands of the Master and thereby be able to do the works which he did and which he declared should be the tokens of discipleship, the "signs" which should "follow them that believe."

It is an old saying that "nothing succeeds like success," and because of the pronounced growth of Christian Science it has pleased some of our critics, one especially, to exploit this movement as a great material or commercial achievement, while entirely ignoring the real success it has gained and the only objects it has had in view, namely, the commemoration through and by The Church of Christ, Scientist, of "the word and works of our Master," and the reinstatement of "primitive Christianity and its lost element of healing" (Church Manual, p. 17). Christian Scientists should not be deluded into believing that such exploitation of their cause has any value either to it or to them. The most subtle attack possible upon Christian Science, the one most calculated to misrepresent and belittle it, and to draw unworthy persons to it, is the one which puts in the foreground the numerical or financial strength of the movement and utterly ignores what Christian Science is, namely, a Christian religion whose real work and purpose is the present-day application of the truth declared by the psalmist, that it is God "who forgiveth all thine iniquities; who healeth all thy diseases;" or, to use Mrs. Eddy's own definition, it is "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1).

Mrs. Eddy, both by precept and example, continually called upon Christian Scientists to be more righteous, more vigilant against temptation, more Christlike in word and deed, and only to the extent that these qualities are manifested in the daily walk and conversation of Christian Scientists, only as they work, watch, and pray, will the great religious movement of which they are a part continue to be a success, and they themselves be worthy of the name they bear.

ARCHIBALD MCLELLAN.

"SINCERITY AND TRUTH."

THE apostle Paul directs thought away from creed and ritual, even from that which meant so much to his coreligionists, namely, the passover, with its unleavened bread; and he tells them of a better way to keep the feast, which is to get rid of the "leaven of malice and wickedness," and to partake of "the unleavened bread of sincerity and truth." What strong words are these, and how grandly do they characterize the advancing thought which is fast parting with the mortal concept through Christian Science, and is putting on Christ, to use again St. Paul's way of describing the great change which comes to one who accepts the truth of being!

"Sincerity and truth"! How much these words stand for, and yet time was when Truth was regarded as something cold and unapproachable to say the least. Perhaps Isaiah's words which tell of the attitude of mortals toward the Christ-idea would very fittingly express their feeling toward Truth. He says: "When we shall see him, there is no beauty that we should desire him." Christ Jesus said to those about him that the truth he had to offer would make them free, but they turned away from it; yet when he was arraigned before Pilate he did not hesitate to declare that the end and aim of his earthly mission was to "bear witness unto the truth." In the centuries since that day many professed followers of Christ Jesus have been in large measure sincere, but they have not understood the truth which he taught; hence the general failure to prove it in healing works, as did the Master.

It is very evident that Pilate saw the sincerity of the one before him, even if he failed to grasp the mighty import of the truth declared, but he was not prepared to meet and master the pride and prejudice of mortal mind which preferred its own false concepts, based upon material evidence, to the truth which Jesus voiced in this last stirring appeal to his would-be judges. There may have been a certain desire on the part of Pilate to hear about the truth, but there was no answering sincerity in his nature, or in that of the priests and rulers who stood by, ready to condemn this fearless exponent and demonstrator of Truth, and so he had to turn away from them and trust to the sincerity of his small band of unlettered followers to give forth to humanity by their works more than by words his divine teaching.

In ringing words, our beloved Leader said, at the great gathering of Christian Scientists, at Chicago, in 1888: "In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words. He said, 'Heaven and earth shall pass away, but my words shall not pass away;' and they have not" (Miscellaneous Writings, p. 99). At the same time she called upon her followers to go if they must to the prison or scaffold, "but," she added, "take not back the words of Truth." Truth has indeed grown beautiful to them through her teachings, and they have known its divine influence in their lives, healing them of sickness and sin. It therefore remains with them to make Truth beautiful to those about them by their sincerity and love, for the one virtue is inseparable from the other.

There may be some blinded mortals who think that a harsh utterance of personal opinion means "sincerity and truth," but such is rather the "old leaven" which should be purged out, because it can never "evoke healing from the outstretched arm of righteousness" (Science and Health, p. 365). In his epistle to Titus, Paul again urges the need of sincerity, with other spiritual graces by which we "may adorn the doctrine of God our Saviour in all things." To be, not merely to seem, is the end and aim of Christian Science, and we should never forget that Truth is the rock of ages, and that its reflection in human consciousness, in words and deeds of simple sincerity, will outlast all the storms which may arise, and reveal Truth's idea in its own beauty, purity, and power.

ANNIE M. KNOTT.

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LIGHT AND LIFE.

THEY who are privileged to look out upon New England hillsides these days have found themselves surrounded by battlements of color of wondrous variety and richness. On every hand the vision is flooded with a bewildering prodigality of tints which are no less brilliant than profuse, and he who finds good fun in following the rustling wood paths is sure to come home with a deepened sense of the marvels of light. If linked in our thought to the falling leaves, this display speaks for decay and death, but linked to light it becomes a revelation of an inner wealth, vast and unfailing as the resources of the sun. Thought is thus broadened and enriched, a passing pleasure has been transformed into a perennial profit.

This experience is a simple result of an education of sense, and it illustrates, though feebly, the gain of those who through Christian Science have been led to think of God as the source of all real being, all Life, Truth, Love, all goodness and all joy. The localization of our thought of color is a disability only to the freedom of a finer sense, but the localization of intelligence, the belief of life in matter, of mind in personality, bases our most significant thinking upon a misapprehension. It prepares the way for a course of reasoning which would make ideality the source of unideality, righteousness responsible for unrighteousness, God the creator of the devil. It is an error into which the best intentioned have fallen, and for the reason that it is endorsed and insisted upon, even today, by a majority of the world's religious teachers; nevertheless, for every thinking man it can but involve a hazard of the wreck of faith, and in protesting against it Mrs. Eddy has inaugurated nothing less than a Christian reformation. The identification of all real life, all that is forever good, beautiful, and true, as the manifestation of the divine nature and nearness, is the logical and saving sequence of genuine loyalty to the first commandment. It is the only concept of God which is consistent with the declaration that He is the only cause and creator, and it invests every thought of man, of the universe, and of life's events, with a new and nobler meaning. On the other hand, a confused sense of Deity has an ill-shaping influence over all our thinking and activities, and it is more largely responsible for the present devastating rule of materiality than we are possibly able to measure or estimate.

One can accept the fact that the science of numbers sweeps far beyond the compass of his present capacity of thought, and yet have entire confidence in its dictum; but if this science were to demand the acceptance of a contradiction, he would at once become skeptical respecting its reliability and right to rule. So, too, one can honor God, though he recognize his inability fully to apprehend Him; but the moment he is asked to entertain concepts of Him or His doings which are contradictory, which cannot dwell together, then he is sure to become indulgent toward skepticism. Our thought of the oneness of the ray of light is in no way disturbed by the disclosures which the approaching frost has brought us of the complexity of its composition, and this because the unity of the light beam is no less manifest than the diversity of its spectrum. The revelation is simply that of a hitherto undreamed of richness of content or nature.

All this is equally true of the thought of God which is awakened by the teaching of Christ Jesus as spiritually interpreted in Christian Science. Our first step toward the true apprehension of color and an intelligent delight in it is the recognition that it belongs to and is an expression of the activities of light, and our first step toward the perception and attainment of the true, ideal life is the recognition that it belongs to God, is the expression of the activity of infinite Mind; and in our effort to gain this right point of view the glory of the autumnal woods may prove a gentle helper.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

NEWCASTLE-ON-TYNE, ENGLAND.—Twelve years ago Christian Science was practically unknown in Northumberland, while today there is a flourishing church in Newcastle, a regular meeting in Ashington, and a goodly number of Scientists in outlying parts. In September, 1900, two students of Christian Science commenced work by reading the Lesson-Sermon in a private house. Slowly but surely the numbers increased till, in March, 1903, a small room in the Geographical Institute was rented, and public services were started with an attendance of fourteen, including four children. Much hard and honest work by these pioneers resulted in a reading-room being opened to the public.

Soon more commodious premises became a necessity, and suitable rooms were found in Ridley place. About this time the first lecture on Christian Science was delivered in Newcastle, Judge Hanna lecturing to an appreciative audience. In 1904 the Christian Science Society of Newcastle was formed, and in 1906 suitable service and reading-rooms were taken in Eldon square. In 1909 First Church of Christ, Scientist, Newcastle, was organized, and owing to increasing attendance a further move became necessary. A suite of rooms in the front of the same building, consisting of an auditorium with a seating capacity of one hundred, reading-room, readers' room, and librarian's office, was leased for three years. From that time until the present, interest in the work has steadily increased, and in June of this year services were opened in the Northumberland hall, a spacious concert-room seating three hundred, and new reading-rooms were opened in Northumberland street, the chief shopping thoroughfare of the city. Already results have proved these progressive steps to have been wisely taken.

Correspondence.

MUSKOGEE, OKLA.—The new edifice of First Church of Christ, Scientist, at the corner of Seventh and Court streets, was opened Sunday, Sept. 15, for regular services. The church is of early colonial style throughout. The main auditorium has a seating capacity of about four hundred. The completed church cost approximately fifty-five hundred dollars, exclusive of the lot.

It is just a little over seven years ago that six persons met together in the library of a Muskogee residence and perfected plans for the organization of a Christian Science church. Services were first held in a small room in the old Carolina building at the corner of Third and Okmulgee streets, upon the site of the present Equity building. About five years ago the present church property was purchased. The residence that then occupied the lot was remodeled and services held in it until this spring, when the old building was removed and work started on the present structure.

Muskogee Times-Democrat.

LONG BEACH, CAL.—The word published in the *Telegram* a few months ago, regarding the plans of the members of First Church of Christ, Scientist, in Long Beach, to erect a handsome church edifice on Elm avenue, south of Fifth street, is now followed by the announcement that an architect is working on plans for the proposed new church, which will be built on lines similar to those of First Church in Pasadena. It is reported that ground for the new church may be broken within sixty days.—*Long Beach Press.*

NEEDHAM, MASS.—Papers have been passed conveying to First Church of Christ, Scientist, about fifteen thousand square feet of land upon which to erect a church edifice. The lot has a frontage of over one hundred feet on Highland avenue, adjoining the Nickerson estate. Plans for the future have not yet been decided upon.

Needham Chronicle.

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THE LECTURES.

BRISBANE, AUSTRALIA.

Bliss Knapp lectured under the auspices of First Church of Christ, Scientist, of Brisbane, at the Albert hall, the attendance being about three hundred and fifty. He was introduced by the Rev. W. Osborne Lilley, a retired minister of the United Methodist Free church, whose introductory remarks were as follows:—

I have indeed great pleasure in being here this evening to preside over this gathering. I have very great sympathy with the Christian Science movement, as I think it is very useful and is doing a great deal of good in the world. This is an age of great investigation in all religious matters, and the air seems sometimes full of new thoughts, new aspirations; but there is room in the world and room in humanity for all the thought that is in the world, and I think that every movement is a part of that wonderful revelation of God in this age, for God expresses Himself in many ways.

There are two aspects of the Christian Science movement which have strongly impressed me. One is the belief that the Scientists have in the living God; God is a reality to them,—God is Life, God is Love, God is inspiration, God dwells with humanity—is the source of all gladness. Now there are hundreds of people who profess Christianity, but who have no consciousness of God. God is only a name to them—only a dream; but to the Christian Scientist God is real. There is another aspect which I think most valuable, that is, they do not look upon sin and suffering in any morbid way. They recognize that [to the human sense] there is sin and that there is suffering, but they try to overcome both, try to prove them of no worth—something they want to get rid of. Thus, having God's Spirit within, they are a living force for the benefit of humanity.

Correspondence.

BERKELEY, CAL.

That great interest is taken in Christian Science at the educational city of Berkeley, Cal., is shown by the large attendance which crowded the High School auditorium, the largest hall in the city, to the doors to listen to a lecture on Christian Science by Dr. Francis J. Flumo. The hall seats over twelve hundred and the lobby will furnish standing-room for five hundred more. That this space was all used tells of the many seekers for advanced knowledge in California's college city. The speaker of the day was introduced by Thomas Hull, who spoke in part as follows:—

As Christian Scientists we believe we found the "pearl of great price" spoken of in the Bible, when we discerned the true meaning of Jesus' saying, "I am the way, the truth, and the life;" and we know that it is a way of peace and joy to all who follow in the footsteps of him who "went about doing good." This afternoon we have with us a gentleman who I believe has followed in "the way;" who can tell us of the freedom that the truth will bring to all who seek it, for as we seek, so shall we find.

Berkeley Courier.

ST. JOSEPH, MO.

Willis F. Gross spoke on Christian Science at the church, Twelfth and Felix streets, to an audience which filled the large auditorium. Mr. Gross was introduced by Fred E. Ernst, who said in part,—

If one person goes away from here apprehending just a little more of spiritual truth, with a better understanding of God, good, then we shall feel well repaid for giving this lecture. That this truth taught in Christian Science is demonstrable, is proven every day. Christian Science is neither a fad nor a passing fancy, and only asks you to believe its statements so far as they can be proven. Mrs. Eddy, the Founder of Christian Science and the author of its text-book, "Science and Health with Key to the Scriptures," asks that we follow her only so far as she follows Christ. By doing that we certainly cannot go wrong. We are willing to rest our case on the saying of the Master: "By their fruits ye shall know them."—*St. Joseph Gazette.*

RAPID CITY, S. DAK.

A large audience gathered to hear an address on Christian Science by Judge Clifford P. Smith, in the Elks theater. The speaker was introduced by Judge Levi McGee, who said in part,—

The subject of religion never grows old to mankind. Man has ever peered into the great silent depths about him with questioning awe. He has ever felt that somewhere beyond the narrow circle of his knowledge and experience, beyond the horizon of the known, there was some great source of power and mighty influences, from which infinite knowledge, love, and joy might be received; and from out the same unknown, the coming of pain, sorrow, and misery was ever feared. He has ever felt the silent influence of something superior to himself, to which he owed obedience. And today this same feeling, to a greater or less degree, exists among us all.

Religions have come and gone and stand out like a great panorama on the pages of history. But can it be used as an argument against religion because it has gone through many changes? May not each religion correspond in thought to the degree of intelligence of its adherents in the expression of the relation of man to the eternal and universal power,—the infinite? Is there any reason for supposing that religious thought should remain the same—why not progression in this thought as well as others?

We have assembled this afternoon to listen to one who is to speak to us on this religion from the standpoint of the Christian Scientist, claiming new interpretations and advanced thoughts on this old world-wide religion. Let us listen to him.—*Rapid City Journal.*

GREAT FALLS, MONT.

William D. McCrackan, M.A., lectured on the subject of Christian Science at the Grand before one of the largest audiences that ever attended a Christian Science lecture in this city. The lecturer was introduced by William C. Kaufman of this city, who spoke as follows:—

Since God is ever present, He is constantly expressing Himself. We become conscious of this fact whenever we see the nothingness of materiality and reach out for the spiritual. God is expressing Himself through Christian Science, because of humanity's demand for that which is spiritual. Christian Science, therefore, had its origin in God. Mrs. Eddy, its Discoverer and Founder, has stated the Principle and rule of Christian Science in that spiritual text-book, "Science and Health with Key to the Scriptures." Students of this book have in a degree become conscious of the nothingness of sin, disease, and death, and this has revealed to them the ever-presence and allness of God. As a result of this spiritual enlightenment, the sick have been healed and the sinner has been reformed, and we believe that this demonstration of "God with us" is the fulfilment of Christ Jesus' promise, "Lo, I [the spiritual reflection of God] am with you alway." If any have come to scoff and criticize, this lecture will assure them that we have a reason for the hope that is within us. If any have come who are weary of discord, sin, and suffering, it will be for them the bread of life. After hearing this lecture you will know more about God, more about Christ, and more about the real man.

Great Falls Leader.

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SEYMOUR, IND.

The first authorized lecture under the auspices of the Christian Science Society of Seymour was given at the Majestic theater by Virgil O. Strickler. The Hon. Harry S. Downey, an attorney from Shelbyville, who introduced the lecturer for the evening, in his introductory remarks said in part,—

Because of the physical improvement and spiritual uplift in my own life, the wonderful betterment in other lives near to me, and the increasing acceptance of Christian Science among the people of the whole world, I am grateful for every opportunity to add my mite toward the universal adoption of this new-old truth. Since Christian Science was first given to the world by its Discoverer and Founder, less than fifty years ago, it has not escaped the reception usually accorded every new idea, especially those affecting religious matters. By those who have mistakenly thought they knew its nature, it has been doubted, denied, and wilfully misrepresented. Because of these conditions, and for the purpose of promulgating true ideas of Christian Science and of its Founder, The First Church of Christ, Scientist, in Boston, Mass., commonly known as The Mother Church, has organized and maintains what is known as a board of lectureship, composed of those who are competent and authorized to speak of Christian Science and its teachings, and it is to hear a member of this board that we are met tonight.

Seymour Republican.

LAKE GENEVA, WIS.

Frank H. Leonard lectured on Christian Science in the Y. M. C. A auditorium. He was introduced by Attorney Franklin J. Tyrrell, who said:—

Probably all of you know that I am not a Christian Scientist, but this world has grown too old, and the Christian religion is too broad and liberal for any one to entertain the opinion that any sect has, or that any set of sects has, a monopoly of all the good in Christianity. We grant the sincerity of all Christian bodies. We seek the same goal, and differ only as to the means of attaining it. It is eminently proper and fitting that every sect have its day in the court of public opinion, and that it be represented in that court by the most eminent counsel obtainable, duly accredited and empowered to speak with authority. To that end, and on behalf of Christian Science, we are to listen this evening to a member of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.—*Correspondence.*

MILFORD, UTAH.

A large audience listened to an address on Christian Science at the Pat theater by William R. Rathvon. J. A. Ingols introduced the speaker, saying in part,—

We have gathered here this evening to obtain knowledge. Some have come out of idle curiosity. Some have come to satisfy, if possible, a craving for religious light. Some have come who, having already gained some knowledge of Christian Science, know that greater knowledge will be obtained from this student of their doctrines and greater peace result. With the curious ones, let us hope that the seed of knowledge may be sown, grow, and ripen, and a rich harvest result; with the others, that their craving may be satisfied and greater knowledge obtained; and with all, that the peace and harmony which pervade all nature may be the reward.

The doctrine of Christian Science as expounded by Mrs. Eddy is of but recent years, although founded on fundamental truths given the world over nineteen hundred years ago. Like all new religious doctrines it has had adverse criticism, its doctrine has been wrongfully stated, even ridiculed. To correct the erroneous impressions resulting therefrom, is the purpose of these lectures, and to this end the board of lectureship of The First Church of Christ, Scientist, was formed. Let us come with open hearts and receptive minds, and may we all take away some truth that will aid us in our search for that "peace of God, which passeth all understanding." I have been asked to introduce the speaker of the evening, and in that I am not a Christian Scientist, I assuredly deem it an honor to do so.

Beaver County News.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Altrincham, Cheshire, England.—Public hall, 8 p.m., Nov. 7.
Bellingham, Wash.—Beck's theater, 8 p.m., Oct. 28.
Berlin, Germany.—Oberlichtsaal, Bernburgerstr. 22/23, 8 p.m., Nov. 1.
Bloomington, Ind.—Court house, 7:30 p.m., Nov. 1.
Brattleboro, Vt.—Auditorium, 8 p.m., Oct. 31.
Bromley, Kent, England.—Drill hall, 8 p.m., Nov. 12.
Cambridge, Mass.—Scenic temple, Temple street, Central square, 8 p.m., Oct. 27.
Cedar Rapids, Iowa.—Greene's opera house, 8 p.m., Oct. 22.
Concord, Mass.—Association hall, Concord Junction, 8 p.m., Oct. 28.
Council Bluffs, Iowa.—Dohany theater, 8 p.m., Oct. 29.
Harrisburg, Pa.—Majestic theater, 8 p.m., Oct. 31.
Hull, England.—Royal Institution, Albion street, 8 p.m., Nov. 11.
Indianapolis, Ind. (First Church).—Murat theater, 3 p.m., Oct. 27.
Iowa City, Iowa.—Englert's theater, 3 p.m., Oct. 27.
Lancaster, Ohio.—City hall auditorium, 8 p.m., Oct. 28.
Le Mars, Iowa.—Opera house, 8:15 p.m., Nov. 1.
Leominster, Mass. (auspices First Church, Fitchburg).—A. O. U. W. hall, 7 Main street, corner Mechanic, 3:30 p.m., Oct. 27.
Le Roy, Kan.—Union hall, 8 p.m., Oct. 29.
Lexington, Ky. (Second Church).—Opera house, 8 p.m., Oct. 31.
Ludington, Mich.—Church edifice, 8 p.m., Oct. 29.
Mitchell, S. Dak.—City hall, 8 p.m., Oct. 29.
Montreal, Quebec.—Windsor hall, 3:30 p.m., Oct. 27.
Mt. Vernon, N. Y.—Westchester theater, 3 p.m., Oct. 27.
Plainfield, N. J.—Plainfield theater, 8 p.m., Oct. 31.
Plymouth, Wis.—Lyceum hall, 8:15 p.m., Nov. 1.
Portland, Maine.—New city hall, 7:45 p.m., Oct. 31.
Portsmouth, Ohio.—Columbia theater, 3 p.m., Oct. 27.
Pottsville, Pa.—Merchants National Bank building, 8 p.m., Oct. 29.
Quincy, Mass.—Alpha hall, Hancock street and Cottage avenue, 3:30 p.m., Oct. 27.
Racine, Wis.—Danish Brotherhood hall, corner 7th and Grand avenues, 8 p.m., Oct. 31.
Reading, Pa.—Rajah temple, Franklin and Pearl streets, 8 p.m., Oct. 28.
Reno, Nev.—Grand theater, 8 p.m., Nov. 1.
Rochdale, Lancashire, England.—Royal hippodrome, 3:15 p.m., Nov. 10.
Rutland, Vt.—Church edifice, Cottage street, 8 p.m., Nov. 1.
Sacramento, Cal.—Tuesday Club house, 8 p.m., Oct. 31.
St. Johnsbury, Vt.—Colonial theater, 8 p.m., Oct. 29.
Sharon, Mass.—Unitarian church, 8 p.m., Oct. 28.
Syracuse, N. Y.—Wieting opera house, 4 p.m., Oct. 27.
Wheaton, Ill.—Adams' Memorial Library hall, 8 p.m., Oct. 31.
Yankton, S. Dak.—Church, Sixth and Douglas avenues, 8 p.m., Oct. 28.
Yates Center, Kan.—Auditorium, Oct. 28.
York, Pa.—York opera house, 8:15 p.m., Oct. 29.
Youngstown, Ohio.—Masonic temple, 8 p.m., Oct. 29.

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TESTIMONIES OF HEALING.

For twelve years I had been a traveling salesman, and during this time had contracted many bad habits, which eventually brought me to the point where I was willing to give up fighting for my health. Physically and morally I was nearly a wreck, although I tried every material remedy; but I had lost faith in all. Having heard of Christian Science, I borrowed a copy of the text-book and tried to read it, but the statements which now mean so much to me meant nothing then, since I did not care for anything good or uplifting. Mentally I was in a state where anything which did not deal with pain or pleasure in matter did not interest me in the least, consequently a year or more went by without my opening Science and Health. Nevertheless, it seemed that nearly every day I would observe something which tended to convince me of the truth of some statement I had read in my brief perusal of the book. My health kept on getting worse, until I was simply driven to Christian Science, and I determined to study it in order to see for myself if it were true. I felt that I had no other hope, so I came as a little child, willing to do anything if I could only understand that God does not send sin, pain, and torture to His children.

Again taking up Science and Health, I read the first words in the Preface with an entirely new sense of their meaning: "To those leaning on the sustaining infinite, today is big with blessings." This sentence made a profound impression on me. Indifference was gone, and in its place was an intense desire to understand this teaching. Before I had read very far my mind began to get much clearer, my body responded at once, and I was healed. Since that time numerous small ailments have been met and overcome by a realization of the truth. In each case, as soon as I could see the truth of being the ailment disappeared at once, and I feel it to be indeed a duty and a pleasure to tell what Christian Science has done for me,—the good which has come to me through the study of the Bible and Science and Health. It is my hope that others who have like problems will also come to see this. While many things yet remain to be unlearned, I am certain that the truth will be found by me and by all who earnestly search for it.

For all these blessings I am most grateful to God, also to Mrs. Eddy for pointing out the truth in such an understandable way.—GEORGE T. KINKEAD, Columbus, Ohio.

For a long time I have wanted to express my gratitude for what Christian Science has been to me for over five years, but a sense of timidity seemed to keep me from it. I was healed of a chronic bowel disorder by studying the Bible in conjunction with "Science and Health with Key to the Scriptures" by Mrs. Eddy. Some time later I went to a dentist who had been recommended to me, and told him that I wanted a set of teeth. He examined my mouth, and told me to come at noon the same day. He said I would have to take something for the extraction of my teeth, but I told him I did not want to do that. At the appointed time I was at the office with a friend who is a Christian Science practitioner, but no mention was made of Christian Science. The dentist again asked me if I did not want an anesthetic used, and when I said I did not, he called another gentleman, who came and stood by me during the operation. When the dentist had extracted several teeth, he turned to my friend and said, "You ladies must be Christian Scientists." She replied that we were, but mere babes in our understanding of Science. Both gentlemen seemed very much surprised at my calmness during the operation, as I never so much as groaned during the time which it took to extract sixteen teeth, and in two weeks I was ready to begin using both plates with very little difficulty.

I am truly thankful for what Christian Science has been to me physically and in the working out of business problems, but most of all for the spiritual understanding which I gain in reading and studying the Bible with Science and Health. I am also very thankful to God for the love and patience with which I have been helped over the seemingly rough places.—MRS. IDA R. STAFFORD, Los Angeles, Cal.

While I am not a Christian Scientist, I have had enough experience in it to know there is great power for good in its teachings. For five years I have had treatment in attacks of illness, for myself and for our children. The first experience, five years ago, was when I was suffering from mental depression and wished only for death. The remarkable part of it is that I have never been troubled in that way since, and I had been subject to this trouble all my life before Christian Science came to me.

In the fall of 1910 I had treatment when my baby was born. I sent for the practitioner at daybreak, had no pain after she came, and at one o'clock the baby was born. When this child was only a few weeks old she suffered greatly from what seemed to be a serious trouble in her head. My fear was great, as I had no idea what the trouble was, and we were so far from a doctor that I could not find out what was the matter. I took the child to the practitioner, and her first work was the overcoming of my fear. The baby never suffered in the least after receiving treatment, though it was about three days before the healing was effected.

MRS. LURLYNE LANE, Alto, N. Mex.

In return for the help which I have so often received from the testimony of others, I should like to add my word of gratitude for the blessing of Christian Science. Some years ago I was in a hospital for four weeks, undergoing and recovering from a serious surgical operation, and while I lay there, one of several hundreds under the same roof in various degrees of suffering and pain, all my reason rebelled against the worship of a God who had made helpless mankind undergo suffering that even mortals would not inflict, one upon another. I had read Science and Health twice, and had voted it perfect nonsense; but in those days it came back to me as the only teaching of which I had ever heard that said God did not create mankind to suffer, nor was their pain inevitable.

I had a most devoted doctor and nurse, and for four months I faithfully followed their requirements, but the moment my nurse closed the door after her dismissal, I took up the once despised copy of Science and Health, and it has been my guide and help ever since. It was no longer nonsense to me, but clear, absolute truth. There are some difficulties still unmet, but as I look back and see how, one by one, the dark places have become light, how fear and discontent and self-pity have given place to joy and love and a deep sense of security, I know that through the teachings of Mrs. Eddy I have learned of a true God, and gained an understanding which will meet every difficulty, however small or however great it may seem.

INA M. TAFT, Chicago, Ill.

I owe so many blessings to Christian Science that I cannot begin to relate them all; but to keep silent would brand me an ingrate, and I am far too grateful to run the risk of deserving any such title. It is over six years since I took up the study of Christian Science, to overcome intense mental fear, and in the strenuous effort to overcome this, I came to comprehend what Paul meant when he said he rejoiced in tribulations.

The physical overcoming was a constant but delightful experience in proving the truth, and it showed the unreality of sickness, for I had been for years a semiinvalid. In a few months I was able to overcome a bad attack of bronchial trouble in a night. A bad cold with a dreadful cough was

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driven away quickly when I awoke to the fact that I was harboring a keen sense of hatred. An attack of acute lung trouble was mastered in a night, a fever was overcome in three days. The strength received in these demonstrations enabled me to meet and master a life-long affliction of epilepsy for a member of my family in less than half an hour. That was three years ago, and he has never had an attack since, so we feel that this healing is for all time. One of the bones in my right hand was dislocated, and at the same time that I was treated for the fever this bone settled back into its natural condition, and has not troubled me since.

I feel that I only stand at the threshold of this wonderful kingdom of harmony in which we shall surely dwell when we know God aright, but thanks be to our revered Leader, Mrs. Eddy, for the blessed insight which enabled her to give us Science and Health, our text-book. I have learned to love God in the right way, and now with sincere prayer and continued study of Christian Science I am striving to press forward, knowing that in good time I, too, will inherit that perfect peace which "passeth all understanding." In the mean time I am not unmindful of or ungrateful for the many blessings already received.

ETHEL BALCH WEST, Glendale, Cal.

I became interested in Christian Science not long ago, and was entirely cured of a hernia for which I had worn a truss for two years. I am thankful to say that, through the work of a Scientist, and the goodness of our heavenly Father, I have been able to discard this altogether, and not only so, but I have been benefited spiritually as well as physically. I also wish to express my gratitude toward our dear Leader, Mrs. Eddy, for enlightening humanity and showing them how to get rid of suffering.—MRS. E. DALTON, Reading, Pa.

I wish to submit my testimony in conjunction with that of my wife, whose cure was wrought through Christian Science. I had suffered for years from distressing backaches, to such an extent that it was impossible for me at such times to stand upright, the pain being excruciating. During this period my wife had been taking treatment in Christian Science, and had been cured. I naturally became interested, and tried treatment for myself, with the result that I was cured perfectly. Since that time I have become a different man, both physically and spiritually, and I cannot give too much thanks to Mrs. Eddy, through whom this wonderful healing truth has been revealed.

RALPH J. DALTON, Reading, Pa.

In August, 1910, I injured my ankle badly. I did my best to relieve it according to the teachings of Christian Science, but toward evening it commenced to pain me very much, so I called on a practitioner for help. One treatment was given me, with the result that in the morning my ankle was all right, and it has not troubled me since. I am grateful for even the little understanding which I have gained of Christian Science.

MRS. SARAH W. SCOUTT, Kearney, Neb.

Christian Science found me at a time when there seemed to be no help from any other source. I had suffered untold agony for three years, and had gone through a severe operation and found no relief; but in three weeks after I first heard of Christian Science I was doing all my own housework, and am now as well as I ever was. I became interested about the close of 1910.

No words can express my gratitude to God, also to our dear Leader, Mrs. Eddy, for this healing truth.

ELIZABETH BUTTS, Durham, N. C.

I wish to express my gratitude for what Christian Science has done for me. I feel that I have been benefited both spiritually and physically. I have been entirely healed of severe headaches and bilious attacks, which would last for a week at a time; but these have been wholly overcome, and I am deeply grateful to God for having been led into an understanding of spiritual Truth.

MRS. J. W. REYNOLDS, Mitchell, Ind.

Each day Christian Science is more beautiful to me. I have received many benefits from its study. One of the most recent healings was of a trouble in my left hip. The leg began to pain me, and in a few days from the hip to the knee there was no feeling in it except for sharp pains every few minutes. The pain seemed so real that I was unable to do any work for myself, so I telephoned a practitioner, and in five treatments I was entirely healed. The work was done by absent treatment, and although I have done a great deal of walking, and have been on my feet continually, I have felt no return of the trouble.

I am truly grateful for the knowledge of this truth which I am gaining.

MISS CONSTANCE M. REED, Kansas City, Mo.

I feel it to be a pleasant duty to tell of what Christian Science has done for me, through the study of the Bible with Science and Health, and also through a kind practitioner. I wish to relate one thing which occurred while the practitioner was helping me to overcome a physical ailment. She was visiting my mother in New Mexico, and while there she learned that I used tobacco. I had not written her about this myself, but within four days I had completely lost the desire for tobacco, which I had used for twelve years. It is now over a year since I lost the desire for same, and it has become very obnoxious to me.

I am indeed thankful to God for this truth, and am grateful also to our dear Leader, Mrs. Eddy, and my desire is to prove more worthy each day to be called a Christian Scientist.—MRS. LETITIA C. BAUGHN, Olton, Texas.

I wish to express my gratitude for what Christian Science has done for me. I had been suffering for a long time from incipient lung trouble, and had been to doctors who said they could do nothing for me. They gave me some medicine, but it did me no good. I was then asked to go to a hospital for such cases, and this I was quite willing to do, in the hope that I might get free of the disease, as I used to become much depressed in thinking that I would never be any better.

I was then advised by a lady to see what Christian Science would do for me, and at the same time she gave me a copy of the *Sentinel*. When I reached home I read it, but could not understand it. On the following Thursday the lady sent to say that a practitioner would see me if I would go to her, and this I was only too pleased to do. I was given treatment, and after a most helpful talk about Christian Science I felt the benefit at once. I shall never forget it, I felt so thankful to the practitioner. My home was in the village called Sevenoaks, Weald, three miles from the town, but the lady who first told me of Christian Science was so kind as to put me in a house close to where the practitioner saw her patients. I had to be taken in a cab to the house, being too weak to walk, but at the end of five days I was able to walk home and back again, the distance being between six and seven miles. I was there for five weeks, and I cannot express how well I felt when I came away. After my healing divine Love opened the way whereby I was given a situation at Hove near Brighton, among Scientists.

I am very thankful to God for what Christian Science has done for me, as I am perfectly healed of the lung disease and have been healed of many other ailments, such as headache, toothache, day and night sweats, etc. If it had not been for Christian Science, I know I should not be free now. At first it seemed to me very hard to understand its

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teaching, as I had not heard of it before. I should like to say that what helped my mother and myself very much was the understanding that God is the only Father and Mother of man. I am also very thankful to the dear Leader who has brought to the world the light which was so greatly needed. I am only a young girl, but I intend to study Christian Science and live in harmony with its teachings.
KATE SIMMONS, Patience Cottages, The Weald, Sevenoaks, Kent, England.

I have great pleasure in corroborating what Kate Simmons writes about her health and ability to work. Since she came to live with us she has seemed very strong and well, even visitors remarking on her perfect health. She is bright and happy, and most anxious to prove her gratitude to God, also to our beloved Leader, by honestly following the path to eternal life as pointed out to us in "Science and Health with Key to the Scriptures."
MRS. E. A. WHITTAKER, Hove, Sussex, England.

From a heart filled with love for God and gratitude for Christian Science, I wish to tell what Truth has done for me. I was a brewery salesman for over ten years, drank and smoked to excess, and was unable of my own will to stop, although I had often tried, and many a night have I lain down and cried, thinking there was no help for me. At last my wife induced me to attend a Christian Science church and listen to the truth, and there I found what I had been seeking. Within six months I had resigned my position with the brewery and sold a saloon which I owned, and I have not drank or smoked from that time until now, nor have I had a desire to go back to the old life.

I am now a traveling salesman, and I never leave for a trip without the Bible and Science and Health in my grip, as they are my only true companions, for I have learned through the study of these books that I am never alone, since God is ever present with me; and I know that divine Love is watching over those dear to me, when I am away from home. We have had many beautiful demonstrations of the power of Truth, for which I am deeply grateful.

I am so truly thankful for the peace which has come to me through the study of the Bible and Science and Health, that I am trying each day to live the life exemplified by Christ Jesus, and I know that divine Love will show me the way.—HARRY N. BANKS, Denver, Col.

[Translated from the German.]

I had been suffering for quite a while with an abdominal complaint, with nervousness and sleeplessness, and in the beginning of November, 1908, was taken ill with peritonitis. We summoned two physicians, who declared that in view of the seriousness of the case I must go to a hospital. I did so; and while there remedies were applied day and night. The lungs were also affected, and there was much loss of blood therefrom. Eight weeks later I was brought home in a hopeless state. According to the physicians' statement, the condition had become chronic, and other ills had set in. We had consulted two other physicians, and nothing was left untried in order to afford relief, but it was all of no avail.

During this dark period (in June, 1909), my husband, through divine Providence, heard of Christian Science. We asked a practitioner to call, which she did most willingly. I had spent six months in bed and had had to leave the household in the care of strangers. At the Scientist's first visit my husband expressed the desire to take me to the country as soon as possible, and we spoke about all we would need to take with us,—warm clothing and many other things,—so that I might be able to stand the strain of the journey; but the lady remarked that we would probably need none of these, and so it proved. After the first treatment there was such a marked change that I put aside all the material remedies which had covered my table. I experienced a sense of strength such as I had not known formerly, and at once partook of any kind of food I desired, as the bowel trouble was completely overcome. I was filled with joy, and realized that with divine Love as my shepherd, I could not want. (See Science and Health, p. 578.)

On the morning of the following day I got up alone, my husband being at the office and no one else at home, put everything in order in the house, and packed up my things, as my husband expected to return by nine o'clock in order to start on the trip contemplated. When that part of the work was done, I wondered why he had not returned, and looking at the clock saw that it was only eight. I could not help feeling surprised that I should have been able to attend to everything so easily and quickly, and so was my husband upon his return. We were expected to call at the Scientist's home before we left, and it seemed incredible to me that I should be able to walk there, but to my husband's great joy I did so with ease. We made the call, and then started on the railroad trip, which lasted several hours, but I experienced no unpleasant effects. After we arrived, my relatives, to their great surprise, could not succeed in having me go to bed immediately. Absent treatment was kept up, and I had a most pleasant vacation, taking daily walks and reading assiduously the Bible and *Der Herold der Christian Science*, both of which became indispensable to me. We frequently had pleasant callers, still I gladly anticipated the hour when I could be alone with my books.

When I returned home, I knew that the truth is applicable under any circumstances, and through the understanding which I acquired with the help of the faithful practitioner, I have been enabled to do successful work for myself in several instances. Not one day goes by without bringing me proofs of Truth's activity, and my gratitude to God, also to our faithful Leader, Mrs. Eddy, is unbounded. I feel that I can best prove this through earnest and constant striving to assimilate more of the nature of divine Love.
FRAU SELMA KRETZSCHMAR, Dresden, Germany.

I am grateful for many blessings received in Christian Science, as my thoughts go back to the time when I believed I had nothing to live for and when each morning's awaking from sleep brought a sense of disappointment to find myself still among the living, for I had hoped each night when I closed my eyes that I might never wake. My heart now overflows with love and thankfulness to God for all His goodness to me.

For thirty years I suffered from a bowel trouble, and had taken all kinds of medicine, but got no relief. The doctors told me that I must take medicine the rest of my life, but I have learned it is not needed when we understand the truth, as I have not taken any since my healing in Christian Science and I am now in better health than ever I was in all those many years. Besides having the bowel trouble, I could not hear or speak, and thought I would never be able to do so again; but with the help of a practitioner, I was healed in three weeks. I had also worn glasses for thirty years, and for ten years had used them steadily; but since I have known Christian Science, all my ills have been overcome. I am filled with gratitude to Mrs. Eddy for Christian Science.
MRS. A. DETERMAN, New York, N. Y.

While reading the testimonies of healing in the *Sentinel* today, I recalled that I had never yet sent my sheaf of gratitude to our periodicals. Were I to recite all the blessings that have come to me and mine through Christian Science during the past eight years, I could fill many pages. During that period we have relied absolutely upon God, the "great Physician," in all our need, and not one drop of medicine in any form has been used by us. We have two children under seven years, neither of whom knows what medicine is. The knowledge of God gained through the study of the

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Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy has met all our needs and enabled us to overcome every physical ill that has presented itself. Christian Science has healed one child of measles and prevented the other from taking it, though they were together all the time; has overcome whooping-cough; destroyed scarlet fever in its incipiency; and besides this has met and overcome every childish difficulty that has come up.

Although I did not come into Christian Science for physical healing, I have received many benefits of that nature. The first was the overcoming of a severe attack of grip in one treatment, after I had battled with delirium for some twenty-four hours. I was healed of the tobacco habit while reading our text-book one evening, though I had smoked for fifteen years. Social drinking, though never indulged in to any extent, fell away from me also, but I cannot remember when. My gratitude to Christian Science would be incomplete if I did not bear witness to the fact that I know from experience it is possible today, through the understanding of the allness of God, to heal the sick in Jesus' way and to do the works he did, for God has graciously enabled me to help others as I also have been helped, and in my personal experience I have seen many diseases healed by the application of Christian Science.

I know that I owe all these blessings to the truth which Christ Jesus brought to men, as it is explained by Mrs. Eddy, who by her consecrated life and inspired teaching has brought us a knowledge of "Him whom to know aright is Life eternal" (Science and Health, Pref., p. vii).

WARWICK A. TYLER, Salt Lake City, Utah.

It is with sincere gratitude to God for the many blessings which I have received through Christian Science, that I give this testimony. Over a year ago, I met with an accident from which I was in great pain. My husband sent for a doctor, who told me I had injured my chest. I did not, however, use the remedies he provided, but went to the Christian Science meeting and had a treatment from a practitioner. I was much relieved thereby, and after the third treatment I was perfectly well. I am very thankful for the many ways in which I have been helped in Christian Science.

MRS. EMMA MEADWELL, Lyndon, Oakham, England.

After having suffered for three days and nights with an affected tooth, and there being no cessation of the pain, I telegraphed at four o'clock in the afternoon to a Christian Science practitioner for treatment. In two hours I was feeling better, in the evening I attended the testimony meeting at the Christian Science church, and by the next day all pain had ceased. I am truly thankful to God for this help, also grateful to Mrs. Eddy for Christian Science.

MRS. J. CORBETT, Denver, Col.

[Written for the *Sentinel.*]

GROWTH.

EVELYN SYLVESTER KNOWLES.

THE lowly floweret growing at my feet
  Lifts trustingly its face toward the light,
  By sweet reflection groweth ever bright
And brighter, and its breath more pure and sweet.
No eye beholds it in this lone retreat;
  From all save One, its beauty hidden quite.
  As hides yon beaming star the cloud of night;
Yet smiling on, it lives its lifetime fleet.

Shall man, then, of mankind seek plaudits vain,
  Or strive for tawdry vanities that please
But for a moment? Or for stupid gain
  That hurts instead of helps? Look not for ease
Or hardship in the growth toward heaven's goal.
As flowers grow, such be our growth toward Soul.

FROM OUR EXCHANGES.

[*Continent.*]

Even the slow of sight have come to see that these are new times. The world is being shaken out of its ancient ruts. The old order is changing. Nothing that has been is now taken for granted. This is the day of the interrogation point. Society everywhere is in a transition period, a state of flux. "Unrest" is the big word of the hour, the world around. The changes in "the changeless East" are scarcely more dramatic than the changes that are in progress in our own western world. And these processes are striking clear down to the deeps—they are stirrings of the fundamental human heart.

An astonishing aspect of present social conditions—astonishing only because we have somehow come to regard religion as a technical thing, carefully preserved within ecclesiastical boundaries and definitions—is that the manifest restlessness and outreach is essentially religious. We listen almost incredulous while we hear the great words of religion taken over into the vocabularies of the politicians and the social reformers. A political meeting nowadays bears many of the marks of a religious revival. Even the time-honored songs of Zion have become battle hymns of political parties. Without apology, because they have clearly perceived the deeper mood of mankind, campaign speakers make the direct religious appeal to the consciousness of the people. The basic spirituality of the twentieth century, and of all centuries, makes reply to the voice of religion, even though that voice comes from the political leader and not from the preacher. A far-visioned observation of our times perceives that there is something fundamentally akin to a renaissance of religion sweeping through the world.

[Rev. W. E. Orchard in *Christian Commonwealth.*]

Now you assume that the present condition of things is the divine order, and that you ought to love it. This is an unpardonable reversion of your own instincts. Your theology or your philosophy may drive you to the conclusion that this present condition is what God has willed. But our hearts cry out against this system. To argue to ourselves that it is a divine order is to crush our own intuitions. It would be far better to be an atheist than to do that. Then why does God allow it to exist? I do not know. All I do know is that I am moved to alter it to accord with quite another order which I feel within me. It is this inward thing which I call the divine order, and the first admonition of religion is to put one's faith in this order and to believe that it comes from God. Then where does the external order come from? I do not know. Yet if I admit that it has a different origin from the order within, then surely I have denied all belief in God as supreme. Well, that may be a question for philosophy; it is not a question for religion. My obvious religious duty is to accept that which is ethically imperative within, and to believe that this is what primarily concerns me and is supreme for my universe.

[*Christian World.*]

Nothing has been more disconcerting in church history than the rigidity of Protestantism. Owing its origin to an outburst of religious spontaneity, it has in more than one crisis of its destiny sacrificed its interests to a conservatism, not only stupid in itself, but in direct contradiction to its initial and fundamental principle. That spirit still exists, and its influence will be disastrous in proportion as we allow it to predominate. For all the signs show that the church, if it is to survive and to triumph in the coming days, will have to give fullest play to the spontaneous verdicts and deliverances of the soul. For it is the living soul, the spiritual nature, as it stands before God and the universe, that is the center and receptacle of all revelation, the vital organ

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of all religion. And it is being spoken to and acted upon today as never before. It is being disciplined by new circumstances, taught by a new knowledge. Its response to all this will be the religion of the future.

[*Universalist Leader.*]

If we believe that the history of Christendom is a process of emancipation, and that the spirit of the new time is the noblest expression of faith in Jesus, we must organize that spirit, we must give it tongues of fire, we must make it a cloud and pillar of fire for those who are going forth in search of the kingdom. It lies with us to solidify Christian thought, clarify Christian experience, and formulate the message of Christian faith in the terms of the new speech and in the dimensions of the new creation. If we can do this, if we are big enough to do this, tomorrow will witness another advance in the world's effort to image forth the spirit of Jesus in society and history. We must proclaim the promises of the larger faith. We must make the vision of the new age more vital, tender, heroic, Christlike, persuasive than the message ever was which is slowly dying in the Christian consciousness of the world today.

[Rt. Rev. Bishop C. H. Brent, D.D., in *Living Church.*]

No life is so rich as that which, living loyally to conviction, is always gleaning new harvests from others of diverse or even opposing views. The intelligent grasp of the position of those who differ constitutes the only hope of durable unity—and the only ground of justifiable warfare or controversy. Our thinking and praying, our reasoning and interpretation, are so lopsided without the reinforcement and support of opposing and varying views, that we can hardly avoid the poison of prejudice and the incompleteness of at best a half truth. Moreover, men of passionate conviction, whose sincerity is above suspicion, have a right to a respectful hearing, and our own intellectual self-respect and integrity will suffer if we refuse it.

[*Standard.*]

Thoughtless the world may be; self-centered and indifferent to the great things of life many doubtless are; but the human soul has appetences that earthly things cannot satisfy and that find their complete gratification only when Jesus Christ becomes Lord and friend. In companionship with him, all the best tendencies of our hearts are strengthened, new and holier purposes are begotten, and the darkness which death brings is made light. If any so-called Christian fails to find in Christ this inspiration to and answer of spiritual needs, he has not yet found the Christ of yesterday, today, and forever.

[*Western Christian Advocate.*]

The spirit of the modern age is not morally strenuous, and the exposures of collapse and ruin which have startled us lately will continue to increase unless the men and women with a firm grip still on ethics and religion awaken to their personal responsibility to the community in which they live. The church in this crisis must not only be a conservative force, but she must also be a regenerative and constructive agency, a guardian of the common good, and a stalwart upholder of public righteousness.

[From an editorial in *Melbourne* (Aus.) *Herald.*]

In many respects our age is one of almost unexampled spiritual upheaval, and possibly that religion or philosophy alone will survive which—from out the warring strife and clash of all the creeds—shall the most successfully garner into one harmonious scheme—like golden threads from many a skein—those vital and unquenchable elements of truth which know not death, but are instinctive and eternal as the spirit of man.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the *Rev. Mary* Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Three new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"The Father's Business," containing five articles as follows: "The Abundance of God," "One Business," "The Closed Hand," "Christian Science in the Business Life," and "Truth is Power."

"The Law of Kindness," containing four articles and a poem, entitled as follows: "'Forgive, and ye shall be forgiven,'" "The Habit of Hating," "The Law of Kindness," "'Ye shall be as gods,'" and "Two Roses."

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Another new pamphlet has just been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

These pamphlets are now on sale; 32 pages and cover, at the prices of the regular pamphlets.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. This catalogue contains complete lists of the works of Mary Baker Eddy published by Allison V. Stewart, and of all publications issued by the Society.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. **Please do not send currency.**

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published January, April, July, and October.

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 8.

BOSTON, OCTOBER 26, 1912

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ITEMS OF INTEREST.

National.

A verdict for eighty thousand dollars and costs was awarded for the plaintiffs. D. E. Loewe & Co. of Danbury, against members of the United Hatters Union of North America in the United States district court at Hartford, Conn., last week. Under the Sherman antitrust law this award will be trebled, making the total amount two hundred and forty thousand dollars. This already famous case has been before the court for nine years, during which time it has gone to the United States court of appeals twice and once to the United States supreme court. In the first jury trial three years ago the award for the plaintiffs was two hundred and twenty-two thousand dollars. Suit was first brought in 1902 against two hundred and forty members of the United Hatters of North America residing in that state, and was based upon the allegation that a conspiracy existed to injure the business of the plaintiff, who is a soft hat manufacturer, because he declined to unionize his factory.

Radical uniform state legislation, based upon the principle of agricultural cooperative credit now in use in practically every country of Europe, is urged by President Taft in a letter to the governors of all the states. He recommends the establishment of land-mortgage banks under state charters, and the formation of cooperative mortgage-bonded societies along the lines of the Landschaften societies of Germany, provided that uniform state legislation can be secured to govern their organization and operation. As a later step he favors the enactment of laws by Congress permitting the organization of national land-mortgage banks, to be operated under strict government supervision with the power to guarantee and market the guaranteed debenture bonds of the state land-mortgage banks or cooperative societies.

The government suit to dissolve the American Naval Stores Company of Savannah as falling within the prohibitions of the Sherman act, has been brought to hearing in the circuit court of appeals at Atlanta, Ga. The government alleges that the company arbitrarily fixes the price of turpentine and rosin for practically the world; that it controls ninety per cent of the American production of these articles and seventy-five per cent of the world's production, and that it has throttled competition. The equity suit is to dissolve the corporation into its component parts as they existed prior to 1902, and to establish a receiver for the properties if the corporation does not comply with such decision of the court.

As commander-in-chief of the army and navy, President Taft inspected the great Atlantic fleet mobilized in the Hudson last week. Under the eyes of seventy-five thousand spectators lining the shores of Manhattan and the New Jersey palisades, the yacht Mayflower passed slowly up the river to an anchorage off Thirty-first street. There she broke out the President's flag and each ship in the line of more than fifteen miles boomed out a salute of twenty-one guns. The battleships, cruisers, torpedo boats, destroyers, and other smaller craft made up a total of one hundred and twenty-three vessels.

Suit to test the right of the government to enforce the federal law of Aug. 24, 1912, requiring newspapers and periodicals to publish their circulation figures twice a year, and imposing other requirements, has been filed in the United States district court at New York by the *Journal of Commerce and Commercial Bulletin* company.

President Taft has signed an executive order putting thirty-five thousand fourth-class postmasters in the classified service. The execution of this order will put every fourth-class postmaster in the United States under the civil service, twenty-five thousand having previously been put in the classified list by the President.

Postmaster-General Hitchcock has called for bids for nearly seventy thousand scales, which will be required for use in the parcels post system that is to go into effect Jan. 1. Two hundred of the largest post-offices and their branches will be supplied with automatic spring scales.

The fraternities in American colleges have a total membership of over three hundred and eighty-nine thousand and more than twenty-five hundred active branches or chapters, owning or renting property for residential purposes worth at very low estimate more than fifteen million dollars.

More than one million two hundred and fifty thousand boys and girls are attending the American high schools, public and private, during the school year 1912-13.

The sale of two hundred and eighty thousand acres of grazing land in the old Uintah Indian reservation has been opened at Provo, Utah.

International.

The task of bridging the Ganges has been assigned to a group of English engineers. The bridge, which is over a mile in length, is to carry the Eastern Bengal State railway over the Ganges from Damukelia to Sara Ghat, the place of pilgrimage to which hundreds of thousands of devout Hindus repair once a year to wash away their sins in the sacred river. Spanning the river, the bridge will be carried on steel trestles, which in turn will be supported on massive steel grilles in granite piers. The contract consists of fifteen main spans, each three hundred and fifty feet long and fifty-two feet high and weighing thirteen hundred tons.

A practical step has been taken toward the improvement of the appearance of the London streets, in the suppression of the indiscriminate distribution of handbills. This system of thrusting papers and pamphlets into the hands of pedestrians had become a public nuisance, but its cheapness has been its source of popularity, and the opinion is given by the manager of a large firm of advertisers that half a million handbills are distributed daily in London, and that fifty thousand pounds a year is spent in this way.

Several sky-scraper building proposals of Sydney, New South Wales, have recently sought municipal sanction, but without success. The authorities maintain that a building limit of one hundred and twenty feet should be adhered to, and public opinion is with them and does not see any need to rob the inhabitants of the benefits of light and air by permitting the construction of buildings of twenty stories or more.

China has decided to send sixty-two students abroad to study separate subjects. Of these, eight are to study naval matters in England, eight military matters in Germany, twenty mineralogy in Belgium, ten industry in the United States, eight law in France, and eight mathematics in Italy.

Turkey has signed the protocol for a treaty of peace with Italy and is now involved in war with Bulgaria, Servia, and Montenegro, with the probability of trouble also with Greece.

Industrial and Commercial.

Of the large irrigation projects now under way, one involving sixty thousand acres of land, has been undertaken at Plainview, Texas. The land owners of Lewis and Clark counties, Missouri, have undertaken to reclaim twenty-five thousand acres of land in the Des Moines and Mississippi bottoms. Some two hundred thousand acres of land in the Sacramento valley from Tehama south are to be irrigated from waters stored in Big Meadows dam after they have been used to develop electric power for the Great Western Power Company. Ten million dollars are to be spent in an irrigation scheme in Yolo and Lake counties, California. Water from the Big Bow river carried through a canal two hundred and six miles long will be used to irrigate some half million acres in the so-called dry region of Alberta, Canada.

The successful completion of the Burrinjuck dam, the immense state scheme carried out by the New South Wales government to conserve the waters of the Murrumbidgee river for irrigation purposes, has turned the attention of agriculturists to the possibility of utilizing other great rivers in the state in a similar practical way. The question of conserving the waters of the Macquarie river in the west of New South Wales for irrigation purposes is one that is interesting centers of the West at present. The undertaking would be planned to water three hundred thousand acres at an estimated cost of nearly two millions sterling.

The production of Tungsten ore in 1911 in the United States amounted to eleven hundred and thirty-nine short tons of concentrates, valued at $407,985. Tungsten is used chiefly in making steels that will hold their temper when heated, but it is most generally known as supplying the filament of tungsten incandescent lamps. Diamonds are used for dies in drawing tungsten wire. Wire six ten-thousandths of an inch in diameter can now be drawn in quantity.

A resolution has been passed by the legislative council of Victoria, Australia, to the effect that it is desirable that action should be taken by the government to prevent the American beef trust or its agents from obtaining a foothold within the commonwealth. It is held also that the government should consult other states with a view to the simultaneous passing of the legislation necessary to that end.

During the last few years an area totaling millions of acres has been added to the previously recognized wheat-growing lands of South Australia. Last season the wheat, hay, and grain crop was valued at £5,410,005, and, as a result of the government's vigorous policy of development, it is anticipated that within the next few years the area under wheat will be doubled.

The prices of coal in Germany are now higher than they have been for a generation and are considerably above the maximum reached in 1899, which caused an industrial crisis. The Prussian government, an extensive mine owner, has withdrawn from the German coal trust as a protest against the raising of prices.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

OVERCOMING.

SUE HARPER MIMS.

THE basis of Christian Science being the infinitude of God, omnipotent Mind, Spirit, Life, Truth, Love, together with man and the universe as the expression or manifestation of God, in His own likeness, spiritual, harmonious, and eternal, it must logically follow, in the thought of all those who accept these premises, that the contradiction or unlikeness of this Mind—all that is material, finite, and discordant—pertains to a false, unreal sense of being, which should be overcome, put aside. In our effort to realize the truth of being we have the teaching and example of Christ Jesus, made luminous by the great revelation of Truth known as Christian Science.

Christ, the true idea of God, was expressed through Jesus, who in his humanity cognized the unreal or illusory sense of existence and overcame it through his realization of the truth which makes free. Having the Christ-mind, Jesus was the first great overcomer, to whom is promised glory, blessing, and dominion; as we read in the Apocalypse: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This conquest of false sense, or unreality, all that is opposed to the divine reality and perfection, alone enables us to attain that unity with God, eternal Life, for which Jesus prayed, saying, "that they may be one, as we are." This entering into the true, divine consciousness effects the annihilation of all error; it is, indeed, the heavenly Jerusalem or "tabernacle of God," that wondrous city, "coming down from God out of heaven," in which there shall no longer be a consciousness of death; where there shall be "neither sorrow, nor crying, neither shall there be any more pain," for God Himself "shall wipe away all tears from their eyes."

One reason for the human acceptance of sin, disease, and death, instead of its denial and overcoming, is this, that the human mind has been taught to be reconciled to them because sent from God; yet Jesus would surely not have healed the sick and raised the dead, if sin and death had been part of the Father's plan. He came doing and to do the will of the Father. In Hebrews we read: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." The author of this remarkable epistle to the Hebrews certainly did not consider death a part of the divine plan, for both he and St. John clearly taught that sin brings death. Paul says that "by one man sin entered into the world, and death by sin;" and James tells us that "when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Again Paul declares that Jesus Christ "hath abolished death, and hath brought life and immortality to light through the gospel." The teaching of all these passages is clear, and the last selection, Paul's statement to Timothy, is very scientific, implying as it does that life and immortality were and are the eternal realities of being, brought to our understanding through the gospel.

In Science and Health (p. 427) Mrs. Eddy writes: "The tenor of the Word shows that we shall obtain the victory over death in proportion as we overcome sin." If this were merely a theory, without the fruits of demonstration, it would not be worth while to give it serious thought, but because it vitally concerns the health, harmony, and morals of mankind here and now, it is of the deepest import. Again our Leader says (p. 426): "The relinquishment of all faith in death and also of the fear of its sting would raise the standard of health and morals far beyond its present elevation, and would enable us to hold the banner of Christianity aloft with unflinching faith in God, in Life eternal. Sin brought death, and death will disappear with the disappearance of sin. . . . The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed."

Death, then, is only a phase of the belief that existence is material instead of spiritual, an experience of the human mind, and we have but to awake from the dream of materialism to the joy and fruition of spiritual understanding. As we learn that mind makes its own embodiment and cannot die, the change called death is seen to be neither corrective nor transforming; the body must be redeemed by the spiritualization of thought. Jesus was appreciable to human view after the resurrection, and bore in his hands and side the print of the nails and the spear wound; but he finally rose beyond human vision through the absolute putting off of the fleshly consciousness and the perfect realization of spiritual substance or consciousness, thus coming into perfect at-one-ment with the Father, Spirit. This is the important thought with respect to death; namely, that we "die daily," as St. Paul puts it, to sin. Should death seem inevitable upon this plane, the true preparation for it would be made in learning so to live that we shall have acquired the assurance of David when he said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Throughout the Scriptures it is seen that the poets and prophets caught glorious glimpses of the continuity of Life. Enoch was translated, Elijah was transfigured, and doubtless the angels beheld Moses' transfiguration,—all these foreshadowing Jesus' triumphant victory over death and the grave. For our enlightenment Jesus took each step in the ascending way, to show the universality of eternal life and its possible demonstration. Transfiguration and ascension became for him, as they are to become for us, the logical steps to divine Life.

Mrs. Eddy has said that "during the sensual ages, absolute Christian Science may not be achieved prior to the change called death" (Science and Health, p. 254); but she calls for the evangelization of mortals, she demands that they awake to the consecrated unworldly work of destroying sin in themselves and others, on the basis of their unreality, as revealed in the Scripture declaration that "God saw every thing that he had made, and, behold, it was very good."

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"READY TO EVERY GOOD WORK."

W. W. TOTHEROH, LL.D.

CHRISTIAN SCIENCE is preeminently a religion of profound thought and deep spiritual understanding. At the same time it is intensely practical, its beneficent influences being adapted to every human need. Much is heard and read of the "metaphysics" of Christian Science, but more in evidence to the world in general are its wonderful demonstrations of all manner of healing.

To maintain a constant growth in grace, Christian Scientists find it necessary to be persistent and conscientious students of the Bible, with the aid of their text-book, "Science and Health with Key to the Scriptures," and Mrs. Eddy's other writings, and that it is equally important for them to reflect or transmute their understanding of divine Truth in example and deeds. Jesus, the original exponent of Christian Science, during his ministry never ceased to emphasize the practical side of his message. He showed by precept and example that the higher attainments proceed from going about and everywhere doing good, which in the broadest sense means the healing work. The practise of Christian Science is what truly defines a Christian Scientist, and Mrs. Eddy tells us that "when man demonstrates Christian Science absolutely, he will be perfect" (Science and Health, p. 372).

An oft-used and certainly an appropriate illustration with Jesus, when bent on bringing his disciples to a recognition of their responsibility, was light. He told them that they were "the light of the world," warned them that this light must not be hidden, and exhorted them to let it so shine that all about them might have opportunity to share its effulgence. The apostles in their preaching and epistles repeated the lessons received by them, in order that those of the new way won by them might for their own spiritual growth and the good of their fellows be doers or exemplifiers of the word. Paul, the metaphysician among the first heralds of the "good news," was second to none in exhorting those whom he addressed to put into daily practise the truths which had been taught them. The words of the caption of this article are found in his letter to Titus, whom he directs to counsel those who have apprehended Christ to "be ready to every good work."

Christian Science, rediscovered and restored by our revered Leader, Mrs. Eddy, after years of testing has won a reception in the world that is amazing. Its achievements have largely silenced those disposed to antagonize it, and it is now widely known as the religion which heals the sick, reclaims the sinner, dispels fear, awakens hope, affords joy, develops love, elevates citizenship, makes for the best in character, society, trade, art, literature, and philanthropy,—a religion, in short, which brings heaven to mankind here and now. Christian Science is no longer on trial, except as the Christian Scientist is on trial. He is expected to fulfil so far as possible the promises of his religion, and Christian Science will go forward, conquering and to conquer, proportionately as its adherents are faithful in the exemplification of its truth in their lives and practise.

Mrs. Eddy, who was awake to all the requirements of an interested but critical world, repeatedly lays stress upon practical every-day demonstration as a conclusive and effective proof of the efficacy of Christian Science in the regeneration and salvation of mankind. Commodious and ornate church edifices, large assemblages, and the irrefutable logic, Scriptural truthfulness, and spiritual beauty of the lessons unfolded, may produce a favorable impression; but that through which Christian Science in the main wins men, is the interpretation by its votaries of their spiritual understanding in love and good works. The example of dignity, unity, love, harmony, and cooperation set before the world by a Christian Science church or society, and the consistent life of the Christian Scientist, mean healing.

Paul's exhortation was that the disciples of Christ should be "ready to every good work." Readiness implies willingness: a disposition that prompts us to say, "I will try to do." It is usually the unwilling individual who sees difficulties in the way and who proffers excuses for inaction. Willingness also precludes the spirit and motive of the "hireling," who is ready to flee from duty when selfish interests are at stake. Jesus laid much stress on willingness. He taught, pleaded, and exhorted, but he never resorted to force to gain followers. Discipleship was to be individual and voluntary. Readiness also implies fitness. In Christian Science, spiritual scientific understanding precedes demonstration. Not every one who is pleased with the teachings of Christian Science, who commends the movement, attends the services, owns a copy of Science and Health and reads it, is because of these things a Christian Scientist and qualified to do good scientific work. The promise of Christ Jesus was that every one who believed on him aright, who understood him, could follow him as the Wayshower and do the works which he did. The thought of fitness is calculated with some to suggest the matter of gifts and attainments. But experience and observation have disclosed that people cannot be chosen for spiritual work according to the standards commonly followed in selecting agents for other service. In this connection astonishment and perplexity are often excited. Paul's words are recalled where he says: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." The great apostle furnished the key to the situation when explaining his own confidence of success. His exceptional intellectual equipment and prestige from social and professional standing and influence among his fellows were not given consideration, but he declared: "I can do all things through Christ which strengtheneth me." Christ Jesus buttressed the commission which bids us preach the gospel and heal the sick, with the assurances of needed help. "All power is given unto me;" "Lo, I am with you alway, even unto the end of the world."

"Be ready to every good work." Note the distinction—not every great, but every good work. Opportunities for great work, as accomplishments are commonly regarded, are rare and come to few. Every-day life is a constant succession of little incidents, and consequently the services possible correspond therewith. Inconsistent though it be, there are to be found even among Christian Scientists those who seem hesitant to heed the call of "little duties." They seem to be looking for something which they count "important" or "great" to engage them. But who is qualified to decide what is "important" or "great"? Indeed the question is sometimes raised as to whether there is anything that can be rated as insignificant. Considered in their relations and in the light of their after effects, most minor matters assume a grave importance. In reality, viewed aright, there are no trivial duties. The author of "Vanity Fair" wrote: "Are there not little chapters in everybody's life, that seem to be nothing, and yet affect all the rest of the history?" A cheerful greeting, a warm grasp of the hand, a fit word of truth in season, a simple kindness, patience, consideration, a loving smile, the gift of a copy of the periodicals,—these little things, which any one possessed of the Christ love and spirit can and should do, have repeatedly turned the scale for good for men and women. The all-important thing is, to do whatever falls to our lot to do with a great motive.

Those who magnify and selfishly aspire to only such duties as they denominate "great," clearly show thereby that they are thinking more highly of themselves than they ought to think, and certainly that they have come short of apprehending the mind that was in Christ Jesus, who in both teachings and example set forth that among his followers to be "great-

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est" is to be childlike and to be ready and prompt to serve wherever opportunity offers.

In Christian Science no one is "greatest," and there will be no ambition for anything of the kind among Christian Scientists, where it is understood that Principle, not person, provides the work and fits us to do it, or, better, does it through us. Mrs. Eddy frequently warned against everything that partook of the nature of a desire to be conspicuous and to be a "leader" in the popular sense of that term. For herself, time and again, she disclaimed having any other purpose than to be an humble servant of the most High, and she lovingly counseled those who looked to her for guidance to accept her for an ensample only so far as she followed Christ Jesus. As for opportunities for good works, they are on all sides and are ever present. They can be discovered in the home, on the street, in the place of business, in the church. They only require recognition.

A world awaits the healing work of Christian Science. No one need be, no one can afford to be idle, if prepared to answer the call for help. All have a right to work and no one can be deprived of it. Not a few have erred seriously from an eagerness to work away from where they are located, distance apparently having lent enchantment to a remote field, and thus they have been hindered from seeing and improving fine opportunities near at hand. The actual daily life of the Christian Scientist, wherever he may be, who heals himself and those about him, is what always tells. Each individual street-light faithfully serves its purpose where it was placed, by sending out its radiance and illuminating all the place allotted it; its rays also blend with those of neighboring lamps, and thus all contribute to make bright the great highway. So every Christian Scientist, "ready to every good work" in his respective place, serves not only in that immediate locality, but also cooperates with all workers everywhere, for a world-wide diffusion of the Christ light, with healing in its beams.

In "Miscellaneous Writings" (p. 177) Mrs. Eddy forcefully says: "Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes." Then she puts the question, "What will you do about it?" In Christian Science individuality is emphasized. It is for each one to make his or her own answer to the searching inquiry noticed. What say you?

"NOW IS THE ACCEPTED TIME."

M. ETHEL WHITCOMB.

JOHN THE BAPTIST came preaching, "The kingdom of heaven is at hand," and thus he turned men with expectancy to the truth revealed by Christ Jesus, to the golden now as the time in which to experience health, holiness, and heaven. It is surely well for us to realize often the truth so sweetly voiced by Whittier:

> God's love and blessings then and there
> Are now and here and everywhere.

Because yesterday and tomorrow are not ours, the only time we can claim is now, and if the now is not improved by positive right thinking, we cannot know health or peace. To think and act in "the living present" is a divine requirement, and until it is obeyed one is not ready for progress. It is therefore helpful to ask oneself, Am I living in the now? So long as one's thoughts drift back to yesterday, or dream of or dread tomorrow, one is not living in the now. To such Truth is calling: Now, the present moment, it is "high time to awake out of sleep," and behold the glorious reality of life in all its beauty and perfection.

One who lived in Mrs. Eddy's household wrote of her, "She never allowed her day to dawn darkened with the clouds of yesterday, but with forward gaze she pressed toward the mark" (*Journal*, May, 1911, p. 74). We are bidden to "remember the Sabbath day, to keep it holy," but when is it Sabbath day? He who is from "everlasting to everlasting" knows no time; to Him there is no Saturday or Sunday, He knows only the one eternal day. This hour, then, is the Sabbath, to be kept holy by spiritual right thinking. How significant is the "remember"! We are to keep in mind, never to forget, that this moment is the time to be hallowed. And how shall it be kept holy? We must not only forgive, but forget all injuries, all wrongs, all hardships of the past, to keep the "now" hallowed with peace and acceptable unto divine Love. No dates of past sorrows should be recorded, no darkness or doubt; no unkindness or criticism can be thought or spoken in this ever-present Sabbath. Rather should we say with Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The eternal Sabbath is a day of rest; there must be no toil or worry, fear or anxiety; we must rest in the sacred sense of the government of infinite good. In hours of perplexity, when material sense whispers that we know not what step to take; when decisions must be made, when human wisdom is found helpless and the heart cries out, What shall I do? from Truth comes the answer, "Remember the Sabbath day, to keep it holy." Keep the "now" hallowed with active, positive faith in the operation of divine good, and in the expectation of the present manifestation of good in human affairs. We have no time to waste in thinking upon what might have been, or in questioning if it can ever be; our part is to deny the temptation to look either backward or forward, and stand in the "now" with the firm conviction of Job: "I know that my redeemer liveth,"—know that Truth is redeeming this very hour from every phase of suppositional evil. As one insistently dwells in today, and refuses to try to solve questions of tomorrow, fear and anxiety dissolve, and thought becomes so transparent that divine wisdom shines through unhindered, illuminating one's way before him.

The vital import to a sufferer of dwelling in the "now" was illustrated to the writer at a time when she awakened in the night with the manifestation of a severe physical difficulty. She knew the medical name, also that according to its so-called law the suffering must continue. She had learned, however, through Christian Science that God is the only lawmaker, and therefore refused to accept this verdict, but affirmed instead God's ever-presence and the availability of His power to deliver. Suddenly there came to thought an important duty which she had promised to fulfil at eight o'clock the following day, and for the next two hours thought vacillated between the contemplation of divine power and the work to be done at eight o'clock. Mortal thought pressed the question, "What will you do with the work of tomorrow?"

At last came the conviction that one thing only should concern her and that it was the Sabbath "now." To look beyond to the duty of the tomorrow would make her unfaithful to the present duty. Then flashed across her thought the words of Scripture, aglow with a new meaning, "Now is the accepted time; behold, now is the day of salvation." She saw that now is always the time accepted by divine Love for man to experience freedom, and that now is the time for us to expect to realize it. With this call thought turned wholly away from tomorrow, and she found herself joyously declaring that now is God, divine Love, supreme; now is heaven here; now there is no law, force, influence, power, presence, or intelligence apart from God; in a word, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," as saith the Scripture. The recognition that "now is come" brought with it the consciousness of present health; every evidence of disease disappeared, and there were yet two hours intervening before the morning duty.

In order to claim intelligently our heritage, we must know that now is the only time and here the only place. It matters not how long one may have worked in his endeavor to be

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freed from some burden or disease, the present always holds deliverance from every weight, the perfection of every faculty; it holds the inspiration, light, and strength needed for the solution of every problem; it holds for each child of God capability, possibility, opportunity, health, joy, and boundless freedom. Nothing can be lost, neither can one good or holy thing be withheld from man today. Why? Because "we live, and move, and have our being" now,—in the ever-present, ever-loving, ever-living God, whose law is unchangeable and who holds man in perpetual good. He who is the "same yesterday, and today, and forever," gives the same good to creation every day.

From this reasoning we see that we cannot receive more of good than we are now experiencing, until we are prepared to receive it; time neither gives nor takes. Then why delay the acceptance? All that ever has been, all that ever can be, is here today. Jesus proved this to be a divine fact when he said to the man infirm for thirty-eight years and unable to walk, "Rise, take up thy bed, and walk." No time was needed to convalesce, for "now" held within it the needed health and strength. The man with the withered arm immediately stretched it out when Jesus spoke to him the word that is corrective and redemptive. Even Lazarus walked forth at once in living response to the truth that is "spirit" and "life." Blindness, lameness, and disease have grown no more real in the last nineteen hundred years. Today Christian Science is giving proof of this, and men are rising on every side and claiming in the Sabbath "now" their holy heritage of sight, hearing, health, and life.

In "Unity of Good" (p. 37) Mrs. Eddy writes: "Our Master said, 'The kingdom of heaven is at hand.' Then God and heaven, or Life, are present, and death is not the real stepping-stone to Life and happiness. They are now and here; and a change in human consciousness, from sin to holiness, would reveal this wonder of being." Because disease of every name is a mental experience, a supposition instead of a condition, resulting from fear, mistakes, discord, selfishness, and ignorance of God, a change from material to spiritual thinking alone can bring health to the body. Because life is a thinking process instead of a breathing process, freedom from disease can take place in "the twinkling of an eye,"—at any moment when discordant thinking yields to godlike thinking.

What an imperative injunction and sweet reward is given in the command of Scripture, "Acquaint now thyself with him [God], and be at peace"! Acquaintance with God turns us from the material teaching which says that man is subject to disease and evil here, but that he will be perfect hereafter, and with Job we can exclaim, "Yet in my flesh shall I see God." No longer need the weary bow under the enslaving beliefs of age, sin, sickness, or sorrow, when they realize that they are "sons of God," and "joint-heirs with Christ." Can the heir of eternal Life grow old or lose any of his faculties? Can the heir of boundless strength be weary? Can the heir of omnipotent good be bound by evil appetites? No, for it is written, "Son, thou art ever with me, and all that I have is thine." When? Now! Now is the life, light, health, and peace of God ours as sons and heirs.

What hope thrills the heart of the burdened one, trying to carry life's load through human strength, when he sees the meaning of this passage! Awakened from the dream of helplessness, he affirms with thanksgiving its mighty import. He had once hoped to see the Father and be known as His son in some future heaven, but now he hears with the hearing ear, "Arise, shine; for thy light is come." Throwing aside his beliefs of heredity, age, and disease, he rises as son and heir in the present kingdom, and with grateful heart opens his consciousness to receive the heavenly good that his Father is giving here in the eternal now. In the familiar words of Barlow—in our Hymnal,—

Why search the future and the past?
Why do ye look with tearful eyes,
And seek, far off, for Paradise?
Beneath thy feet, Life's pearl is cast.

MENTAL VAGRANCY.

LOUIS J. DU BOIS.

It has been well borne in upon mankind that there is no excellency without labor. In Christian Science, also, industry is a very desirable quality for the individual who hopes to progress steadily and maintain his growth. It is all very well for us to rely on the labors of others in our behalf, when we are beginners in Science and know not how to work for ourselves; but this cannot go on indefinitely, or the individual will miss the experiences meant for his growth and advancement. We learn in Science that Truth gives us our work to do; but if we do not do our work day by day as it comes to us, if we have relied on others to shield us from experiences that should have been ours alone, then there is a sudden and perhaps disagreeable awakening for us when we discover that we are unequipped for the impending task.

With this awakening will come the realization that each must work out his own salvation; that another cannot possibly do it for us. When this point is reached the individual is ready to welcome work in Christian Science. Trials will not then be regarded as calamities, but as blessed opportunities to learn the power of Truth over error, to gain experience, to see Truth at work, to advance in Christian Science. The student is no longer a mental parasite. He does not beg, plead, or whine over error, but he works out of it, rejoicing that he has the opportunity to do so, and happy in the knowledge that the exercise of his spiritual faculties will strengthen them. It must not be assumed, of course, that we are never to avail ourselves of the assistance which our Christian Science friends or a practitioner may render us as special occasion may demand it, but habitually to rely upon the labors of others to solve our problems is wholly to unfit ourselves for their solution.

No one is disliked quite so much in human affairs as the person who can work but will not. There seems to be no room in the economy of existence for this type, and fortunately this condition is comparatively rare, as the majority of mankind are active and honest. The condition of mental vagrancy, however, seems more common, and because it is not so easily recognized it is more insidious in its effects. When this type is recognized, one is justified in refusing to give of his gems of thought that this condition of mind may be nourished and encouraged in its vagrancy. Let us, then, guard ourselves against mental vagrancy, so that we will not be a detriment to ourselves or a burden to our friends. If we are members of a church, let us try to be workers, always building up and never depleting the organization by our inactivity. The final word on this subject cannot be stated more expressively than it is given in our Leader's Message to The Mother Church in 1900 (p. 2), where she says, "The song of Christian Science is, 'Work—work—work—watch and pray.'"

[Written for the *Sentinel.*]

"TEACH US TO PRAY."

KATHARINE T. PORTER.

O Father Mind, may I e'er read,
Mark, inwardly digest, and heed
With eager sight, undimmed, untired,
Thy written Word—the page inspired;
Nor errant thought rob consciousness
Of aught which would uplift and bless.
May e'er the lines for me retain
Their erstwhile freshness—may I gain
With each perusal clearer view—
A higher thought of what is true.
Oh, grant me ne'er to rest content
With lower sense of what is meant,
But rise and ever rise, till I receive
All that the writer had to give.
And, Father, this my earnest prayer:
May I obey what I find there!

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SELECTED ARTICLES.

[Frederick Dixon in *The Times*, London, England.]

Under the heading of "The Medical Schools," in your issue of yesterday [Oct. 11], you print some remarks of Dr. Grimsdale, in which he politely refers to Christian Science practitioners as charlatans. A charlatan, in his opinion, is somebody who has the misfortune to differ from him. Of course this is unpardonable; but Dr. Grimsdale's remedy is perfectly simple. It is that the medical profession should heal the sick themselves. If they will do this, they may make up their minds they will be quite untroubled by the charlatans, as the public's sole desire is to get well, and it will only go to the people who it finds help it.

[Alfred Farlow in *Roswell* (N. Mex.) *Record*.]

In a recent issue there was published a communication which undertakes to discredit the teaching of Christian Science by comparing quotations from the Bible and the Christian Science text-book. First in line are the following:

"The Bible says: 'In the beginning God created the heaven and the earth.' The 'key' says, 'There is no matter.' The only evidence of a material universe is gathered from the five personal senses. This evidence Christian Science has dethroned."

There is no conflict whatever between these two statements. Christian Science does not deny that "in the beginning God created the heaven and the earth," but insists that the creation of God was "after his kind," partook of His nature, in keeping with the scientific truism that "like begets like." Christian Science agrees with the Scriptural declaration, "God saw every thing that he had made, and, behold, it was very good;" also, "Thus the heavens and the earth were finished, and all the host of them," and "God created man in his own image, in the image of God created he him." God is not matter but Spirit, hence man in God's image and likeness is not material, but spiritual. Christian Science holds steadfastly to this fundamental proposition of spiritual truth.

Our critic quotes: "The Bible says, 'All have sinned, and come short of the glory of God.' The 'key' says, 'Man is incapable of sin.'"

Here again we say there is no conflict when the context is considered. The Biblical text refers to sinful mortal man, while the text from "Science and Health with Key to the Scriptures" (p. 475) refers to God's man, made in His own image and likeness. It is the teaching of Christian Science that the real man, who is the image and likeness of God and who partakes of His nature, is incapable of sin; that the sin and evil which appear to be in the so-called mortal man are no more a part of the real individual than is the besmirching clay a part of the diamond which it hides; and that eventually the sinner will awaken to a consciousness of his true individuality, will put off all evil, and awake into the likeness of God.

Again it is quoted: "They brought unto him all sick people," in connection with which our critic declares: "The 'key' observes, 'Man is never sick.'"

This, I presume, is intended to make it appear that Jesus believed in sickness while Mrs. Eddy did not. On the contrary, the Master taught exactly what Mrs. Eddy teaches concerning the nature of sickness. He did not say of the woman, "She has rheumatism and is very sick." He declared, "Satan hath bound [her], lo, these eighteen years," and he defined Satan as a "liar," and his offspring as a "lie," thereby teaching axiomatically that disease is a falsity which is to be destroyed by truth, in keeping with his teaching, "Ye shall know the truth, and the truth shall make you free." Christian Science does not deny the relative existence of sin and sickness in erroneous human experience. It calls them by the same name, but differs from other theories as to their nature and the needed remedy therefor.

Our critic quotes the Scriptural statement, "It is appointed unto men once to die," and adds, "On the same subject the 'key' says, 'There is no death'; 'the body cannot die.'" We are wondering why our critic did not quote the Master's statement, "The damsel is not dead." Then he would have had a parallel with Mrs. Eddy's statement. Jesus plainly denied the existence of death, affirming that it was simply a dormant mental condition from which the damsel could be awakened, and he proved the truthfulness of his proposition by raising her up out of that condition. As to the statement, "It is appointed unto men once to die," the entire text reads as follows: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

This clearly bears out the explanation that the death which is "appointed unto men once" is that all must die to sin, that the sin and evil in each individual must eventually die in order that salvation may be assured. The real man is coexistent with God, for he is the "express image" of God. Solomon said, "God made man to be an image of his own eternity," but referring to the mortal the psalmist tells us that "his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone." The psalmist insists that it should be otherwise; that we should so live as to prolong our lives, that we should awaken to a consciousness of our spiritual individuality and let it overcome the material, false sense of manhood and thereby lengthen our days. Christian Science shows how to do this, and already there is evidence of increased longevity because of its effects upon the human race. Each successive generation will do better, and eventually the Scriptural prophecy will be fulfilled, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

While Christian Science insists that God is not "person" in a limited or anthropomorphic sense, it teaches that God is Person in the infinite sense and that Christ is the "express image" of this infinite Person.

Christian Science does not deny the atonement as it is taught in the Scriptures. It is in perfect accord with the text, "The blood of Jesus Christ his Son cleanseth us from all sin," which means that through the sacrifice of our Lord we are made aware of certain facts concerning divine Love, concerning the Science of Life and Truth, which mortals may practise and thereby work out their own salvation, according to Scriptural admonition.

Christian Science accords with the Scriptural teaching concerning the final resurrection. It also endorses the word of God that when Jesus was risen from the grave he had not yet finished his work, had not yet fully demonstrated the allness of spiritual being, but that this achievement was consummated in what is known as the ascension.

Mrs. Eddy's teaching does not conflict with the Biblical instruction as to the "judgment to come." What it repudiates is the speculative doctrine concerning the final judgment. It teaches that each mortal is judged at every step in his journey heavenward, and that eventually this judgment will be completed and he will have entirely put off mortality and inferentially put on immortality.

Our critic quotes, "For this shall every man that is godly pray unto thee." "Men ought always to pray and not to faint." Then he quotes from the text-book, "Prayer to a personal God is a hindrance." The following is the correct quotation: "Prayer to a corporeal God affects the sick like a drug, which has no efficacy of its own but borrows its power from human faith and belief" (Science and Health, p. 12). Mrs. Eddy does not repudiate prayer, as our critic insinuates, but she repudiates that particular sort of prayer which is based upon a false belief concerning the nature of Deity, the false belief that God is a humanly circumscribed, corporeal person, who could be influenced by mortal man.

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Prayer as it is understood in Christian Science and is taught in the Scripture consists of communion with God, which brings one into a consciousness of what God is and what His relation to man is, and which in consequence destroys the power of sin and disease.

Our critic quotes as follows: "The personality of Jesus is not to be worshiped." The following is the exact wording as given in Science and Health (p. 40): "Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his apostles and not merely worship his personality." In other words, personal worship is inadequate, and we should be ruled and governed by that which the name of Jesus Christ conveys to us, namely, the understanding of spiritual truth which dominated the man Jesus and which enabled him to do the mighty works which were associated with his life. We must understand and utilize what he knew in the overcoming of sin and sickness.

Mrs. Eddy's declaration, "The material record of the Bible is no more important to our well-being than the history of Europe and America," does not conflict with the statement, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Most modern Bible teachers agree with Mrs. Eddy that certain portions of the Scriptures contain inspired declarations of truth which are essential to the salvation of man, while other portions are merely historical statements which are profitable and important, but secondary to the more spiritual portions.

[William J. Bonnin in *Rochdale* (England) *Observer*.]

At the close of his remarks on a recently published pamphlet attacking Christian Science, your contributor "Observer" says that "no Christian Scientist can have any but a controversial objection to it." Permit me to say that when a Christian Scientist learns of a minister of religion misrepresenting and heaping obloquy upon what experience has convinced him to be the greatest blessing awaiting the race; and stigmatizing what is most sacred to him as a "force working ruin of body and soul," it is something more than a "controversial objection" that rises within him. What he does feel is a deep regret for such utterances, and a hope that as few as possible may be misled by them.

I cannot ask you for space to examine the statements of the author in any detail. The pamphlet is mainly extracts from the Christian Science text-book, stripped of their context, and used in an effort to show that Christian Science does not square with what the author calls "Christianity," meaning thereby his own Christianity, and hence to justify him in calling it names. The tract bears the title "What is Christian Science?" but one may search it from beginning to end without finding any attempt to answer the query. Nor does the author pretend to any first-hand acquaintance with results. And more and more is the world now growing interested in results. To be sure, our critic admits that there are Christian Scientists of excellent character, but their virtues, we are told, "are doomed to disappear" if they continue in the faith. It is nothing to him that there is not to be found in the whole huge army of Christian Scientists one who will not avow that his faith has made him a better man. It is nothing to him that a true Christian Scientist is one who by purity of motive, thought, and conduct is endeavoring to form a channel for the healing power of love to reach his brother man. He is a "monstrous heretic" and "callously cruel." It is nothing to him that there are multitudes who declare themselves to have been healed through Christian Science after all material means had failed them. It has not healed all the sick in the hospitals, so it must be a fraud, he says. One is led to wonder whether the author remembers that the Founder of Christianity and the apostles would not be left unaffected by such an argument. But perhaps the most astounding statement in the tract is one to the effect that Christian Science "repudiates healing in answer to prayer." The whole mission of Christian Science is directed to teaching one how to pray so that healing from sin and sickness may result. The secret of that prayer is knowledge of God, a scientific understanding of His omnipresence.

Our critic says that Christian Science is advancing "by giant strides." That is true, and the reason is not far to seek. In a recent number of the *Nation* there appeared an article over the initials H. W. N.,—initials that will carry no little weight among those who have the progress and the betterment of the race at heart,—and the writer therein describes the results of his visits to a Christian Science church, and his own observations there. The concluding passage of the article runs thus: "When we know that some tortured sufferer under a slow and incurable disease suddenly loses his fear, looks cheerfully out on life again, and goes happily on his way as though nothing ailed him; when we see a devouring sensualist choose decency as the finer pleasure, and a malignant gossip put on loving-kindness like a garment; when we feel within a community the breath of that peace which passes all understanding, and which has power to pervade even the most skeptical intelligence,—then we may begin to suspect that the age of divinity is not passed, and that miracles do really happen.

[John L. Rendall in *Marengo* (Iowa) *Sentinel*.]

In a recent issue I find an anonymous article under the caption "Fallacy of Christian Science Tenets," in which some critic who has not chosen to make himself known endeavors to prove that the first tenet of the Christian Science faith is not consistent with the Bible. It is evident to one who reads this carefully that this critic has failed to grasp the essential view-point of Christian Science, and for this reason is not qualified to criticize intelligently its teachings.

The tenet to which he objects reads as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." Our critic states, "If this is true, that the Bible is sufficient, why does Mrs. Eddy say in Science and Health, page 456, 'A Christian Scientist requires my work Science and Health for his text-book, and so do all his students and patients'? What is this other than saying that the Bible is not sufficient?" It is a matter of common knowledge that all Christian people find it advantageous to use commentaries, Bible dictionaries, etc., in order more thoroughly to understand the teachings of the Scriptures. "Science and Health with Key to the Scriptures" is the Christian Scientist's commentary on the Scriptures, and to them it has indeed proved to be a "Key to the Scriptures," in that it has unlocked the treasures contained therein and made them more practical to the individual need.

A great many Christian Scientists were members of orthodox Christian churches prior to their accepting Christian Science, which they accepted only because it brought into their experience a more complete and satisfactory understanding of God and man's relationship to God; and more than this, it gave them positive proof that God's power is not in any degree limited or restrained, but that through the exercise of this power they might not only be healed of whatever sinful beliefs they may have entertained but also of physical disease. Christian Science heals the sick and reforms the sinner, gives peace and comfort to those who need it, and in every respect accomplishes the full mission of the Christian religion as established by Jesus Christ. He who contends for a literal interpretation of the Scriptures misses the vital, spiritual element which is the essence of Scripture. As a matter of fact, in order to be of any value to humanity, the Scriptures must be spiritually interpreted and understood. Science and Health is giving its students this spiritual understanding of "the Word of God," and therein lies its great value. On page 406, in Science and

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Health, Mrs. Eddy states: "The Bible contains the recipe for all healing. 'The leaves of the tree were for the healing of the nations.' Sin and sickness are both healed by the same Principle." This has always been true. Jesus knew it, the apostles and prophets of old knew it, but it remained for Mrs. Eddy to make it known to this age through her "Key to the Scriptures." Perhaps if our critic understood this same "Key" he also might recognize the value of Christian Science in its healing and redemptive mission.

It is very certain that the plainest teachings of Christianity as Jesus taught it included the healing of the sick, and it is upon this issue that Christian Scientists stand and that some people calling themselves Christians take exception to its teachings. Either the "Word of God" heals or it does not. He who says it does not repudiates the very plain teachings of the Bible. The statement that Christian Science "discredits" either the Old or the New Testament, is too fallacious to need comment. Any one who knows even a little of its essential mission, of its teachings and its practise, cannot fail to be impressed with the close fidelity to the Scriptures of its adherents and their complete dependence upon the infinite power of God at all times and under all circumstances.

[Editorial in *Similkameen Star*, Princeton, B. C.]

Preachers and church officials are in a quandary to find the reasons for empty seats in churches and the general indifference toward religion manifested by the worldly world. With all their scholasticism, form, and sensational allurements, ministers and evangelists fail to draw the multitudes as did the unlettered humble carpenter and fishermen in the days of primitive Christianity. The Master had no lack of audience, although there was no oratory, high-sounding subject, or classic music. The inseparable teaching and healing of Jesus, his earnest simplicity, faith, and love, won the crowd, the common people, and they followed him, though they lacked food. In departing from the flesh, he gave commission to preach the gospel and heal the sick in the manner that he did. Ministers and other disciples observe the first part of the commission with a "vengeance," but ignore the second part, leaving that for the doctors. "The works that I do shall he do also; and greater," said the Master. When return is made to the simple teaching and healing of Jesus, there will not be room in church edifices for those of the new birth and others desiring to know that truth which makes men free from the bondage of sin, disease, and death.

[Jno. M. Dean in *Memphis* (Tenn.) *News Scimitar*.]

Christian Science does not teach that "there is no pain or sickness or suffering beyond the imagination," and on page 460 in Science and Health, Mrs. Eddy says: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

In interpreting the teaching of Christian Science in this connection the relative must be distinguished from the absolute. It is one thing to say that evil is very real to human experience and quite another thing to say that what human knowledge would insist upon as the truth of being is very far from being true or real. Relatively speaking the sun rises and sets, and this is a sense conviction based on a universal human observation, that is more than mere individual imagination. Indeed, this belief has become so fixed that even those who are thoroughly instructed otherwise involuntarily speak and think of the sun as rising and setting, but no amount of such sense testimony can shake the unalterable facts. So it is with evil of every kind. Human knowledge would say it is true, while divine understanding declares its untruth because of its destructibility. Can that which is real be touched by the mutations of time or sense? Reality is—must be—indestructible. "All things were made by him [God]," and characterized by Him as "good," and "whatsoever God doeth, it shall be forever." Hence, evil and its results are false concepts existent in universal as well as in individual mortal consciousness; they are negations of good just as darkness is the negation of light. And just as darkness is revealed as a nonentity when the light appears, so error vanishes into its native nothingness before the presence of truth. Christian Science does not destroy sin and sickness by superficially ignoring them, but by exposing their false claims and supplanting them with a right concept of God and man and things. Ignorance seems very real until dispelled by education, but when this is done what becomes of ignorance? Does it go anywhere? No; it simply disappears and that is the last of it. Christian Science is an educational process that removes former convictions which ignorance would claim to be solid realities, and this is a spiritual evolution which we believe will ultimately do away with everything that is unlike God, good.

Also let me say that in Christian Science the human mind is never given power to heal or to hurt, for all action proceeds from the divine Mind, which is but another name for God. The use of will-power or the attempt to influence the thought of another by a materially mental process, so to speak, is rank hypnotism, which is not countenanced in Christian Science practise.

[E. M. Ramsay in *Aberdeen* (Scotland) *Free Press*.]

In a letter which appeared in a recent issue, the writer says that Christian Science is found in a "stagnant backwater of superstition and credulity where miracles are boomed." As a student of this subject for a number of years, I should like to make a few comments on these statements.

I believe that any unprejudiced person who has made a study of the New Testament will admit that our Lord started a great mental revolution which was to show itself in deeds, a revolution of thought so fundamental that he called it being "born again." This new way of thinking was primarily to be practised by each man on his own behalf, and secondarily to be preached to others. It was not sufficient, he taught, that his followers should refrain from sinful acts; they must go deeper, and cast out of thought all that is unlike God, and continue this process till they should become as perfect as the Father in heaven. Our Lord also declared that belief in him and his teachings would be followed by the outward signs of bodily healing, as well as by an abiding sense of peace and joy which the world could neither give nor take away, and that friendship and prosperity would likewise be found by those who first sought "the kingdom of God, and his righteousness." When, then, we find that prosperity and bodily health, peace and joy, do not follow belief in Jesus Christ, is it not a more reasonable and Christian position to suppose that there is something lacking in our faith, than to infer that the Saviour's statements have ceased to be true and his promises out of date?

Mrs. Eddy, in the Christian Science text-book, "Science and Health with Key to the Scriptures," has presented the world with an explanation of the Bible teaching which has enabled thousands of men, women, and children all over the world to prove their faith to some extent by their works. As their understanding increases, and their confidence in the power and activity of good grows stronger, they find themselves emerging from superstition and credulity, from belief in the miraculous, in the pleasure, power, or necessity of evil, into health and happiness, the wide liberty of the sons of God. This transformation is being accomplished not by miracles, but by "the renewing of the mind" of which St. Paul speaks: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

ONLY ONE STANDARD.

ONE of the best known and most vital truths of Christian Science is that embodied in the "scientific statement of being" (Science and Health, p. 468). Sunday after Sunday, in the hundreds of Christian Science churches all over the world, there is read to the assembled congregations, at the close of the service, Mrs. Eddy's inspired and inspiring declaration that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all;" and its clear and logical conclusion that "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." This sharply defined and unchanging distinction between the spiritual and material is again emphasized on page 476 of the text-book, where Mrs. Eddy writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

How important to the welfare of Christian Scientists our Leader deemed a thorough understanding of the immortal truth voiced by the apostle John: "Beloved, now are we the sons of God," is shown in her answer to a question on this point (*Sentinel*, Sept. 3, 1910), in which she says: "You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing toward it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it."

If the "correct view of man healed the sick" in Jesus' day, it stands to reason that the same correct view must be just as efficacious today. It also stands to reason that, unless error is as real as truth, an incorrect view of man would not have healed the sick then, nor will it do so now. The lesson of this is that it is incumbent upon Christian Scientists, if they would prevent sickness, to keep before them at all times this "correct view of man;" that they cannot be divided between two opinions of man's true being, —one to be adhered to when they are sick and the other when they are well. The trouble that some Christian Scientists seem to have is in the failure in their own thought to distinguish between man as God's idea and the mortal concept of man which claims that he is sick, sinning, and dying. To regard man as mortal because in belief he seems to manifest mortality is a mistake, and inevitably results in the setting up of two standards.

The truth is that man is forever spiritual and eternal, the idea of divine Principle, and only by claiming and demonstrating this fact for oneself can the truth of being be made available in human affairs. To claim less than perfection is to lower our standard, or rather to accept a second standard which embraces both good and evil. Our Master was emphatic in pointing out the danger of a house divided against itself, and Mrs. Eddy has been no less emphatic in teaching and proving that there can be but one standard, namely, infinite Mind, good, and its infinite manifestation. That which, in human experience, does not measure up to this standard is unreal and untrue, and must be recognized as such. As Christian Scientists we must always claim our birthright as God's children, and regard as unreal and untrue all that is inconsistent with this high ideal.

ARCHIBALD MCLELLAN.

HANDLING THE SERPENT.

No word spoken by the Master expresses a more inspiring thought, or embraces a greater prophecy and privilege for men, than his familiar saying, "Ye shall know the truth." It speaks for humanity's highest innate capacity, for divinely provided opportunity, and for that supremest achievement, the gain of spiritual freedom, man's inherited estate and possession, dignity and happiness.

From the metaphysical point of view it is apparent that we can know nothing but the truth, since falsity cannot be a matter of knowledge but only of belief. To the Christian Scientist it has become equally clear that man does not need to know anything save the truth; that the so-called knowledge of evil is not essential to good or to any of its manifestations. The contrary belief in the necessity of evil in the best universe God could create, involves the contradiction that evil is a necessity to good; that error is not only the associate of Truth, but essential to our perception of Truth! Such an assumption brings chaos to Christian thought, not only because it denies the rule of the law that like begets like, but because it is opposed to the most emphatic teaching of Scripture that we are not to know evil, since it is "an abomination unto the Lord."

While the unprofitableness of evil, its entire absence from God's kingdom, and the consequent sin of any consent to or fellowship with it, has been made manifest to all Christian Scientists, they have also been led to understand and appreciate the ministry of Truth in making known to them the hall-marks of evil, the falsity of its innumerable claims before the tribunal of an awakening sense. Error rules the ignorant without begetting protest, because it is an unperceived influence or predisposition; but in inquiring thought error's claims are brought to light, and their falsity must be proven in order to escape their rule. To intelligence stupidity is unknown, the divine idea has no touch with untruth; but in the arena of human sense error appears in the garb of Truth, and its nakedness must therefore be exposed. Of this Mrs. Eddy has repeatedly spoken. She says: "Ignorance must be seen and corrected before we can attain harmony." "To prove scientifically the error or unreality of sin, you must first see the claim of sin, and then destroy it" (Science and Health, pp. 251, 461).

Christian Science thus teaches that human sense cannot ignore evil with impunity, and that we need to know the truth respecting the pretensions of evil, namely, their nothingness, as well as the truth respecting the nature of good. The boy who has never thought otherwise than that three and three make six, has no need whatever to consider any other statement,—his knowledge respecting this fact is sufficient and complete; but he who has been thinking that three and three make seven must be awakened to see the error of this belief, in order that the right concept may find place in consciousness. It is thus seen that in the "renewing" of the mind we are to acquire a larger compass of truth not by shutting our eyes to error, but by recognizing the falsity and proving the nothingness of its claims.

Here one can but remember the predisposition of mortal sense to resist the uncovering of error, its tendency to assert its willingness and desire to know the truth, while consciously or unconsciously holding on to error. With an air of devotion to good which may seem convincing, it sometimes refuses to recognize any claim of evil, and argues that to do so is unscientific and unchristian. Instead of separating one from error, this course lends one's influence to its support, and it can but conduce to the loss of moral sense. When one fails to distinguish between the acceptance of the

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reality of evil and the recognition of the claims of evil, between the concession that a given declaration is true and the concession that such a declaration is made and its falsity must be shown, he has fallen into a grievous mistake.

JOHN B. WILLIS.

"MARTYRS."

OUR revered Leader tells us that "martyrs are the human links which connect one stage with another in the history of religion" (Science and Health, p. 37). She also enlarges upon this thought, and says on page 134: "The word *martyr*, from the Greek, means *witness;* but those who testified for Truth were so often persecuted unto death, that at length the word *martyr* was narrowed in its significance and so has come always to mean one who suffers for his convictions." It may easily be seen how a false sense of martyrdom can be entertained; indeed, it has often been held in the past and present time, until the mere fact of suffering for one's opinions, whether these were right or wrong, has been regarded by many as martyrdom. From this mistaken view-point one would not, however, be a "witness" for Truth, and respecting such a mental state Mrs. Eddy says, "The selfish *rôle* of a martyr is the shift of a dishonest mind, nothing short of self-seeking" (Miscellaneous Writings, p. 288). It is, however, the mission of Christian Science to separate the false from the true, and thus get rid of all counterfeits.

In the sixth chapter of Revelation we have a remarkable picture of the mental condition which is rightly named a martyr, as it depicts those slain for their testimony to the word of God. It is, however, well to note that their "souls" (sense) were "under the altar," not upon it or above it. In other words, they represented a belief that evil has power to make the good suffer and that the processes of divine justice were unduly delayed, a belief which Christian Science not only repudiates but proves untrue. The opening of the fifth seal in presenting this condition leads up to the higher state of consciousness typified by white robes. Even the noblest Christian martyrs needed the purification thus prefigured, for each and all who would enter the kingdom of God must yield up every vestige of belief in a power opposed to God; and this is where the crucial test comes.

It is not enough that we love good rather than evil, we must hold to the omnipotence of good up to the entire exclusion of evil,—to its complete annihilation; and we must include in our concept the all-power of divine Love to protect not only ourselves but our "fellow servants" and our "brethren," so that none may suffer from their failure to grasp the absolute power of spiritual law. This does not mean that we are to do the work which belongs to others, but that we must never burden any with a false sense of pity, born of the belief that divine service entails suffering of any sort. Instead we should help our brethren to win the white robes, and to "rest" in knowing that divine justice is neither slow nor uncertain, but sure! And why should we not be satisfied to wait upon God both for ourselves and those dear to us, especially when we know that thus a larger sense of omnipotent Love will be our portion and a more inclusive demonstration of divine justice and Truth?

To be a martyr today should mean to be a witness to Truth, so protected by the understanding of the supremacy of Truth that all the shafts of envy, hate, and ignorance will fall powerless at his feet. Do not the Master's words come down to us through the corridors of time: "Why are ye so fearful?" "Not an hair of your head shall perish"? What if all that makes up the material panorama be rolled up as a scroll and the mountains of mortal belief be "moved out of their places," in church and state! The witnesses for Truth will be purified, protected, and strengthened, made ready to enter the realm of Spirit, where "the Lord God omnipotent reigneth."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

SPRINGFIELD, MASS.—Following the recommendation of First Church of Christ, Scientist, a Christian Science society was organized Aug. 13. to hold Sunday services and Wednesday evening testimonial meetings in Touraine hall at 182 State street, in order to accommodate the steady increase in attendance at Christian Science church services. The first plan considered was to secure an auditorium large enough to accommodate all who attended these services as one congregation, but a suitable hall for such an arrangement could not at this time be obtained, thereby making the formation of the society a necessity. It is expected that the majority of the Scientists will continue to attend First Church, at the corner of State and Orleans streets, and that the growth of the society will be commensurate with the overflow of First Church. It is also the intent of the two organizations to cooperate in all important matters pertaining to the work of the Christian Science cause in its general phases, and to join in raising a building fund for the erection of a new First Church edifice that will in all probability accommodate the two congregations.

Springfield Homestead.

KALAMAZOO, MICH.—One of the most inviting attractions, if it may be called an attraction, at the "big fair" is the booth of *The Christian Science Monitor,* where hundreds of copies of the paper are given away each day. The *Monitor,* by the way, is a daily paper published by The Christian Science Publishing Society, and is considered one of the best, cleanest, and newsiest daily papers in the country.—*Kalamazoo Gazette.*

We gave out a thousand *Christian Science Monitors,* several hundred *Sentinels,* and other Christian Science literature, including the pamphlets so kindly sent us by the Publishing Society. The article in a recent edition of the *Monitor* regarding our new Y. M. C. A. seems to have been much appreciated, and we mailed about five hundred of them. Our lecture comes soon, which will afford another opportunity for disseminating the literature; and so the good work goes on.—*Correspondence.*

TIFFIN, OHIO.—Work has begun for the erection of a building for First Church of Christ, Scientist. The church will be erected on Water street, on the property adjacent to the Harter flats, and the work will be rushed to completion as rapidly as possible. Ground was broken for the foundation Aug. 31, and an effort will be made to get the building under roof before the weather interferes with building operations. The structure will be twenty-six by forty-six feet in dimensions and will make a very comfortable church for the rapidly growing congregation. The corner-stone was laid Sept. 21.—*Tiffin Tribune.*

JANESVILLE, WIS.—First Church of Christ, Scientist, of this city laid the corner-stone of their new building on the corner of Pleasant and High streets Sept. 17. Work on the building is progressing steadily. The lot on which this church is being erected is near the center of the city, across from the high school. The auditorium, exclusive of the foyer, will seat about three hundred people. The cost of the building is estimated to be between sixteen and twenty thousand dollars.—*Correspondence.*

DAYTON, OHIO.—Members of the two Christian Science Sunday schools of Dayton held their annual outing at White City park on a recent Saturday afternoon. A number of impromptu addresses were delivered, and the usual picnic amusements were on the program.—*Dayton Journal.*

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THE LECTURES.

OCONOMOWOC, WIS.

Frank H. Leonard delivered a lecture on Christian Science for the Oconomowoc Christian Science society in the Auditorium to an attentive audience. The speaker was introduced by the Rev. A. W. Stephens, pastor of the First Baptist church, who said in part,—

A member of this society asked me to preside and introduce the lecturer of the evening. Somehow it became known to the public, and a friend who met me on the street wanted to know how it was that I was to introduce a Christian Science lecturer. I replied, "First, because I believe that they are Christians; second, because I do not believe that any sect has a monopoly of divine truth; and third, because they are trying to do as the great Teacher taught us all to do and was concerned about, and that was to think, to love, to live. Jesus knew what many a professor of religion never seems to learn, namely, that a degree of clear thinking is absolutely essential to loving and living, and Jesus' method was the method which stimulates thought."

Now, right thinking implies concentration, or in other words attention. To make children think, is to educate them; not to think for pupils, but to make pupils think for themselves,—that is education. To teach is not to pile facts into the mind, like bales of cotton, though this may be a part of education, but to help the child think. We are to learn where things are and what they are, in order to make knowledge available. And I believe Jesus intended to make us avail ourselves of our supplies. Again, thought life implies contemplation; in other words, silence, self-communion, thoughtfulness, apartness. One fairly feels the quiet in the Scripture's brief description, "And Isaac went out to meditate in the field at the eventide." Christian Science teaches the necessity of this quiet communion, and urges all of its followers to heed the apostle's injunction, "Think on these things;" for the Scripture tells us that as a man "thinketh in his heart, so is he."

Right thinking is a cure for superficiality, and to love the most we must have an abiding thought. Milton may be said to be exhaustless, because his thought had a steady quiet. Dr. William V. Kelley, in a beautiful essay entitled, "The Fable of Ætna," says among other things, "Life lacks not so much in breadth, as in height," and the way to have height in life is to spend time in solitude, in silent communion with the higher things of God. I have often imagined that John the revelator sat quiet on Sunday, thinking of the infinite, and of love, until he was completely lifted above all things material, and that it was then God swept the eternal city into John's soul with moving, majestic power. And every devoted Christian knows it is in these quiet moments that God lets us into His secrets, for He says, in the words of the psalmist, "Be still, and know that I am God."

The intellectual thought of the world has ever revolved around three great questions, "Whence am I?" "Why am I?" and "Whither go I?" and Immanuel Kant says that the business of philosophy is to answer three questions, "What may I know?" "What may I do?" and "What may I hope for?" but the philosopher admits that the more he studies to answer these questions, the more profound they become. The Christian Science teacher answers the question, "What may I know?" and says, "I may know God, and in that knowledge know all things that are good." And to the question, "What may I do?" he answers, "Love, and love impels me to go about doing good as did the Master." And to "What may I hope for?" he says, "All things pertaining to health, happiness, and eternal living." So I believe that we are fortunate in having with us tonight one who has made a study of this subject, and who will tell us more about this great theme.—*Oconomowoc Enterprise.*

MINNEAPOLIS, MINN.

A lecture on Christian Science under the auspices of the churches of Minneapolis and St. Paul, was delivered in the Auditorium by William D. McCrackan, M.A., before an audience of about twenty-one hundred. The lecturer was introduced by Henry Deutsch, state publication committee, who said:—

As one looks upon this vast audience of eager and expectant faces, he cannot but feel that those who are here this evening for the purpose of listening to an exposition of the Principle and doctrine of Christian Science may, broadly speaking, be divided into two classes. One is composed of those into whose lives has come the glad light of Christian Science, bringing on its wings the healing of sickness, the destruction of sin, and the removal of sorrow; and that class, I believe, are here tonight to hear again, as they are always ready and eager to hear, the story once more, in one of its varying aspects, of the glad tidings that were presented to this world by the Discoverer and Founder of Christian Science, Mrs. Eddy. In the other class are those who have seen what Christian Science has done for their neighbors and friends, and are interested to know what is the faith that has brought this joy and this gladness and this light into the lives of those with whom they come in contact. And it is to this second class that the lecture this evening is particularly directed.

It has been often and truly said that it is not the purpose of Christian Science to proselyte and convert, and it may with still greater truth be said that it is not the purpose of these Christian Science lectures to persuade or coerce or compel people to become adherents to the Christian Science faith; but, like all great movements, and like the revelations of truth which have come down through the ages, the Principle and doctrine of Christian Science have been misrepresented, and people have been given an opinion or an idea of Christian Science which is the exact reverse or antipode of what it actually is, and so there has arisen in the years a wrong conception of what Christian Science is, and many have been deprived of its helpful ministrations through hesitancy to embrace the misrepresentations of what it is. This evening it will, however, be our privilege and pleasure to receive a true exposition of Christian Science.

Correspondence.

OGDEN, UTAH.

William R. Rathvon, who delivered a lecture on Christian Science for First Church of Christ, Scientist, was introduced as follows by George Halverson:—

In 1866, Mrs. Mary Baker Eddy discovered Christian Science,—a system of thought for the regeneration of mankind, mentally, morally, and physically,—a system of divine healing, it is claimed, resulting from correct Christian thought and conduct, which dissipates sin, sickness, and error. In 1879, only thirty-three years ago, the first Christian Science church was founded in Boston. Today, the Christian Science cult probably numbers over a million adherents from every country on the globe and from every vocation in life. In far-away India, in China, in South Africa, in the southmost south of South America, Buenos Aires, it has its churches and its votaries. It numbers among its members the educated, the cultured and refined. There are, perhaps, more lawyers, members of my own profession, who are naturally skeptical, who belong to the Christian Science church, than to any other denomination of like numbers.

What is it, then, which in so short a time has thus attracted and bound together so many people in a common interest? Each thoughtful person must answer the question for himself, upon due consideration after the evidence is all in. Speaking for myself, I am not a Christian Scientist. I know little about it, but I number among my friends many

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who are firm believers, many for whom it has apparently wrought wonders,—many happy, satisfied, and contented men and women, who have been bettered by being Scientists, and whom I am proud to call my friends.—*Correspondence.*

CAMDEN, MAINE.

At a lecture on Christian Science delivered by Virgil O. Strickler, the speaker was introduced by Robert Coates, who spoke in part as follows:—

Christian Science has come to this age preaching the gospel and showing forth the works of our Master. Preaching the gospel was the smaller part of our Master's mission. It was his mighty works that gave the most convincing proof that he was the Christ, the Son of God. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He also commanded, "Go ye into all the world, and preach the gospel to every creature," "Heal the sick." It is recorded that these mighty works were continued about three hundred years after the Master's ascension. About forty years ago this lost element of Christianity was discovered by a woman, Mary Baker Eddy, and she named her discovery Christian Science. Today there is hardly a civilized country in the world where there are not to be found living witnesses to the truth of Christian Science.

Camden Herald.

PASADENA, CAL.

Clarence C. Eaton lectured at the church to an audience which comfortably filled the spacious auditorium. He was introduced by First Reader J. L. Mothershead, Jr., who said:—

Throughout all human history we see the efforts of mankind to get a clear idea of God. There has always been the recognition of the presence of a power controlling the universe, although that power has been called by many names. Two thousand years ago Jesus of Nazareth went from city to city explaining the truth about God, and his beloved disciple John expressed these teachings in the words "God is love." Now Christian Science is the proof that God is Love, and any statement which would give any other impression of Christian Science is a misstatement.

Correspondence.

SEATTLE, WASH.

Judge Clifford P. Smith delivered lectures on Christian Science at Moore theater and Arcade hall. He was introduced by Thos. F. Hoyt, who said:—

In behalf of Fourth Church of Christ, Scientist, I most cordially welcome you, knowing, as you will also realize, that it is a great privilege to be permitted to listen to the truth about so great a subject, a subject that is interesting the candid, honest thought of mankind today. In St. John's gospel we read that Christ Jesus said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." It would appear from this declaration of the Master that man's extremity is God's gracious opportunity. This is true perhaps of the great majority in Christian Science today.

Nearly a half century ago, our revered Leader, the Discoverer and Founder of Christian Science, modestly handed to a skeptical world "Science and Health with Key to the Scriptures," and in that act Mrs. Eddy laid the ax at the root of human thought. When she gave to the world this precious volume there seemed to be no place for it; politically it had no place, socially it was sneered at, and religiously it was said of it that it would never be read, that it was too transcendental,—a Utopian dream, never to be actualized in the life of man. There was but one chance or hope for the success of Christian Science, and had Christian Science failed in meeting that single hope, mankind today would still be in the gall of bitterness and the bonds of sin, sickness, and death; but because Christian Science has not failed, countless thousands, in the language of our textbook, rejoice "in the proof of healing,—in a sweet and certain sense that God is Love" (Science and Health, p. 569).

Again, the great Teacher has said: "And I, if I be lifted up from the earth, will draw all men unto me." For the half century past Christian Scientists have unflinchingly held above the mortal senses this truth, the fruits of which are seen in the unparalleled success of Christian Science throughout the world.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Aldershot, England.—Alexandra hall, 3 p.m., Nov. 13.
Bloomington, Ill.—Church edifice, Monroe and Prairie streets, 8 p.m., Nov. 5.
Brighton, Sussex, England.—Town hall, Hove, 8 p.m., Nov. 19.
Burlingame, Cal.—Masonic temple, 8 p.m., Nov. 7.
Camden, N. J.—Temple theater, 415 Market street, 3:30 p.m., Nov. 3.
Chicago, Ill. (Third Church).—Church edifice, Washington boulevard and Leavitt street, 8 p.m., Nov. 7 and 8.
Croydon, Surrey, England.—Public hall, George street, 8 p.m., Nov. 15.
Evanston, Ill.—Evanston theater, Sherman avenue, between Davis and Grove streets, 3 p.m., Nov. 3.
Fremont, Neb.—Larson theater 3 p.m., Nov. 3.
Geneva, Ill.—Congregational church, Nov. 8.
Janesville, Wis.—Myers opera house, 3:15 p.m., Nov. 3.
Kewanee, Ill.—Grand opera house, 8 p.m., Nov. 1.
Lawrence, Mass.—City hall, 3:30 p.m., Nov. 3.
London, England (Second Church).—Church edifice, Palace Gardens terrace, Notting hill gate, 8 p.m., Nov. 14.
Lynn, Mass.—First Universalist church, Nahant street, 8 p.m., Nov. 7.
Mattoon, Ill.—Grand theater, 3 p.m., Nov. 3.
Morristown, N. J.—Palace theater, 4 p.m., Nov. 3.
Mt. Vernon, N. Y.—Westchester theater, 3:30 p.m., Oct. 27.
Newark, N. J. (First Church).—Symphony auditorium, corner Broad and Hill streets, 8:15 p.m., Nov. 4.
Newburgh, N. Y.—The Palatine, 8 p.m., Nov. 8.
Northampton, Mass.—City hall, 8 p.m., Nov. 8.
Oswego, Kan.—Grand theater, 8 p.m., Nov. 8.
Pittsburgh, Pa. (First Church).—Carnegie music hall, 8 p.m., Oct. 31.
Pottsville, Pa.—Y. M. C. A. building, 2d and Market streets, 8 p.m., Oct. 29. (Note change of place.)
Redlands, Cal.—The Contemporary Club house, 8 p.m., Nov. 4.
Rockford, Ill.—Church edifice, 515 N. Main street, 8:15 p.m., Nov. 4.
Salt Lake City, Utah (First Church).—Salt Lake theater, 8 p.m., Nov. 3.
Santa Cruz, Cal.—Knight's opera house, 8 p.m., Nov. 8.
Santa Rosa, Cal.—W. O. W. hall, 8 p.m., Nov. 9.
San Diego, Cal.—Church edifice, Second and Laurel streets, 8 p.m., Nov. 5.
Somerville, Mass.—Anthoine hall, 136 School street, 8 p.m., Nov. 7.
Springfield, Mass.—Court Square theater, 3:30 p.m., Nov. 3.
Taylorville, Ill. Elks' theater, 8:15 p.m., Nov. 4.
Waterbury, Conn.—Leavenworth hall, 8 p.m., Nov. 7.
Watertown, Wis.—Masonic temple, evening, Nov. 2.
Wauseon, Ohio.—Court house, 8 p.m., Nov. 4.
Waverly, Neb.—Waverly hall, 8 p.m., Nov. 4.

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TESTIMONIES OF HEALING.

Realizing that it is often through the reading of a testimony that a sufferer is led to look into Christian Science for help, I gladly give mine. From childhood I was never considered strong, and when I was in high school I began to take medical treatment and continued to do so until I learned of Christian Science. I managed to finish the high school course, but when I began to talk of college our family physician said it must be given up, as I could never expect in my state of ill health to complete the course. I managed to teach school for three years, at the end of which time I completely broke down, being under a doctor's care for a long time. I was not then allowed to do anything, and up to the time I became interested in Christian Science I was very much limited in my work.

It is now over five years since I came to Christian Science, other members of my family being interested over two years before I saw that I needed it. Previous to my acceptance of this truth I had been a church-member for thirteen years, but during that time I had much illness, although I endeavored to live up to its teachings to the best of my ability. It was through a Christian Science lecture that I finally grasped its message. While listening to it I saw where I had made many mistakes; I found I had been worshiping a God who had a human form, although the Bible tells us that God is Spirit; I had been believing that God sent sickness, and that He knew evil, yet the Bible told me that God is "of purer eyes than to behold evil;" also that He "saw every thing that he had made, and, behold, it was very good."

Before hearing this lecture I had begun to have some doubts about going to my old church, and during the week following my decision was made. I was taken with an attack of asthma, and as I had had a similar one only a short time previous, and had become discouraged with physicians and material remedies, which were used with no good results whatever, I decided to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, to see if I could get relief. The first day I read, one sentence impressed me very much: "Seeking is not sufficient. It is striving that enables us to enter" (p. 10). During that night I was unable to sleep, but decided to read more the next day. The following night I was able, with the help my mother could give me, to rest all night, and the attack was overcome very quickly. I had but one attack after that, and now the disease has vanished.

I began to attend the Christian Science services, and the Wednesday meetings impressed me very much, although during the time that I attended my former church I seldom went to an evening service, on account of a very weak throat, which it was feared might lead to lung trouble. I also suffered very much with my throat, even in warm weather, often having it cauterized. When I began to attend the Christian Science meetings it was in the fall of the year, and very soon snow-storms began to come; but I wanted to attend, and so set to work to make my demonstration. I realized that we live and move and have our being in God, and that if this were true nothing could harm me. The fear was soon destroyed, and now I go out in all kinds of weather with no ill effects.

For ten years or more before I came to Christian Science I had worn a pad over my chest and shoulders as a protection from cold, and once during that time I left it off in summer, but felt obliged to put it on again. I had not been studying Science long, however, before I knew it was not right to depend on matter for protection, but how to leave off the pad I did not know. I finally decided to wait, knowing that some time I would have the understanding to do this. One Sunday morning I left it off and was dressed more thinly than usual, but before going to church I opened the Bible for help and read the 27th Psalm through three times very carefully. When I went to church the Scripture reading was the same psalm. Some people might say that this was simply a coincidence, but I felt that divine Love was meeting my need, and I have never had the least bit of trouble in that way since. Many other ailments have disappeared and my health is now very good; *in fact, if* any one had told me that Christian Science *could do so much* for me, I should never have believed him, for I was *nearly* always taking medicine to keep up my strength.

In the fall of 1910 I passed through a great sorrow, but even with my slight understanding of Christian Science I was able to see that life is not in matter, and can never be destroyed by what mortals call death; that true Life is eternal. This helped and comforted me as nothing else could have done. While I value the physical help greatly, it is small as compared with the spiritual help that one gets. In Christian Science I know God better and find I can learn something more about Him every day. I also find that the more I put into practise what I know, the more truth is unfolded to me. I always endeavor to work out my own problems, knowing that each one solved gives an increased understanding by which to meet something more difficult.

I am deeply grateful to those who have contributed so many helpful articles to the *Sentinel* and *Journal*, as these have been of great value to me. I am thankful, too, that we have a daily paper which is doing so much good. I am glad that I can see and appreciate the great work which Mrs. Eddy has done to uplift mankind from sin and suffering, and to point them to a God whom they can understand and worship and love.

MISS PHEBE L. KING, Providence, R. I.

Not long ago I was involved in a business transaction in which a man was inclined to take an advantage, and which would mean a heavy financial loss to me unless I could raise quite a sum of money by a certain time. I had tried in many ways to collect some funds which were due me, but without avail. I took the matter up in Christian Science about two weeks before the final transaction was to take place, and worked faithfully to the extent of my understanding, but seemingly without making very much progress.

The morning of the day arrived, and the matter did not appear any clearer to me than at any other time, but my wife and I read over the Lesson-Sermon together, as is our custom, and I started for my office. After going a few blocks, the feeling came over me that I did not want to go by the direct route I was accustomed to take, so I turned off and went another way. Somehow I wanted to be alone, and as I walked along the street, with the matter still very much upon my mind, I began my Science work again, for I could not bring myself to believe that it was right for me to be deprived of that which was rightfully mine. I realized that there could be no loss in divine Mind; that as God's spiritual child, I was guided by that Mind and therefore could not suffer loss. I held firmly to this thought, and almost before I knew it found myself quietly humming a tune. For a few minutes I did not recognize the air, but soon the words of a hymn by Emily F. Seal (Hymnal, p. 181) came to me,—

> If God is all in all,
> His children cannot fear.

From that moment I felt as if a burden had been lifted from me. I went on to my office, looked over my mail, and, as it contained nothing demanding immediate attention, I told my partner I was going out for a while.

When I left the office I did not know where I was going, but I went to the Christian Science reading-room and read the Lesson over again, then I started down the street in an aimless kind of way, with no special destination in view, but earnestly praying for guidance—I wanted the light to

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come which would show me the way clearly. As I was passing the open door of one of our banks, the president, with whom I was well acquainted, gave me a cheery greeting, and I stepped inside and shook hands with him, at the same time telling him I would like to talk with him for a moment if he was at liberty. He said he would be presently, and after a few minutes invited me into his private office and sat down beside me. I told him the whole story, and explained that I did not know why I had come to talk with him about it, as I was not a customer of his bank, any more than that we always like to talk with a friend when we have something in mind which perplexes us. He looked at me, smiled in a kindly way, and said, "You know it is against the rules of our bank to discount paper for any one who is not a regular customer, but I do not propose to let that man give you a short turn. If you will fill out a note for the amount you need, and get one of your friends to endorse it, which will satisfy our rule requiring two names on commercial paper, I will guarantee it to the bank and give you the cash for it." I did so, and in an hour the matter which had caused me so much annoyance was amicably settled and I sustained no loss. Money came in within a short time, and I was able to pay the note at the bank before it matured.

This was positive proof to me that Christian Science is an every-day religion, one which can be used at all times, because God is ever present, a guide and protector in every time of need. I thank God every day for the many blessings that have come into my life through this knowledge of Him, and for the revelation brought to us through the consecrated life-work of our beloved Leader, Mrs. Eddy.

OLIVER A. PHELPS, Washington, D. C.

For many years I was an invalid. My sufferings were both mental and physical, but the healing of mental anguish was far more to me than the healing of physical ills. All these years I had not only been under the care of doctors, but never out of their hands, as my case necessitated long stays in different sanitariums for those who were mentally affected; and it was while I was in one of these institutions that Christian Science was brought to me.

I was in constant fear,—afraid to live and afraid to die, afraid of light and of darkness, of everything around me and of everybody, especially of myself; but above all I was afraid of God. The treatment I had been under consisted of much drugging, including the taking of opiates to relieve my mental condition, also my bodily pains, and I took sleeping-drafts regularly every night. I had been treated by hypnotism also, which left me much worse than I had been before. Previous to the other treatment I had been under faith-healing, receiving the "unction of oil" three times a day on my head (in order to heal my brain, it was said), and my not recovering was accounted for by the faith-healer as the consequence of some sin which my family had committed and which God would not forgive.

I had been under well-known specialists, and on more than one occasion was forbidden to read religious books, even the Bible being taken away from me. In addition to my mental miseries I was suffering from the result of a fall which occurred during my stay at a sanitarium, and for this I had received massage and every form of medical treatment for eighteen months. I was walking on crutches, and the doctors could give me no hope of recovery unless I had an operation, which I so much dreaded that it seemed better to remain a cripple.

Christian Science came to me in this condition, and words cannot express the hope and the peace that gradually came to my consciousness as I tried to gain some sense of the meaning of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I received absent treatment from a practitioner, and in three weeks I threw my crutches aside, as I could walk without them. My leg, which had been dreadfully enlarged, gradually resumed its normal size and condition. Four months after this I left the sanitarium, and from that time I have had no medical treatment whatsoever. Gradually I was healed of certain other complaints, —rheumatism, a skin disease, throat trouble, and the result of an internal injury. As I emerged from all this darkness and discord, through the light of Christian Science, I began to rejoice in the new concept of Life which had been unfolded to me,—as God, good; and with the slight understanding already gained, I have found happiness in being useful to others.

My gratitude to our dear Leader, Mrs. Eddy, can only be expressed by obedience to the truth revealed through her. Through her having unfolded to us the nature of God as Love, the fears which had held me in bondage have been gradually disappearing. I am very grateful also for the reflection of divine Love through all the dear Christian Scientists who have helped me.

MDLLE. C. J. VILBERT, Elgin Crescent, London, W., Eng.

[Translated from the German.]

It is with a sense of deep humility that I avail myself of this opportunity to express my deep gratitude to God, through whom my thought has been enlightened and I have been freed from my infirmities. My thought also turns to Mrs. Eddy, that great and noble woman whose untiring efforts in behalf of her fellow beings will be a constant inspiration to me and make me strive to put her teachings into practise. The experience which follows may prove encouraging to many who are taking up the study of Christian Science.

After I had been in Science but a short time, I applied for help, as I was afflicted with a swelling on my back which extended from the shoulder-bone to the waist, and had caused me inconvenience for the past seventeen years. At the time when it was forming the physician told me that it would continue to grow larger, and pointed to an operation as the only means of its removal. As I could not make up my mind to have this done, I resorted to medicine and had treatment for ten years, though without success. Then I had massage for a couple of years, besides trying other and drastic remedies, but the growth could not be checked. After the first treatment in Christian Science it was lessened, but somehow I rendered the healing process difficult, as I seemed unable to realize the fact that I was being freed from my affliction. In trying to help others I seemed to succeed in the majority of cases, while my endeavor for myself seemed abortive. Still I was being led into the right way with so much kindness and compassion that God's power eventually became manifest in my own case, that is, the solidified condition which appeared to be the result of various growths combined was dissolved.

I had long before yielded to the thought that I was unable to do certain things on account of defective eyesight, and for two years had been wearing rather strong glasses which had been prescribed by a first-class oculist. These I laid aside, but at my first attempts to read the characters seemed entirely blurred, and I thought I would have to give up trying. While in dejection on account of this failure, the thought came to me that the only reason for my discomfiture was that I had failed to see my own wishes instantly realized. I saw that it was incumbent on me to entertain good thoughts and to realize good, then there would be no failure on my part to realize the all-power of God. My endeavor to work along these lines within a short time brought about an improved condition of my eyes, and I have not used the glasses for the past two years and a half, although I have much reading and writing to do daily.

Blessed as is the experience of being freed from physical ills, it is far less significant than the sense of peace and happiness attending the elimination of mental distress. The latter for a period of seventeen years made me long for death, but this error was refuted in such a convincing

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fashion that life has become to me worth living; nay, more, for I experience a sense of deep inward peace and blissfulness. I suppose the fault was mine to a large extent, as I was not sufficiently forgiving and compassionate. The watchful compassionate thought, the necessity for which Science inculcates, constantly brings back to my mind the Master's words, "Bless them that curse you;" and his further utterance, "Father, forgive them; for they know not what they do." This gives us a strong hold, and the result usually is seen in that our antagonists are abashed, recognize their mistake, and feel sorry for it, while we have the profound satisfaction of having helped them, through Christian Science, to strive against their faults.

Thus it is that I daily give thanks unto God for having been led into this wonderful way, and my prayer is that I may be able to take part in the blessed activity of this body of people in a spirit of faithfulness and purity.

NATALIE HOLTZ, Berlin-Charlottenburg, Germany.

My purpose in sending in my testimony to the *Sentinel* is twofold. Primarily, of course, it is to help some earnest seeker who wishes to know if Christian Science really does heal and if it helps us to a clearer understanding of God. Then, too, this testimony is written to express my gratitude to God, and to let many kind friends who have helped me to an understanding of the truth know that they did help both by words and actions, even though no attention was paid to them at the time. It was nine years ago that friends in Chicago first advised us to try Christian Science, but it was not until three years later that we (a family of six) decided to turn to it for help, and then it was almost as a last resort. In our family at home I have seen many diseases healed within the last six years, including fevers, boils, burns, headaches of various kinds, and many other ills. In our little family here, consisting of my husband, little boy, and myself, Christian Science has been an ever-present help. I feel healthier and happier than I ever did before.

I hope I may show my love and respect for that dear woman, Mrs. Eddy, who has helped me to a better understanding of God and the Bible, by striving each day to have that Mind in me "which was also in Christ Jesus."

MINNA PORTER ROEDEL, Cairo, Ill.

It is with a deep sense of gratitude that I send this testimony. I am truly thankful to God for what He has done for me through Christian Science, as I have been greatly helped, both mentally and physically. One of the greatest blessings that ever came into my life was the result of my treatment in Christian Science. Before this time life seemed hardly worth living, my mental condition being such that I worried over trifles, things that I now feel will gradually vanish as I advance in the truth. I also had my boy treated for the overcoming of a sinful habit, and he has been greatly helped. I knew that doctors could not do him any good. I am very thankful to God for what He has done both for my boy and myself.—MRS. W. F. CRAWFORD, Roanoke, Va.

I have been receiving the blessings of Christian Science for over five years. At the time I found this truth I had been for years a sufferer from severe headaches, also from chronic bronchial and stomach trouble. I indulged in whisky drinking, and often woke up at night with such suffocating spells that I would think the end had come. I was very despondent at times, and while living in San Francisco, in 1905, a young student of Christian Science, seeing my helpless condition, spoke to me about this teaching. I told her I knew nothing about it, and she asked me if I would like to know. I said I would. She then asked me if I knew I had a birthright; I answered in the affirmative. She asked me if I knew what man's birthright meant. As she went on to explain it to me, I said I was ready to trust God, to trust Him forever, and would never take another drop of medicine. She told me I need not say that, as God would heal me of all my sickness; that man, the divine idea, had never been sick, for God made him good. I seemed to understand her meaning, and grasped it as a drowning person clutches a rope. She gave me a treatment by silent prayer, which seemed strange to me; but I needed help very much, and was rejoiced to feel that I had found it.

That was at eleven o'clock in the morning, and at half past four of the same day all pain left me, also the taste and desire for whisky, though I did not realize for several days that it had gone, as I had not expected it to leave me so suddenly. The neuralgic headaches, bronchial and stomach troubles, also the whisky habit and suffocating spells, were all healed in two months in Christian Science, and I ceased to travel about in search of a healthful climate. A number of physicians had treated me at different times during the fifteen years I had been battling with these ailments. For my slight understanding of the truth that God is light and that in Him is no darkness at all, which I have learned from the Bible, as explained by the text-book of Christian Science in my daily study of the Lesson-Sermons, I am truly thankful. This understanding gives me constant hope and strength. All of the literature is helping me to work out my salvation.

My object in writing this testimony is that it may bring hope and relief to some who are suffering, and deliver them from their sickness, sin, and sense of lack. I am realizing daily that these beliefs are not of God, and for this I would express my sincere gratitude to Him, also to our beloved Leader for giving us this understanding of God as Mind, and man as His image and likeness or reflection.

AMON DORSEY CAIN, Milwaukee, Wis.

I wish to express my sincere gratitude for what Christian Science has done for me. Three years ago I was one of those "having no hope, and without God in the world." I had been a seeker after truth for many years, and had hoped to find it outside the church; but all was in vain, I could not believe without understanding. Darkness was round about me, and sickness, sorrow, and trouble of every kind seemed to be my portion. Man's extremity is, however, God's opportunity, and in September, 1908, I bought a copy of Science and Health by Mrs. Eddy, and to me it has truly been a "Key to the Scriptures." It has opened up the treasures of the Bible, answered every question about God and man, healed me physically and mentally, given me a better sense of love, and from it I have learned that "joy is no longer a trembler, nor is hope a cheat" (Science and Health, p. 298).

I know that without the help of Christian Science I would not be here today to testify to the healing power of divine Truth and Love, made clear to all mankind through the teaching and life of Mrs. Eddy, and I am grateful that my thought is changed from a material basis to spiritual understanding. May my life bring forth the fruits of Spirit, to prove my thankfulness for the benefits received. I am confident that a faithful study of our text-book will heal all manner of disease, harmonize temperament, and give peace and rest.—MRS. ANNA VOCKEROTH, Santa Barbara, Cal.

On the afternoon of May 18, 1911, I was taken very ill with severe pains in the right side of the abdomen, which became so intense that I was compelled to go home. My wife and myself being Christian Scientists, she at once telephoned for a practitioner, who gave me treatment and remained with me several hours. On the 20th she remained all night, as during these two days and nights my distress had been very great. The following day my wife called in a physician for the purpose of diagnosis, and his report was that I had appendicitis and according to *materia medica* was in an extremely critical condition; the next day

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he reported that peritonitis had developed. I kept steadily on with Christian Science treatment, taking no medicine whatsoever, and on the 24th I was able to sit up for several hours. On the 30th I took an automobile ride to a distant town, and on June 8 returned to business. Considering that I am seventy-one years of age, my recovery is not only remarkable, but very gratifying to myself and family. My desire is to prove my gratitude rather than tell it, thus to show that I really am grateful to God, also to Mrs. Eddy and to all who have so kindly helped me.

R. H. POTTER, Philadelphia, Pa.

Some time ago I was suffering greatly from what the physicians called an extreme nervous condition, with all its attendant ills. Indeed, it seemed to me I had almost all the ills that "flesh is heir to." My stomach was so affected that I could eat only certain kinds of food, taken in a limited quantity at regular intervals. I was filled with fear and could not sleep well. At least six doctors were employed, but I steadily grew worse. I read books on "faith-cure" and mental suggestion, etc., but was not helped. I then heard of Christian Science, and begged my mother to let me try it. With her consent I did so, and after one treatment the stomach trouble disappeared and I began to eat whatever was set before me. The treatment was continued for a time, and I read Science and Health and other Christian Science literature, with the result that I was perfectly healed,—I emerged from a gloomy sense of existence into a world of light and beauty.

Since that time I have been so well and happy that it is a matter of comment among my friends. Soon after coming into Christian Science my hands were badly chapped, but I overcame this condition by realizing for myself God's allness and the perfection of all that is real, although I was urged by members of my family and school friends to use material means. I am helped daily, and in every way, through my growing understanding of Christian Science. I attend the Sunday school and am deeply grateful for this opportunity to learn more of God, "who forgiveth all thine iniquities; who healeth all thy diseases."

PERLE HOPSON, Madison, Wis.

[Written for the *Sentinel.*]

CONSCIOUSNESS.

GRACE A. BOUGHTON-LEIGH.

LIFE knows no death!
In all the wondrous harmony
Of law is continuity—
Life never fails.
'Tis mortal man that seeks to find
Some cause by which he can unbind
The earthbound fetters of a mind
That owns decay.

Truth knows no lie!
By lifting thought above the earth
Into new spiritual birth
Truth reigns supreme.
'Tis human thought that would degrade
The universe that God has made
And find a false creation laid
Through mortal will.

Love knows no hate!
The sunshine of an inward peace
Brings to each heart a sure surcease
Of pain and woe.
Man needs but turn unto the light
To know God's kingdom is in sight
And Life is his in power and might
Forevermore.

FROM OUR EXCHANGES.

[*Continent.*]

The outstanding characteristic of the political campaign of the year 1912 is the sensitiveness of the electorate of the Republic to moral issues. The moral heights of a half century ago have been climbed again. The radical moral idea that the people must first of all do right for and by one another, no matter whether business prospers and parties win or not, begins to dominate once more the political thinking of the typical American. The potent note to command voters today, as the politicians have already come to recognize, is an appeal to their conceptions of fair play, just chances, and fearless loyalty to right. Platforms and stump speeches have not abandoned the old materialism wholly; there is still argument to attract the self-seeking. But above all this stands clear one significant fact: the party leaders of the present year are each and all counting for their hopes of victory on their ability to convince the people that their respective candidates represent the best expectation of cleaner, fairer, squarer, more wholesome life in the land.

This eagerness of today's politicians to strengthen themselves in those moral appeals that their predecessors spurned, is but a sign of the spirit which their sensitive ears discover in the heartbeat of popular sentiment. The current of public feeling today carries in solution a yet uncrystallized but a real and true longing that America shall be the home not only of the brave and free, but of the good, the noble, the helpful, and the unselfish. A leadership strong enough and sincere enough not to balk at any hill of difficulty—thorough enough, too, to get at the root of immoralities which it assails—is the absolutely necessary condition for realizing the power of righteousness in this mighty wave of moral intent now surging to flood among the American people.

[*Christian Work and Evangelist.*]

The coming into consciousness of those supreme conceptions, those holy aspirations for the more perfect realization of God and of His reign in the human, those flashes of light beyond that of this world which enable us to see with spiritual or prophetic vision, those purposes which take us with Christ into the sovereignty of the universe, are, I believe, to be explained as we make use of these powers of experiencing reality beyond the reach of the intellect. Our poor changing theological systems show that truth keeps coming as the years go rolling on, and the old intellectual explanations become the dead forms which once clothed the living truth as man could then explain at it. Growth has been in perception of the truth, not in the truth itself. God has not become righteous, merciful, forgiving, holy; man has outgrown his dim perception of God's nature, character, and methods, as man himself has grown in the ability to receive the perception of the truth.

[Dr. A. R. E. Wyant, reported in *Chicago* (Ill.) *Record-Herald.*]

It is most unfortunate for the church that ministers have so long added a burden to faith by teaching that pain and disease are expressions of the divine will for us. Our modern clergy have accepted the scientific medical view of sanitation, but many still hold illogically in their funeral sermons, prayers, and hymns to the traditional idea that sickness and suffering are according to the will of God for man. Even without the word of science, common sense as well as a rational interpretation of Scripture, should teach us that God is not the author of our troubles. He is against sin, disorder, weakness, pain, lack of self-control, and all those forces that weaken life. Furthermore, wrong conceptions of God and of His relations to His creatures depress the soul, overwhelm it with melancholy delusions, engender all sorts of functional nervous troubles, and hinder rather than help in bodily and mental illness.

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[*British Congregationalist.*]

"I came to cast fire upon the earth,"—that is our Lord's mission still. He is in the world to start conflagrations and set things in a blaze—for there is many an institution and feature of our modern social life that has got to perish in his holy flame. If we are lovers of things as they are, there are elements in Christ's teaching which we can regard as nothing less than dangerous, revolutionary, incendiary. Take his teaching about wealth for illustration. It is revolutionary teaching. We have entered into a conspiracy of silence about it, or we try to destroy its force by pretending that he did not mean what he said. But it will not be ignored, and it is in vain we seek to explain it away. Wealth, said Jesus, is a peril; and when possessed, it is only a trust—to be used for the good of men and the glory of God. When Jesus gave utterance to those statements, he cast fire upon the earth. In the long run they are going to make impossible the extremes of wicked and wasteful wealth at one end of the social scale, and woful want at the other, which are the reproach of our civilization today.

[*Outlook.*]

Many people are troubled because the life of faith does not lie before their feet defined by sunshine; others doubt the reality of their surrender to the divine will because their emotions are not touched and life does not become instantly "one grand sweet song." This means generally that emotion is not the natural expression of their temperament. Religion is not a reality in a man's life until it takes hold of his will; and a man becomes a Christian, not when he says, "I feel" or "I believe," but when he says, "I will." For it is only as a man wills to make his belief a part of his life that he passes out of the region of intellectual assent into the region of vital religion.

[*Christian World.*]

We are a race of discoverers, and in an age of discoveries. The vast advances of the past are but the preparation for greater disclosures yet to come. The onward movement is irresistible, and will go on at an ever accelerating pace. Ill will it fare with the religion, the church, that is afraid of the coming knowledge; that builds its paper bulwarks against it. The only enduring faith is that which roots itself in fact; that allies itself with all that is known, and all that is yet to be known. And yet, let us remember, the growing light will only widen the circumference of the surrounding mystery.

[*Watchman.*]

Love ought to be the most powerful and effective motive in religion. It should produce loyalty, faithfulness, diligence, and elicit the utmost of human devotion and service. Whatever may be the earnestness, prayers, penances, pilgrimages, ritual performance, and deeds of charity promoted by the fear of judgment and perdition, love is superior to them in its results in the human heart and in the redemption of men. Love produces a free, glad, earnest, ready, constant service to Christ.

[*Universalist Leader.*]

Make it easy to do right, and men will not do it just because it is easy; but make a man want to do right, and nothing can hold him back from the doing of it. Build walls of laws about evil men, and they will grin at you over them: in proportion as the hearts of men are right do they need less laws. Here is a field for service, perhaps the field for the church in the specialization of work which now prevails. The only cure for outside dishonesty is truth in the inward parts.

[*Christian Advocate.*]

The elixir of life is not a physical compound; it is a spiritual possession. There was an old apostle who said something about "the power of an endless life." That, through Jesus Christ, every man may have.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Three new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"The Father's Business," containing five articles as follows: "The Abundance of God," "One Business," "The Closed Hand," "Christian Science in the Business Life," and "Truth is Power."

"The Law of Kindness," containing four articles and a poem, entitled as follows: "'Forgive, and ye shall be forgiven,'" "The Habit of Hating," "The Law of Kindness," "'Ye shall be as gods,'" and "Two Roses."

"Confidence and Supply," containing the five following articles: "'The Lord thy confidence,'" "Time and Healing," "'What hast thou in the house?'" "Constructive Work," "Giving and Receiving."

Another new pamphlet has just been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

These pamphlets are now on sale; 32 pages and cover, at the prices of the regular pamphlets.

Catalogue No. 20, June, 1912, will be supplied to reading-rooms upon request. This catalogue contains complete lists of the works of Mary Baker Eddy published by Allison V. Stewart, and of all publications issued by the Society.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. *Also printed in Dutch.*

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE FATHER'S BUSINESS.
CONFIDENCE AND SUPPLY.
FULFILLING THE LAW.
THE DIVINE NATURE.
THE LAW OF KINDNESS.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

PRAYER AND HEALING. Also printed in German.
PRAYER AND CONFIDENCE. Printed in German only.
SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.
MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.
THE DISCOVERER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.
CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.
CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; one hundred copies, 75 cents; five hundred copies, $3; one thousand copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type. Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

Text Bible. (01561 x), pica square type, Alaska seal, size, 7 1-2 x 6 1-4 inches, 1 1-2 inches thick. Specially adapted for use of Second Readers. Price, $7.25.

Our latest Catalogue containing a selected list of Bibles will be mailed free on application.

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY. 132 pages with Index. Published in two styles of binding. Prices for paper covered editions: Single copy, prepaid, 15 cents; twelve copies to one address, $1.50; fifty copies, $5.75; one hundred copies, $10; Cloth binding: Single copy, 75 cents; by mail, 85 cents; six copies, prepaid, $4; twelve copies, prepaid, $7.50.

LIFE OF MARY BAKER EDDY (New Edition). By Sibyl Wilbur. Cloth edition: 425 pages. Cloth, single copy, prepaid, $3; six copies, $16.50; twelve copies, $32; edition *de luxe*, $5. Ten per cent discount to Reading Rooms on the *de luxe* edition.

CHRISTIAN SCIENCE AND LEGISLATION. 128 pages. Single copy, 10 cents; twelve copies, ONE ADDRESS, $1; twenty-five copies, $1.85; fifty copies, $3.50.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. New Edition. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; six copies, $7; twelve copies, $12.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 9.

BOSTON, NOVEMBER 2, 1912

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Announcement has been made by the directors of the port of Boston, Mass., that they have appropriated three million dollars for beginning the waterfront development. The present allotment from the nine million dollars available to the directors is to give access to the commonwealth's property off Jeffries point, and for such additional property or rights as may be found necessary for railroad tracks, connections, switching yards, freight yards, or rights of way extending from the state's property to the location of the Boston & Maine railroad in East Boston. The money will also be used for laying out, constructing, and grading highways, bridges, railroads, or other structures which may be necessary to establish railroad connections between any existing railroad and the state's property, or property which may later be secured adjacent thereto. The idea is to erect piers and wharves on this property and to do any dredging necessary.

The budget of New York city for 1913 is not likely to be much under two hundred million dollars. It was about one hundred and eighty-nine million dollars for this year. The budget committee of the board of estimate has decided to increase the salaries of first-grade (year) patrolmen from eight hundred to one thousand dollars a year, and that of second-grade patrolmen from nine hundred to one thousand dollars a year. The increase will be put into the new budget, affecting four hundred and twenty-eight first-grade men and five hundred and fifty-three second-grade men, and adding a total of one hundred and forty thousand nine hundred dollars to the budget. No decision has been reached by the committee yet as to the increase asked on behalf of the higher members of the department and for members of the fire department.

The public schools of New York city are face to face with one of the results of the equal pay law, which secures like salaries for men and women teachers. The board of education last week appointed as teachers in the elementary schools, three hundred and eighty-eight women and twenty-two men, and with these appointments the eligible list for men is exhausted. It is improbable that any more men teachers will be appointed very soon, for the waiting list shows six hundred and eighty-eight women and no men. Before the equal pay law went into effect a man teacher started at nine hundred dollars and went to twenty-one hundred and fifty dollars in twelve years; now he starts at seven hundred and twenty dollars and may reach fifteen hundred dollars after fifteen years.

The Young Men's Christian Association building of Providence, R. I., construction of which is under way, will be one of the most complete association buildings in the country. The structure alone will cost approximately four hundred thousand dollars, and the land cost nearly thirty-seven thousand dollars. The building is to be eleven stories high and will have two more floors below the street level. Its style of architecture is English, and instead of opening directly off the street it has its main entrance from a courtyard.

The lighthouse service of the United States costs about five million dollars a year. The greater part of this sum is used in caring for the lighting of the coasts.

International.

The final draft of the treaty of peace between Turkey and Italy was signed Oct. 18. As the Sultan of Turkey has issued a firman granting autonomy to the Arabs of Tripoli and Cyrenaica, the King of Italy has made public a decree according full amnesty to the inhabitants of those two provinces who have been guilty of any acts of hostility against the Italians. All prisoners and deported persons are to be released immediately. The decree assures the Mussulmans complete religious liberty with the right to continue to introduce the name of the Sultan in the public prayer. It announces that a representative of the Sultan, to be designated by him, will be recognized by the Italian government. The pious foundations will be respected as heretofore and there will be no interference with the relations of the Mussulmans with their religious chief, who will be known under the title of Cadi, and will be appointed by the Sheik-ul-Islam.

The first meeting of the German League for Promoting International Conciliation was held in Heidelberg recently. The object of the league is to promote an interest in and an understanding of the importance of establishing friendly relations between nations, especially respecting international rights. The league proposes to adopt the usual means for accomplishing this result, such as meetings, lectures, the distribution of pamphlets, and correspondence in the press. For the present the league will confine its activities to Germany, but the members hope later on to affiliate with an international organization. Representatives from similar organizations in other countries were present at the meetings of the league.

The commission appointed some time ago by the Paris municipality to study the best means of supplying Paris with a further supply of pure water have finished their investigations. The main object of the commission was to decide when and under what conditions an additional supply of one million cubic meters of water could be obtained. After visiting the valley of the Loire the commission are of the opinion that between Gien and Nevers it is quite possible to procure all the supply that Paris needs. Lyons, Geneva, Neuchâtel, and Zurich have also been visited, and many experiments made to test the quantity and quality of the water available for the use of Paris from those districts.

The board of investigation constituted under the combines investigation act in its report to the government made public last week finds that the United Shoe Machinery Company of Canada, the parent company of which has headquarters in Boston, U. S. A., is a combine, and that the clauses of its leases restricting the use of the leased machinery operate in restraint of trade. The board, however, in view of all the circumstances, recommends that the fine provided in such cases of one thousand dollars a day shall not come into effect for six months instead of at the end of ten days after the publication of the judgment.

Twenty-five million dollars is the estimated damage done by the typhoon which recently swept the Philippines. The storm extended over a wide area, touching Surigao in the south, Tacloban in the north, and crossing Leyte, Bohol, Cebu, Negros, and Panay. Five small coasting steamers were driven ashore and were wrecked and a hundred small sailing vessels were sunk or beached.

Industrial and Commercial.

The largest irrigation enterprise ever attempted in the San Juan basin, Col., has become a certainty through the signing of contracts for construction work. The project includes the irrigation of three hundred and fifty thousand acres in Montezuma county, at an expenditure of five million dollars. The system is to be known as the Dolores irrigation project. It consists of damming the Dolores river and creating a storage reservoir of approximately three hundred and fifty thousand acre feet capacity. This stored water, supplemented by the normal flow of the river over and above what is now used by the Montezuma system, and after allowance has been made for any possible future growth, will be carried through a short canal and the water turned upon the upper rim of a series of immense red land mesas, sloping to the southwest and forming an agricultural land unsurpassed in the state for diversified farming, fruit growing, and stock raising.

Three hundred miles of electric railways, connecting Edmonton with numerous towns, coal mines, gravel deposits, grain and dairy districts, brick, concrete, and other manufacturing plant in central Alberta, will be built by the Edmonton Interurban Railway Company, which has already invested more than ten million dollars in Canada. The first unit of the system from the city limits of Edmonton to St. Albert will be in operation by June, according to officials. Other lines projected from Edmonton are: To Beaver Lake and Tofield, forty miles; to Vegreville, sixty miles; to Lac Ste. Anne, fifty-six miles; to Namaye, twelve miles; to Mewassin, forty-five miles; to Pigeon Lake, forty miles; to Morinville via St. Albert, twenty-eight miles.

The Kettle Valley line in British Columbia has a survey party in the field locating the final lines for the section down the Coquahalla river valley from the summit of the Hope mountains to Hope, on the Fraser river, a distance of forty miles. This section will be used jointly by the Kettle Valley Company and the Great Northern. The cost of this work is estimated at one hundred thousand dollars a mile. The Fraser river will be bridged near Hope at a probable cost of seven hundred and fifty thousand dollars. There will be seventeen tunnels between Hope and the summit, and the grade as against eastbound traffic will for a portion of this distance be two and two tenths per cent, compensated on curves.

Latest returns from the Oregon potato crop indicate a total production of sixteen million bushels. The 1911 crop was seven million nine hundred and twenty thousand bushels. The increase this season is due both to increased acreage and to the greater yield per acre. Conservative estimates place the yield at an average of two hundred bushels per acre.

The apple crop of the United States for 1912 is of generous size, showing some increase over that of 1911, and a very substantial gain in the commercial orchard belt, the estimate being thirty-eight million three hundred thousand barrels.

The White Star Company announces that its new fifty-thousand-ton steamer will be named Britannic. It will have a complete inner skin and the bulkheads will be increased. It will be capable of floating with six compartments flooded.

An expert's recent estimate placed the mileage of the world's telephone wires at 29,566,000.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

HABIT OF GUESSING.

CLARENCE W. CHADWICK.

GUESSING is a characteristic of the mortal or carnal mind. The one divine intelligence or Mind alone knows all things. Mortal mind knows nothing that is absolutely real, perfect, or eternal. Its so-called knowing or knowledge is purely relative or temporal. It knows nothing of God, "for to be carnally minded is death;" hence a mortal's need of a Saviour to show him how to rid himself of mortal mind.

Christ Jesus came to show mankind how to be right-minded, how to get into touch with that which thinks and knows spiritually. It must be admitted that Jesus never advocated the popular theory of minds many, capable of thinking both good and evil. He never taught that brain is the seat of consciousness or intelligence. It is obvious that he had an entirely different view of the human economy from that entertained by mortals. He did not look into any temporal structure for volition, consciousness, intelligence, life, or mind. He possessed an understanding of Truth gained by no ancient or modern school of philosophy, and it was this understanding which enabled him to annul so-called material law and testimony. It was this understanding which antagonized and still continues to antagonize the materialistic and religious thought of professing Christians. If his understanding of the nothingness of matter was demonstrable and therefore correct, the question arises, Why should those who profess to love Christ, reject his teaching? The answer is plain, "The carnal mind is enmity against God," and "not subject to the law of God." With no real intelligence to think right, its only alternative is to guess or surmise as to the nature of both Spirit and matter.

This is what has been taking place down through the centuries, and it will continue just so long as humanity refuses to accept and to apply Jesus' teaching concerning cause and effect. Is it not a form of mental indolence which insists upon remaining in a state of ignorance concerning God, man, and the universe? And yet this is precisely what mankind is doing in refusing to accept the Christ-teaching. Men have imagined for centuries that they could believe their way into the kingdom of heaven, yet Christ Jesus advanced no such theory. The belief that heaven is a locality and that man has to die in order to reach it, is without support, although there are many who have fallen into this habit and who are very loath to be told anything to the contrary. The supposition that an immortal soul inhabits a mortal body and becomes disembodied after what is called death, belongs wholly to the realm of human speculation. There is no tangible proof of any such theory being true, while there is much to contradict it.

The belief that man is mortal, sick, and sinful, is founded solely upon sense testimony. God could not possibly convey any such information to His child. Hence the conclusion that the belief in mortality is only another product of the guessing habit. God never ordained it, therefore it is no part of the divine nature. Whoever knows anything of God knows that God never conveyed the thought of sickness to man. To believe in sickness, therefore, is to turn away from God and to accept the testimony of that which contradicts divine intelligence. Is such a course anything more than guessing or thinking at random? Nor does God cause man to think a thought of sin or evil. What is he doing, then, who thinks such a thought? Is he knowing, or is he simply supposing that sin is something? Unless evil is true, in other words, the offspring of truth, it is unthinkable and unknowable. Any so-called process of thinking, therefore, that permits, accepts, believes, or claims to know sin or evil as an actuality or entity, drops to the level of human surmising and guessing.

Every advance heavenward by the individual and by mankind at large indicates an improved order of thinking, characterized by less guessing and more knowing as the thought of evil diminishes and good is more and more acknowledged to be all in all. Christian Science is here to hasten "the coming of the day of God," good, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The healing that is so much in evidence today in Christian Science is the direct result of this "coming of the day of God" in the affections of men. Humanity is awakening from the day-dream of mortal existence to find that man is not under any law of "chance and change," not in bondage to five physical senses which would keep him forever guessing concerning his origin and destiny. Jesus possibly referred to these so-called senses when he said, "All that ever came before me are thieves and robbers," for certainly the evidence of material sense is what has obscured and will continue to obscure the coming of Christ, Truth, in all ages.

It is material sense which obstructs, disputes, and in manifold ways resists the natural and lawful spiritualization of human consciousness that is incumbent upon every human being before he can free himself from the unprogressive habit of guessing. It is absolutely impossible to guess one's way out of matter into Mind or Spirit. He cannot even guess or imagine himself well and happy. He must gain spiritual knowledge or understanding before he can become conscious of or realize man's spiritual nature and his unity with God. He must possess a working knowledge of the one divine Principle of being, which will mean to him the ever-present availability of omnipotent good to overcome any and every educated tendency or proneness to guess what life is and what it includes. It will enable him to lift thought above and out of a maze of supposition and uncertainty into the clear atmosphere of positive, conscious knowing which constitutes the kingdom of heaven on earth.

In Science, man is not a creature of habit. He is the embodiment of the eternal attributes of God, His own perfect image-likeness. He is never obliged or even tempted to guess at anything. He knows at all times, because he reflects the Mind that is God. Suffice it to say that he who believes what he sees through the material senses and sees only what he believes, is far from being the man to whom God gave dominion "over every living thing."

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"MAGNIFY THE LORD."

LEON GREENBAUM.

MRS. EDDY has declared that "in Science, you can have no power opposed to God, and the physical senses must give up their false testimony. Your influence for good depends upon the weight you throw into the right scale. The good you do and embody gives you the only power obtainable. Evil is not power" (Science and Health, p. 102). The belief in personal evil *alias* an evil personality is therefore just as unscientific as the belief in personal good *alias* a good personality. Said the Master, "Why callest thou me good? there is none good but one, that is, God." Again, when in the wilderness, under the severest temptation that ever befell any one, Jesus refused to admit the reality of evil as either power or personality.

The belief in a person or a power apart from God, immediately separates the believer from God. Whatever separates man from his brother separates man from God, and whatever separates man from God separates man from his brother, that which separates always being a belief in the reality of the unreal. This attitude toward all evil must have been contemplated in the teaching of him who said, "When thou prayest, enter into thy closet, and . . . shut thy door;" especially since he left no directions for opening the door or coming out of the closet again, and the apostolic command is to pray without ceasing. The condition precedent to entrance into such a state of consciousness is an all-absorbing motive for absolute obedience to the commandments. As in ancient time, the demand for absolute obedience to the commandments is manifested to material sense as the fearful thunderings and lightnings on Sinai; and the tendency of faithless mortals, like the children of Israel of old, is to remove and stand afar off, to view the demand with awe.

"Thou shalt have no other gods [powers] before me. . . . Thou shalt not bow down thyself to them, nor serve them [the beliefs of evil as power]: for I the Lord thy God am a jealous God [absolute good], visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." The iniquity of the fathers, the eating of the fruit of the tree of knowledge of both good and evil, is the false testimony of the physical senses,— the belief that discord is as real as harmony, that hate is as real as Love, that error is as real as Truth, that non-intelligence is as real as intelligence; these are the beliefs of that carnal mind which is enmity against God and which is the source of all unreality.

Christian Science repels and effects a mental analysis, wherein "there is nothing covered, that shall not be revealed; neither hid, that shall not be known." That truth overcomes error, wisdom overcomes ignorance, law overcomes lawlessness, virtue overcomes vice, are self-evident facts in the Science of being which speak for the sovereign power of divine Principle. That power which overcomes any supposititious unlikeness must be real, therefore truth is real, error is unreal, wisdom is real, ignorance is unreal, harmony is real, discord is unreal; love is real, hate is unreal; good is real, evil is unreal.

Any metaphysical process which weighs error in the scale of being as having a particle of reality or power as opposed to Truth, reverses the order of Science, its subtle tendency being to assign to matter (all error) the power and prerogative of Spirit. Love attracts, hate repels, good attracts, evil repels, harmony attracts, discord repels, purity attracts, impurity repels, intelligence attracts, non-intelligence repels, all of which proves the irresistible attraction of divine Love, and shows what Love will carry to completion its regenerative work. It also explains what Jesus meant when he said, "And I, if I be lifted up from the earth, will draw all men unto me."

Mrs. Eddy defines the Christ as "the divine manifestation of God which comes to the flesh to destroy incarnate error" (Science and Health, p. 583); it is that manifestation of Principle which comes to human sense in order to transform everything unlike itself. Thus we are enabled to understand what John meant when he wrote, "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The human sense of being approaches the nearest to man created in the image and likeness of God when God's thoughts, demonstrable truth, are heard and allowed to govern. Spirit is a law to itself; and as consciousness ceases to conform to mortal beliefs and becomes transformed by its renewal in Spirit, it partakes in degree proportionate to the translation, of that quality and law of Spirit which recognizes no unlikeness, since it is impossible for something to recognize or be affected by nothing; and proves by the signs following that it is the absolute spiritual law which comforts the sorrowing and heals the sick. Divine Principle understood and obeyed is Life eternal. Principle being eternal, that life which reflects, expresses, and represents Principle, also manifests its infinite and omnipresent potency, indestructibility, and immortality.

WORK OF THE DAILY NEWSPAPER.

ALICE PILSBRY.

THE right work for the daily newspaper, in the holy politic, is educative and uplifting, and the press at large is slowly coming to a more general recognition of this fact. It has been claimed that the object of the daily paper is merely to reflect or give expression to public opinion, but is this strictly true? Has not the daily proved instead to have been an instrument used to mold public opinion? What other means of speaking to large numbers of people is so far-reaching as the daily paper? With its message it enters immediately into the current of human thought, either to pollute or purify. How many men or women arrive at a decision on a subject they are not fully conversant with only after they have gained the requisite information from their daily paper? And when public opinion trembles in the balance in some crisis, through what medium can it be so quickly be focused and guided? Through what but the daily newspaper? and to the extent that the paper lends itself to the truth or the error on the question at issue, does it become morally responsible for the outcome?

Upon the field of journalism where humanity is grappling, vainly endeavoring to untangle and understand the intricacies of mortal phenomena, *The Christian Science Monitor* appears as the pioneer of higher ideals which are destined to exert directly and indirectly an incalculable influence, and at this clarion call of the ages to clean thinking, we lift our eyes to the heights, knowing that the day of salvation is at hand. The *Monitor* in its every department is a newspaper in the best meaning of the term. Daily there passes before its readers the pageant of world events. It takes rank at once with the best in literary and school, because it gives clean, concise, and authentic information of "what is making," of politics, commerce, discoveries, inventions, of music, the drama, athletics, etc. Freed from daily contemplation of the petty and evil, and strengthened by a wide clear view of things constructive, men's thoughts are lifted, broadened, and gain poise, becoming, as a writer has said, "orderly, consecutive, systematic, lawful."

One can well believe that from a similar vantage ground of trained and elevated thought Abraham Lincoln dictatorially regarded the "silent little-fields" when [illegible] tous spiritual forces are unceasingly being manifested was fitted to "hear a word behind [him] saying, This is the way, walk ye in it." Are we, as citizens of this great country, living up to the high privilege and duty of applying our own thought daily, with clear discrimination and excluding all else? Are we fully appreciating our Master is saying, in words "the that runneth may read," and to what extent this affects our loved ones and all humanity?

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THE CHURCH OF CHRIST, SCIENTIST.

KENNETH B. ELLIMAN.

THE name of the Christian Science church is a puzzle to many who do not understand its meaning. The present writer well remembers his first sight of the name, which happened to be one of the Christian Science churches of New York city. As he walked past the building, he pondered over it: " 'Church of Christ, Scientist'! Jesus a scientist! How could that be, when in Jesus' time there was practically no science such as we know?" his thought, naturally enough, reverting to the physics, astronomy, biology, etc., he had just been studying in college, and he finally concluded that the members of this strange church must be believers in hypnotism, who were trying to back up their belief by claiming that Jesus was some sort of a scientific hypnotist. Naturally his heart revolted from such a thought.

It so happened, however, that he was in desperate need of healing, and physical and mental suffering led him, very diffidently, to seek out a Christian Science practitioner. Of the wonderful healing and other benefits which he received as a result of his visit, it is not the object of the present article to tell, but during the more than ten years since that day he has come to see something of the meaning of this name, and to understand why the adjective "Scientist" in the title applies to the word "church," and why it was adopted to distinguish it from other Christian churches. Indeed, in the early days of the movement that part of the name was enclosed in parentheses, thus: "Church of Christ (Scientist)," appearing in this form in the *Christian Science Journals* published from 1885 to 1892.

In the light of the teachings of "Science and Health with Key to the Scriptures," the distinction between the personality of Jesus and the Christ-idea becomes plain, and Mrs. Eddy's statement that "Jesus of Nazareth was the most scientific man that ever trod the globe" (Science and Health, p. 313), no longer shocks, but seems perfectly natural. For is not science exact, demonstrable knowledge? And did not Jesus have and demonstrate the most exact knowledge of divine law? Jesus claimed no mind or power apart from God, whereas hypnotism rests on the belief in a mind apart from God, located in brain and nerves and having power in itself. This belief, being contrary to the truth of being, is unscientific,—mere superstition.

The Christian Science church is founded on the Christ, the true idea of God, which Jesus of Nazareth expressed. Christian Science recognizes Jesus as the Wayshower, the Son of God, but not as God. It rests on the foundation of one God only, one Mind or Spirit, as Jesus himself said. When one's belief in God progresses through faith or steadfastness to understanding, and he is able to prove, by the healing of sickness and sin spiritually, that his understanding is correct, then he may be said to have a demonstrable or scientific knowledge of God. This knowledge, and the Principle and rules for demonstrating it, are revealed in Christian Science, and surely the possessor of such knowledge may truly be called a Christian Scientist.

The early Christian church was at first merely a gathering together, or assembly, of believers in the same idea. Thus, when a number of individuals who had gained the above described scientific understanding of God and His Christ became associated together, what better name for their association could be suggested than the one chosen by the Discoverer of Christian Science, viz., Church of Christ, Scientist? Many who came to Christian Science for help had become tired of all religious creeds and forms, which they felt to be hindrances to true spirituality, and as they had associated the idea of church with ritualism and ceremony, they hesitated to ally themselves with the Christian Science church. But no one need have this fear, for the Church of Christ, Scientist, is based not upon creed or ritual, but upon demonstrable truth.

The human mind has, from long experience, become dependent on some outward form of worship, and in its simple service the Christian Science church answers this need, and opens an easy way out of form and ceremony into the freedom of the spiritual life. Paul's statement to the Corinthians, "Now I know in part," applies to all Christian Scientists, and to increase the understanding of those who already know something of this great truth, while offering an opportunity to others who wish to learn for the first time of it, the weekly reading in our churches of correlative passages from the Bible and Science and Health, together with reverential prayer and the singing of appropriate hymns, seems to be a present necessity.

Christian worship will probably retain some outward form "till we all come into the unity of the faith, and of the knowledge of the Son of God." When that happy day dawns the whole world will have realized Mrs. Eddy's definition of the spiritual church as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583).

SPIRITUAL PROGRESS.

MIRIAM ORMONDE SMALLWOOD.

THAT trite old paradox, "reaching after the unattainable," is subject-matter for moral reflection. In the natural course of human progress the right thinking individual either shows his relation to man's divine origin, or betrays the spiritual impulse within him by a desire to advance steadily, and one cannot advance from a given point without first having reached that step by a similar stage. No man ever appreciated to the full the good he had, without reaching greater good. It is in dissatisfaction with present blessings that danger lurks; for these are often the winding road leading by sure steps, though the human consciousness so often fails to realize it.

Spiritual or moral advance is born not of apathetic satisfaction with any kind of condition which may happen to exist, but of content—that mental harmony to which Paul refers when he says, "I have learned, in whatsoever state I am, therewith to be content." The very nature of content is its own recompense. Because man never stands still, he reflects eternally unfolding life; new beauty, higher ideals, are constantly awakening in him. A great writer says, "Dream delivers us to dream, and there is no end to the illusion." This is true of mortal existence, but with Truth as our guide we are constantly advancing, constantly rising from material concepts, which are indeed only dreams, into what is substantial, and reality is approached. We live on a higher plane, with thought freed from much of its shackling—thought taking heed to the admonishing of Spirit.

If, as Christian Science teaches, man coexists with God and reflects Him, man can no more stand still, he can no more abide in inaction than can God; as God's idea, he is eternally unfolding. St. John says, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." Humanity has not yet escaped from the bondage of mortal conditions, but men are like children on the threshold of infinite Life. Above the horizon of material vision the star of Truth has risen, and as the spiritual sense expands mortals are led out of the wilderness of doubt and belief into the promised land of Life and Love. Step by step they advance as do children by definite stages, "love, joy, peace, longsuffering, gentleness, goodness, faith" —"the fruit of Spirit"—being the ladder on which the ascent is made.

Christian Scientists are not unfamiliar with the fact that "the Sun of righteousness" seems sometimes to pass under clouds of mortal belief, and that during these experiences spiritual growth appears to stagnate for lack of the divine nourishment; but with the breaking away of mists and vapors and the reaching out again for the infinite support,

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the sense of divine uplift is more exalted than before, and the deepened desire on the part of the spiritual consciousness is a strengthened hold on the divine inflow. Here we may glimpse the meaning of the words of the prophet Habakkuk, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." The divine law of attraction is eternally operative. God is forever giving out and drawing to Himself His own kind and quality. The mortal dream is not of Him; but the spiritual longing He knows and satisfies. As Mrs. Eddy has said: "Man is the offspring and idea of the Supreme Being, whose law is perfect and infinite. In obedience to this law, man is forever unfolding the endless beatitudes of Being; for he is the image and likeness of infinite Life, Truth, and Love" (Miscellaneous Writings, p. 82).

Moreover, such is the inexhaustible and unswerving nature of Love that, like the prodigal son, we may squander its blessings, ignore its opportunities, defy its laws, and still it is ever ready to receive us. "Come unto me," is the eternal call, "and I will give you rest" the unfailing promise. But only as we come unto Him can we gain the promise, only as we abide in Him can He bestow it. Aspiration is the highway to elevation, and spiritual elevation gives rise to the highest conditions of which the human consciousness is capable. The reaching out on the part of man for the eternal good is unceasing, because that good is unlimited. Deeper and deeper it descends into his being, in greater and greater influxes as divine illumination opens the channel; and the farther away the prize seems, the nearer is he to the goal. For, as Browning says,

> A man's reach should exceed his grasp,
> Or what's a heaven for?

"GOD SO LOVED THE WORLD."

AVE GALBRAITH.

IT has frequently been remarked by those interested in the study of Christian Science, that it throws a wonderful search-light over old and well-loved texts and passages in the Bible, and thus makes it seem a very different book. Though it may have been pored over before, the spiritual aspect of it has remained more or less hidden, until thought was illumined to perceive it. Such an experience recently came to the writer as she was pondering the deep saying of Jesus as recorded in John's gospel, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The old thought of this passage was of course that of a stern but just Father, who, in order to appease His wrath because of the sins of the people whom He Himself had made, required that His dearly loved and perfect Son should be sacrificed. The love for the world was entirely lost to our thought, in the wonder that such an extraordinary sacrifice should be either required or desired. Even after the writer had gained some knowledge of Christian Science, this text seemed to be a stumbling-block in the way of the understanding that God does not know the evil of the world which must be atoned for and blotted out. At length, however, the light dawned on her thought, as light always will if we realize that there is only one Mind which radiates infinite intelligence, and from which we may gather ever new increments of truth.

The spiritual meaning of the passage became clear in the realization that as "divine Love always has met and always will meet every human need" (Science and Health, p. 494), so through the ever-presence of that Love which knows only perfect being, at the exact time when the world was in some measure ready for it, the impersonal Christ came to the earth, through the pure consciousness of Mary and through the perfect thought of her sinless son, who demonstrated the Christ to those who could understand his words. Thus Christ, Truth, will ever continue to come to the awakened thought of men, to heal, purify, save, and make practical the at-one-ment with divine Love which the whole world needs.

Some years ago, another pure woman, having realized the need of mortals for a renewal of the teachings of the Master, attained a height of spirituality which enabled her to bring to light the real meaning of the immortal words, and renew the healing works of the lowly Nazarene, in this age. As the result of her illumination and life-work, men are being taught to look away from an anthropomorphic God, and a personal Saviour, to divine Principle—Life, Truth, Love—to deny materiality and the works of the flesh, and to bring the healing truth into practical redemptive touch with every-day life and business, so that every thought and doing shall be in obedience to Christ. Thus the wonderful prophecy of Isaiah is being fulfilled today: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion: and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

NORMALITY.

EDMUND K. GOLDSBOROUGH, JR.

IN Science and Health (p. 111) Mrs. Eddy writes: "The Science of God and man is no more supernatural than is the science of numbers," and the world is rapidly awakening to this verity. For centuries the beliefs of disease and death have seemingly held the world in bondage, and all because they have been looked upon as more or less unavoidable and natural, instead of unnatural and abnormal, yea, as absolute unrealities. Instead of living in the glorious light of Truth and Love, mankind have attempted to investigate the shadows, until shadows seemed real and the true sense of being was apparently inverted. Indeed, for generations, if through a righteous prayer disease vanished into its native nothingness, the cry would arise that a miracle had been performed, when in fact it was no more miraculous than it is miraculous when we correct a discordant tone in music with a harmonious one.

One can imagine the discord which would reign if musicians ignored the laws which govern harmony, and is it any wonder that chaos has seemed to exist for centuries when the Science of Mind has been so misunderstood! But, thanks be to the light of Love which has melted away the mists, we have awakened to the glorious fact that because God is Love, health is normal and good the sole reality. It would be impossible to conceive of a number being separated from its basic law, and likewise it is quite as impossible to conceive of man being separated from divine Principle when man is an eternal expression of that Principle, of Truth, Life, and Love. It then dawns upon the awakened thought that death is a mere negation, possessing no principle and being naught except the supposititious opposite of the life which God sustains. Almost twenty centuries ago the apostle John saw this so plainly that he wrote, "God is love; and he that dwelleth in love dwelleth in God, and God in him," thus showing how impossible it would be for Love's reflection to be separated from the Life that is Love. John also said, "There is no fear in love; but perfect love casteth out fear," fully realizing that there is no place in God's infinity for fear, and that a knowledge of this forever eliminated the false belief. Again in this age the same wondrous thought has dawned, leading the author of Science and Health to write in the inspired pages of our text-book, "Love is the liberator" (p. 225).

What is, then, our work? This: to disarm hate with love and dishonesty with truth, to supplant doubt with faith made perfect through works, and despair with hope born of a knowledge of life boundless and eternal; in short, to eliminate all evil through the frictionless channels of Love.

HARRY FRANKLIN PORTER.

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SELECTED ARTICLES.

[Frederick Dixon in *Evening Mail*, Newcastle, England.]

I really do not think that our critic need have written a further letter to point out that he and I do not agree on the subject of Christian Science, for, as far as I can see, that is all his letter amounts to. He says in it that he will deal with the fundamental assumption on which Christian Science metaphysics is based, and he goes on to do this by quoting the text, "What therefore God hath joined together, let not man put asunder." I gather from his letter that what God has joined together is mind and matter, and he says that I speak of them as if they were separate.

Now, first, to attribute any such meaning to that text is, to put it mildly, a quaint piece of exegesis, but it is not so quaint as his declaration that I have separated mind and matter. In letter after letter I have pointed out that Christian Science accepts the idealism of natural science to the full extent of the declaration that matter is the subjective condition of mortal mind. "*Mortal mind* and body," Mrs. Eddy writes, on page 499 of Science and Health, "combine as one." How on earth the gentleman makes that a separation of mind and matter, it is impossible to say. Where Christian Science differs from the idealism of natural science is in insisting that this mind, with its subjective condition, is nothing but the negation of divine Mind and its spiritual creation.

He now says that I have pointed out that the great idealistic thinkers have had the misfortune to differ from him. That is so. What he omits is that I was forced to do this because he gently insinuated that everybody who accepted the idealistic position was an ignoramus. I was pointing out that there were quite a lot of people, commonly called great thinkers, who fell under the ban of this critic's disapproval. Then he goes on to say that, on my own showing their teaching differs from Christian Science. Of course it does, but Christian Scientists do not write voluminous letters to the papers for the purpose of pointing out how ignorant they are for differing from them. Christian Scientists are quite content to go on endeavoring to demonstrate the truth they have seen, and to allow their neighbors to demonstrate their vision of the truth without interference.

As for what the critic says about the fire, it is a little difficult to know exactly what he thinks he has gained by his last point. According to philosophic idealism, the mind produces a subjective condition which is called matter. The laws through which that matter operates are commonly known as physical laws. For instance, the flame, the hand, and the burn are all subjective conditions of mind which are termed matter. When the flame and the hand come in contact, a certain mental operation takes place which is known as the operation of the physical law resulting in a burn. According to natural science idealism, matter is only a mental phenomenon, but for convenience it is described as matter. From the point of view of Christian Science, the law which is fulfilled by a burn is not a law at all. Anybody who knew enough of the truth which is to free the world from the false sense of law, could walk in the flames, as Shadrach, Meshach, and Abed-nego did; or on the water, as Jesus did. For the sake of convenience, however, a Christian Scientist uses the term physical law to indicate simply a false sense of law.

Finally, this critic says that Christian Science claims to be able to perform the miracles of Jesus, but that, notwithstanding its loud pretensions, Christian Science never attempts to perform any of them. Because everybody who has studied mathematics is unable to work out the most difficult problems of higher mathematics; because some of those problems have never been worked out by anybody, you might, on the critic's showing, say mathematics claims to be able to solve any mathematical problem, but notwithstanding its loud pretensions, mathematics never attempts to perform any of these things. If he would think a little more closely, he would not fall into mistakes of this description. Christian Science certainly can solve any problem, and that fact was proved by Jesus of Nazareth. No Christian Scientist, however, pretends, or ever has pretended for one moment, to be able to do this. What Christian Scientists do claim is to be able to do much more than they were able to before, and what Christian Scientists do say is that, in the exact proportion in which they destroy their own belief in sensuality and materiality, they gain the Mind of Christ, and in gaining the Mind of Christ, are able, as Jesus said they would be, to do the works he did.

[James D. Sherwood in *Houston* (Texas) *Chronicle*.]

In a recent issue there appears a communication from Prof. Irving Fisher, concerning health legislation, etc., in which the professor seems to express considerable satisfaction over what he regards as a defeat of the opponents of the Owen bill, which measure was intended to provide for the creation of a national department of health. Now that the Owen bill, after being amended with a view to meeting the objections of all opponents, has failed to pass, it might be thought by some that the opponents of the measure had not met with so much disappointment, after all; and if that be a fact, whereof has the professor an occasion for boasting?

While Christian Scientists believe that they have found a better way to health than that which is offered by the prevailing systems of medicine, and while they are able to show in their lives and experience the proof that appeals can be made to God in behalf of the sick as well as the sinful, they are not unmindful of the fact that many people are still seeking for a healing medicine. This being the case, Christian Scientists think that such persons as believe themselves dependent upon the use of drugs should be protected in obtaining pure drugs. Christian Scientists believe in pure food, pure air, and pure morals; and it is a sad mistake or a wilful misrepresentation that would lead any one to think otherwise. Christian Scientists have no quarrel with the physicians; on the contrary, they have only words of praise and encouragement for the efforts of the noble men and women who are devoting their time and energies to relieving the distress of suffering humanity. If the methods of the matter physicians differ from the purely metaphysical practise of Christian Science, the Christian Scientist is not found quarreling with the doctors; on the contrary, sad as it should seem in a Christian nation, the Christian Scientist is frequently compelled to defend his faith and his right to practise its teachings from the assaults of those openly making war upon the humble followers of the great Teacher, who required his students to heal the sick in proof of their claims to discipleship.

Christian Scientists do not oppose sanitation, pure water, health laws, or reasonable quarantine, which their enemies misrepresent them as doing. On the contrary, a Christian Scientist is a strong advocate of purity in every department of thought and activity. What they oppose is the tyranny of a medical monopoly which undertakes to punish all those who fail to agree with its dictates and who refuse to adopt its methods of practise. Christian Scientists have, however, no feeling of revenge against the doctors. They have no desire to interfere with the doctors' practise. They only ask to be permitted to work out their salvation according to their best understanding of God's requirements; and they freely grant the same privilege to others. The Christian Scientists also feel that they have a right to insist that, whenever the public press makes statements concerning Christian Science, the truth of the matter should be correctly stated.

Christian Science has passed "the experimental stage" of its progress. It is today known throughout the length and breadth of the earth as a practical, demonstrable proof of

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the immanence and goodness of the loving Father-Mother God,—"who forgiveth all thine iniquities; who healeth all thy diseases." It is probable that more than a million individuals are today depending wholly upon Christian Science practise whenever they feel the need of help for mental or bodily ills, and their appeals are heard and rewarded by deliverance from sorrow, recovery from disease, and emancipation from the bondage of sinful practises. The purpose of Christian Science is to bless mankind, and that it is doing this is evidenced by the testimony of hundreds of thousands of men, women, and children who have been healed and brought up out of great tribulations.

[Lloyd B. Coate in *Dayton* (Ohio) *News.*]

In your report of the discussion at the Dayton Baptist association, reference is made to Christian Science, and the Rev. Dr. Bustard said so many good things that it seemed somewhat out of harmony with the rest of his remarks for him to speak disrespectfully of the body of Christians known as Christian Scientists. Christian Scientists heartily agree with him in saying that "all truth we teach must be backed by the lives we live. The world does not need definitions of religion, but it does ask for demonstrations of religion. We demand that every new theory be demonstrated before we accept it." This is precisely the reason why the Christian Science church has grown so rapidly. Its members have reached a demonstrable apprehension of the Master's teaching, one that helps them out of sickness and suffering as well as out of sin. The Christian Science church is founded upon Christian healing.

This critic is reported as having said of Christian Science and some other teachings, that "these cults are simply trying to invest ten dollars in religion, hoping to get a return of ten thousand dollars on their investment." The great Master, Jesus the Christ, said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." There are in Christian Science today quite a large number of people who have found health instead of sickness, happiness instead of sorrow and trouble, contentment instead of worry, an abiding faith in God instead of doubt and distrust, a love for the inspired word of the Bible instead of skepticism, a desire to put into practise the teachings of Christ instead of a theoretical acceptance, and an abiding consciousness of the truth of the Scripture, "The Lord is my shepherd; I shall not want," instead of fear that they will come to want and poverty. When we count our blessings, we must admit that Christian Science has brought us splendid returns for our investment; to wit, faith in God.

We agree with the critic that "the greatest power in the world is love, and that the gospel is built upon it." Because Christian Scientists believe this, they have no unkind word to speak against any other body of worshipers of the true and living God, whether they agree with them or not.

[William J. Bonnin in *Southport* (Eng.) *Visiter.*]

In the printed report of the Bishop of Liverpool's sermon to the Medical Congress, the preacher, after a preliminary bestowal of uncomplimentary epithets upon Christian Science, declared that it contained a grain of truth. The epithets, entirely unsupported as they were by any attempt to justify them, one need hardly trouble to controvert. People are growing less and less likely to be convinced by mere adjectives. When, however, such an authority attempts to explain the truth of Christian Science, a good crop of misconceptions may easily arise.

The power of the spirit "under certain conditions to operate on the body with remarkable physical results," which the bishop declared to constitute this grain of truth, is a crude and inadequate rendering of the grain of Christian Science teaching which a beginner is often able to assimilate with small effort. Unfortunately, instead of pressing on to discover the scientific truth underlying such a stupendous fact, there are those who are content to admit it and go no farther. Such a quest, however, leads to the very secret of health and happiness, and it is one which reveals Christianity to be a scientific plan of salvation for humanity from the evils that oppress it. The bishop would say that it lies in the province of medical science to make this investigation into "the range of spiritual power and the conditions under which it worked." Christian Science teaches that it is the duty of those who believe in the power of Spirit, to manifest that power. It teaches that religion and healing are not complementary, but that they are, and were forever proved by the words and works of Jesus to be, one, indissoluble and indiscerpible.

Christian Science declares that Christianity without healing cannot be true Christianity, because it lacks the very element that its Founder declared should characterize his religion. To mankind's cry as to what disease and evil are in the general economy of things, Christian Science shows the answer of Christianity to be that they are the manifestation or expression of ignorance of one's true being, the outcome of a false sense of existence, ignorance of Truth, of God. The destruction of this ignorance is true healing, and it is effected in the only possible way, by the knowledge of Truth. When one learns that the only righteousness is true thinking or spiritual understanding, a new light is thrown on the promise, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

[David Anderson in *Camberwell and Hawthorne* (Aus.) *Advertiser*]

A recent visiting missioner to Melbourne took occasion to make some platform remarks on Christian Science with ignorance of the subject explained but hardly justified. That the man in the street is now to some extent able to discriminate between the truth and error of the ordinary platitudes which are sometimes put forward in reference to Christian Science, was evidenced by a hearer who, though not a Christian Scientist, asked the preacher kindly to quote his authority for a statement made, a request which it is understood was not complied with. Critics should understand something of what they criticize, and they who do not understand Christian Science should not attempt to explain it. The truth of Christian Science is not a matter of opinion. It is capable of demonstration. Its proofs are the test of Christianity which Jesus demanded, "He that believeth on me, the works that I do shall he do also."

Never did a convert to Christ, and probably few if any adherents to sect or creed, become such through pulpit misrepresentation of the Christian faith of others; and the Christian Scientist finds no time to discuss or condemn the religious views of his neighbor. "To his own master he standeth or falleth." Christian Science is drawing the world's attention to the fact that Christianity has lost none of its primitive efficacy to heal the sick and sinful; and the world is daily becoming more interested to find that in Christian Science health and happiness, moral and physical well-being, have been attained by many who had been unable to find them elsewhere. Many who yesterday were uncompromising opponents of Christian Science, not dormant or hesitating in their efforts to pile obloquy and ridicule on Mrs. Eddy and her teachings, have today reached the point of admission that "there is something in Christian Science," that Christian Scientists have got hold of a genuine truth. Christian Science should be encouraged, not resisted, by all who have at heart the moral and physical welfare of the human race. Ridicule, abuse, and misrepresentation will never check its phenomenal advancement. It will continue to progress because it teaches a scientific or accurate and effective knowledge of God and His Christ, bringing health to the sick and comfort to the sorrowing.

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and until they have something demonstrably better to offer in its place, militant missioners might well take to heart the good old advice of Gamaliel, and for the very excellent reason he adduced.

[W. C. Williams in *Baltimore* (Md.) *Star*.]

Dr. Harvey H. Wiley, in a recent address reported in the *Star*, accused Christian Scientists of opposing pure food measures. With due respect to this gentleman, we beg to say that the accusation is not founded on fact. Christian Scientists are advocates of purity in every respect; pure food, pure surroundings, pure thoughts, and pure lives; and that they are trying to attain thereto, naturally results in a continuous betterment of their condition. They are in favor of any means which will help to make pure food and pure everything more general. A notable example of their own effort in this direction is in their contribution to pure journalism, the publication of *The Christian Science Monitor*, which has already become a world newspaper.

The critic's further statement that "Christian Science may cure diseases that do not exist, but cannot cure any real disease," is another evidence of the way even big men will blind themselves to the facts. From the Christian Science standpoint the only real is the eternal, therefore all disease in that sense is unreal; but I should like to give a few facts regarding cures through Christian Science treatment of diseases that were as real as diseases can be, taken from an article by the editor of the *Broadway Magazine*, written after an investigation by him in New York, a few years ago, as to the healing power of Christian Science.

Records that were examined showed 13,876 cases treated by Christian Scientists in the state of New York. Of this number, 11,244 patients acknowledged definitely that they were either completely cured or permanently benefited by Christian Science, 4,895 of these having either been given up by physicians or despaired of receiving relief from medical treatment; the 2,632 cases remaining were still under treatment. Many cases of each of the following diseases were included in those healed: rheumatism, tuberculosis, stomach trouble, heart disease, rupture, tumors, Bright's disease, appendicitis, locomotor ataxia, cancer, asthma, pneumonia, blood-poisoning, cerebro-spinal meningitis, paralysis, diabetes, typhoid fever, epilepsy, membranous croup, insanity, paresis, and chronic bronchitis. The names of the physicians attending and diagnosing the cases, prior to treatment by Christian Science, included many of the most prominent surgeons and specialists in America, as well as in London, Paris, Berlin, Vienna, Göttingen, and Stockholm. The number averaged about five physicians to each case.

[Ezra W. Palmer in *Rocky Mountain News*, Denver, Col.]

A reverend critic has recently taken occasion to attack Christian Science in the newspapers. This writer almost invariably accompanies his misstatements regarding Christian Science by some reference to his previous affiliation with a Christian Science organization, apparently assuming that this gives him considerable license for belittling Christian Science. The asserted fact of his previous connection gives no dependable evidence of his present understanding of Christian Science. It will be remembered that Jesus had disciples who became offended at his teachings and "walked no more with him." The criticisms of Jesus by these former disciples would hardly be given credence by the Christian world today, because it is apparent to all sincere Christians that those who abandoned Jesus had no real understanding of his teachings. Christian Scientists have no time in which to assail the religious convictions of others, and they know that no man can obtain God's favor by so doing.

Considerable misapprehension of Christian Science is indicated when the critic asserts that Mrs. Eddy "was never satisfied with the progress of the church." What Mrs. Eddy did was to give to the world the Science of Christianity. She discerned that there is an exact Science of God and man, and that this exact knowing of spiritual things was the basis of the mighty works of Jesus and his disciples. To say that Mrs. Eddy was not satisfied with this glorious unfoldment of spiritual things, is to fail utterly to comprehend her life-motive. Furthermore, to assume that one can go beyond the Science of Christianity, as this critic does, is as impossible as to claim that he could go beyond, in a vision, the basic law of mathematics. There is only one Science of Christianity, even as there is only one science of mathematics, and this Science Mrs. Eddy gave to the world in a form adapted to modern thought and modern conditions.

The world has been slow to accept Mrs. Eddy's spiritual interpretation of the Bible. This slowness has been due to the human sense of resistance to spiritual things, and also to the fact that mankind has been accustomed for long generations to think in terms of materiality. Christian Scientists do not claim that they have gained the spiritual understanding which their great Exemplar, Christ Jesus, had. They know, however, that Mrs. Eddy gave to the world a correct interpretation of his teachings, as is shown again by the spiritual healing of sickness and sin through Christian Science. They rejoice in the progress already made, and look forward to the time when all mankind will be freed from the cruel bondage of sin, disease, and death through this right knowing of God. Understanding this true state of affairs, they are not inclined to take seriously the call of those who proclaim that there is some other way into the sheepfold.

[Albert E. Miller in *Journal of Education*, Boston, Mass.]

Those of your readers who are acquainted with the teaching of Christian Science, and doubtless they are many, will attest the fact that it is a "short cut" only in the sense that it follows from cause to effect in a way which is at once direct and effective; but to acquire a demonstrable knowledge of Christian Science requires earnest application as well as persistence and perseverance. In fact, it can be truly said that there is no system of education which follows out more completely the Scriptural admonition to follow line upon line and precept upon precept than does Christian Science.

[Written for the *Sentinel*.]

THE STILL SMALL VOICE.

A. DICKSON.

HARK! a voice of gentle sweetness
Whispers to the listening ear,
Bringing joy and peace and gladness,
Faith and hope instead of fear.
Shedding light where all was darkness,
Happiness where all was gloom,
Just a low sweet voice which murmurs,
I will lead you safely home.

Every one may hear its message—
King or beggar, high and low,
Soldiers 'mid the din of battle,
Sailors when the tempests blow,
To the man of business worries,
To the orphan left alone,
Comes the low sweet voice which murmurs,
I will lead you safely home.

Whose the voice that comes so sweetly,
Leaving peace along the way,
Healing all the broken-hearted,
Cheering each so tenderly?
'Tis the voice of Love that whispers
To the weary ones that roam:
Courage, I am with you alway;
I will lead you safely home.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"HE THAT BELIEVETH."

WITH the superficial observer, Christian Science and faith-healing are apt to be rated as one and the same, and it is for this reason that Christian Scientists are sometimes called upon to explain the difference between their practise and that which is ordinarily termed faith-cure. Many of those who ask for this explanation do so because they have been surprised to learn of the insistence by Christian Scientists that there is a difference. Investigation shows usually that these inquirers have assumed, in their judgment of Christian Science and its practise, one of two things, either that sin, sickness, and death are lawful, and of God's creation, and that Christian Scientists have a blind faith that God will set aside His own law and change His own regulation of the universe if His petitioners have sufficient faith and perseverance to bring about this result; or else that Christian Scientists simply ignore the claims of evil, and thus construct for themselves a fool's paradise which will eventually tumble about their ears.

The person who reads Science and Health with the intention of ascertaining what Mrs. Eddy's teachings are,—what Christian Science really is,—should have no difficulty in perceiving that these two prevalent, but ignorant, misconceptions of Christian Science are as far as possible from the real fact. On page 167 (lines 1 to 3) of Science and Health the author asks a question, the implied and inevitable answer to which must convince the reader that Christian Science is not faith-cure, but on the contrary is founded upon the immutability of God; that its practise is in demonstration of His unchanging law, that law of ever-present good which in its working cannot operate other than for harmony. This is unmistakably taught throughout Mrs. Eddy's writings.

As to the other misconception of Christian Science referred to, a careful study of Science and Health will show that simply to ignore the claims of evil is not to practise the Science Mrs. Eddy teaches, the Science which declares the unreality of all that is unlike good, and that evil is but a false seeming, "a liar, and the father of it," as the Master defined it; therefore it is not to be ignored, but cast out and destroyed, even as Jesus released the one so grievously tormented from the evil spirits which had seemingly taken possession of him.

Our whole human experience, in fact, is beset with the temptation to believe that life is in matter, and that evil is as real as good. Not only are we met with this temptation, but also with the temptation to believe that evil is good. The basis of this belief is fully elucidated in the references to mortal mind which are contained in Science and Health, and a study of these references, which number over three hundred and can readily be found with the aid of the Concordance, will show that the practise of Christian Science does not ignore the claims of evil, but exposes their falsity. The fifth chapter of Science and Health particularly elucidates the fallacy of these claims, which must be met and mastered on the basis of their nothingness, because whatever is apart from good, which evil certainly is, cannot really have any existence, despite its pretensions to place and power. The teachings of Science and Health do not in any wise give reality or power to these false claims; rather do they scientifically show their unreality and powerlessness, as, for instance, Mrs. Eddy's metaphysical interpretation of the one evil on page 584, lines 17 to 25 inclusive.

The failure, then, to distinguish between the faith which understands the reason for its confidence and that which accepts blindly, would seem to be the stumbling-block in the way of those who include Christian Science in their mistaken condemnation of all healing agencies apart from *materia medica*, and this notwithstanding Jesus' unequivocal declaration to one who sought his help for a loved son, that "all things are possible to him that believeth;" and his kindred statement: "He that believeth on me, the works that I do shall he do also." The blind *faith of that father* was distinctly of the relative order; he had *not* attained the degree of spiritual understanding which is comprised in absolute faith, that knowledge of God which enables one to work out his own salvation, albeit with fear and trembling. Christian Science teaches this absolute faith, and those who follow its precepts have learned its efficacy, have proved for themselves the truth of the opening statement of Science and Health: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,"—that spiritual understanding of the omnipotence of infinite Mind, of unchanging good, which sees the claims of evil for the false pretenders they are and casts them out, that the harmony which is of God may have undisputed possession.

ARCHIBALD MCLELLAN.

"OUR ONLY PREACHERS."

ALL students of Christian Science are familiar with the words of the "explanatory note" found on page 4 of our *Quarterly*, and read at every Sunday service before the Lesson-Sermon begins. It commences with the statement: "The Bible and the Christian Science text-book are our only preachers." In the Manual of The Mother Church we read that "the correlative Biblical texts in the Lesson-Sermon shall extend from Genesis to Revelation" (Article XIV, Sect. 2), and it is hardly necessary to tell Christian Scientists that the inauguration of this form of service has brought about the most painstaking and thorough study of the Scriptures ever undertaken by any body of Christian people, the healing and reformatory effects of which cannot be overestimated. Nothing could be more touching than the testimonies which tell of sorrowful experiences, of long years of suffering, and, saddest of all, of waning faith in God because of failure to find in the Bible, as ordinarily interpreted, the way to Him. Then we are told of the great change,—the awakening to Life and light, the healing, and the opening up of the Word of God, which is no longer to them the letter that "killeth," but the spirit which "giveth life."

Those healed in Christian Science with few exceptions become students of its text-book, and devote daily a portion of the time once given to toil for "the meat which perisheth," to a search for "the living bread" which the Master declared would give life unto the world; nor do they seek in vain, for in Science and Health they have the "key" which opens up to them the rich treasures of the Word, and the better the student comes to know the Bible the more he loves it. Our revered Leader says, "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained" (Science and Health, p. 547). Until this sense is gained the Bible appears to be full of contradictions, even the words of Christ Jesus if materially interpreted would appear to be so at times, for instance, when he said that not a jot or tittle should pass from the law till all was fulfilled. Then we find him citing certain portions of the law, and adding, "But I say unto you," etc., which to material sense would seem a denial of the law's authority, but when spiritually understood the words conveyed a demand so high that only through spiritual sense could humanity respond to it.

It should never be forgotten by students of the Lesson-Sermons that the purpose of these Lessons is to illuminate all human experience, to light the way, as it were, from sense to Soul, and to this end the entire Bible is brought into requisition—not alone those passages which are obvi-

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ously in line with the teachings of Christian Science, but the whole record of human experience, because it serves to illustrate the struggles of mortals under the heavy burden of belief in materiality and in the asserted power of evil. Mrs. Eddy makes this clear on pages 501-502 of Science and Health, and if a student of the Lesson is ever in doubt as to the use of certain texts, he will find it very helpful to read these pages and note her statement that "the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear."

To those who are clinging to the material sense of the Scriptures, many passages are, to quote St. Paul, "the savor of death unto death," while to the more spiritually-minded they are "the savor of life unto life." In speaking of the spiritual illumination of the Bible to her sense, Mrs. Eddy once remarked, in a class, that she could say, "Upon the most uncomely parts He [God] hath bestowed the most 'abundant comeliness.'" Here, too, we may recall her words on page 267 of Science and Health, "By reversal, errors serve as waymarks to the one Mind;" and this all earnest students are proving daily, not alone in their study, but by their demonstration of the truth imbibed. Again she says (Miscellaneous Writings, p. 366), "The Scriptures give the key-note of Christian Science from Genesis to Revelation, and this is the prolonged tone: 'For the Lord He is God, and there is *none beside Him.*'" Who would turn away from the illumination thus offered?

ANNIE M. KNOTT.

SCIENCE AND DOGMATISM.

THE saying of a recent Christian writer, that "the only theology which is likely to last is one that admits a large degree of Christian agnosticism," may prove rather startling to some, since it seems to link faith and unbelief in a way which is altogether incongruous. All earnest truth-seekers, however, will agree in saying that as their apprehension of spiritual things has increased arithmetically, the field of unexplored and more or less indistinct vision has increased geometrically. They have consequently grown more reserved in the use of "I know," and less dogmatic respecting the facts of faith which they have not yet demonstrated. With increased thoughtfulness and receptivity they feel more keenly the sense of mystery, the vastness of Truth, and their mental attitude becomes more scientific.

St. Paul affirmed the inspiring fact, not that we know all, but that "we know in part," and Mrs. Eddy repeats the thought when she writes, "Christian Science must be accepted at this period by induction. We admit the whole, because a part is proved" (Science and Health, p. 461). The habit of speaking in a final decisive fashion concerning matters of which he really knows very little, if anything, is disastrous to one's own spiritual growth and to a helpful influence over others, and that Christian teachers should have become noted as representatives of this type of unreliability is unfortunate beyond words.

Positiveness should characterize Christian instruction, both because there is scientific ground for it and because naught else can satisfy the demands of inquiring thought, but the positiveness which has no foundation other than the traditions of human belief, is sure to experience a fall that will prove disturbing to the faith both of the teacher and the taught. Time was when the great majority accepted the dictum of ecclesiastical authority without question, and the thinking of many is still thus dominated, but the scientific spirit has gone out into all the earth, and the rule of superstition and fear is becoming more and more circumscribed. Hard-headed, unscientific dogmatism is losing its sway in Christian councils, and a fairer field for faith is being opened up.

Christian Science honors the scientific method, it is teaching mankind to distinguish between knowing and believing, and leading them to see that the habit of deluding one's self into the acceptance of unsubstantiated beliefs is an enslaving self-mesmerism. Christian Science neither indulges nor condones the agnosticism of the world, but it does recognize the fact that the skepticism which renders one alert to seductive fallacies is the handmaid of Science and essential to spiritual progress.

Christ Jesus insisted upon an immovable basis of thought and a logical adherence thereto. He was always articulating his statements with the unquestionable integrities of the divine nature, and it was in entire conformity with this spirit of the Master that the healing philosophy of Christian Science was apprehended. Of this Mrs. Eddy has said: "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109). Christian Science declares that in keeping with the Master's definite requirement the content of genuine faith may be and must be verified, and that it is the privilege of every aspiring heart thus to demonstrate his way, step by step, up to the sunlit heights of Truth.

JOHN B. WILLIS.

LECTURE IN THE MOTHER CHURCH.

The First Church of Christ, Scientist, in Boston, Mass., announces a free public lecture on Christian Science by Judge Clifford P. Smith, C.S.B., a member of the board of lectureship of The First Church of Christ, Scientist, in Boston, Mass., in the church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, Boston, Friday evening, Nov. 8, 1912, at 8 o'clock. The public is cordially invited.

AMONG THE CHURCHES.

CURRENT NOTES.

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the new church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

MUNCIE, IND.—First Church of Christ, Scientist, of this city has become the owner of the property at the northeast corner of Liberty and Charles streets. The property was purchased for a consideration of thirty-five hundred dollars. The board of trustees of the church announce that the old building which now stands on the ground will be partly torn down and rearranged and remodeled into a church for temporary use, and that eventually a handsome new church building will be erected. The location is ideal, two squares from the post-office and in a quiet section of the residence part of the city. The lot is one hundred feet long and sixty-two and one half feet wide. The remodeled building will be ready for occupancy Nov. 1.—*Muncie Star.*

HEREFORD, TEXAS.—The Christian Scientists of this city met on Aug. 27 for the purpose of organizing a Christian Science society. Through the able assistance of a Christian Science practitioner of Canyon, Texas, the organization was completed with eighteen charter members.

Hereford Brand.

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THE LECTURES.

MARSHALLTOWN, IOWA.

William R. Rathvon at his lecture in this city, at the New Odeon theater, on Christian Science, was introduced by Frank A. Moscrip, associate editor of the *Times-Republican*, whose remarks were in part as follows:—

The kinship of worship exists between all religions. With a multitude of creeds there is but one Christ; among a million beliefs there is but one aim—the elevation, spiritual and material, of humanity. The essential of all worthy religions is the relationship between the spirit of God and the spirit of man. It follows as action upon thought, that the underlying strength of all effort which has made men better and the race greater is spiritual. No religion not essentially spiritual is or has been an uplifting and elementary force in the betterment of mankind, and every religion spiritual in its character may claim its share in the marvelous development of man from barbarism to a level little lower than that of the angels. A religion which has a belief in God is one thing; that which holds a mighty and abiding faith in Him is another and greater. As intellect rises over the gross and material, so faith lifts itself above intellect. Every one knows things which the lips cannot utter, has understanding which cannot be expressed, feels much as truth which a mortal can neither fully realize nor comprehend, for life walks ever on the edge of mystery and faith is a torch to its feet. The fashion of the torch is of little concern, so that it gives forth light whereby dim paths may be trodden without fear and map a way to safety. That is the matter of real moment.

Let us covet truth. It is the light of the world. To each his opportunity to proclaim, and to all the right of personal judgment. The most basic liberty is that to believe and to utter according to conscience. It is balanced by a liberty as wise and as holy to accept or reject according to conscience. The truest test of the right of a religion to live is its effect upon those who profess and practise its tenets. Any religion or cult or belief justifies its existence and corroborates its divinity when it makes men better men and women better women; when it is an antidote for the poisons of anger and envy and hatred and evil passions. That which counsels kindness and teaches dependence upon God and concern for His commandments, is a force to be welcomed in a world where bitterness prevails overmuch and the contention between good and evil is continual.

So, as a communicant in another church and of variant belief in many ways, but holding in common a faith in God and trust in His power and the wisdom of His purposes, it is my pleasure and my welcome privilege to introduce the speaker to his audience.—*Correspondence.*

WAUKESHA, WIS.

Frank H. Leonard delivered a lecture on Christian Science at Atheneum hall. He was introduced by Judge C. E. Armin, who said in part,—

The world moves! Only a few centuries ago the wise men of that time, and those in power, compelled an advanced thinker to recant that statement, and yet there is no schoolboy now but admits and understands its truth. We all know now that the world moves, and we know, too, that the denizens upon its surface move, and that in the realms of progress and invention our time is outstripping all the past,—we have the telephone, the phonograph, the wireless telegraph. There is one peculiarity about this latest wonderful invention. The sending station flashes forth its message, which flies in all directions upon the wings of the wind. Over the heads of thousands it may pass, and they do not know that there is any message near them; but finally it comes in contact with a receiving instrument which is attuned to receive it, and it is received and read. So it is with all the new messages that come to mankind. They pass by and over many of us, and we do not know that they are there; but to the unhampered intellect that is attuned to receive a message, it is as an open book. We have with us tonight a gentleman with what, to many of us, is a new message.—*Correspondence.*

WALLA WALLA, WASH.

The lecture on Christian Science, delivered by Judge Clifford P. Smith at the Keylor Grand theater, attracted a large and appreciative audience. Edward C. Mills, attorney at law, introduced the speaker, and said in part,—

In order that there may be no misunderstanding, let me say that I know practically nothing of the theory or practise of Christian Science, but am here upon the invitation of one of your number to introduce the speaker of the evening and to hear what he has to say to us. We are told that Christian Science is based upon the words of the Bible, and that its basic or central thought is that there is a direct relation between God and man, and that a better understanding of that relation must inevitably result in a benefit to us. We know that its votaries believe that through Christian Science there can be brought about an amelioration of the conditions of mankind, and that through its practise there can be realized that condition of happiness which Pascal defined when he said that "happiness is neither within us wholly, nor without us; it is the union of ourselves with God." Any society or individual having this end in view, is certainly entitled to and should be given a full, free, and fair hearing, and it is my province and pleasure to introduce the speaker of the evening, who comes to you with full authority and as one who is master of his subject.—*Walla Walla Union.*

SANTA ANA, CAL.

The largest audience ever assembled at a Christian Science lecture in Santa Ana greeted Clarence C. Eaton at the Grand opera house. The lecturer was introduced by Dr. W. A. Flood, who said:—

Perhaps all here know of the closeness of Jesus to his heavenly Father, and all know that he must have worked in accord with a definite Principle, because of his wonderful works among men. We, too, if we would be free from all the ills of today, must come close to God, must know more of the divine nature as demonstrated by Jesus. Christian Science has come to us to make the way more clear to our blinded thought, and Mrs. Eddy, the Founder of Christian Science, among the many blessings she has given to mankind, provided for a board of lecturers, those qualified to tell the truth about Christian Science.—*Santa Ana Register.*

DECATUR, MICH.

Following are the introductory words in part of Arba N. Moulton, publisher of the *Decatur Republican*, who introduced Prof. Hermann S. Hering at his lecture on Christian Science:—

The message of Christian Science is one that gives assurance to the doubter, scientific deductions to the philosopher, reason to the agnostic, and hope and courage to those who seem to be burdened with more than their share of human afflictions. It is the message of Jesus, who said to his disciples and to the people of all the ages, "This is my commandment, That ye love one another, as I have loved you." Christian Science takes this message of Jesus, with all that it implies, and carries it on and on wherever human beings congregate or wander, seeking the light. It carries with it confidence born of clear understanding and certain knowledge; it carries security, peace, contentment, faith, and hope, with love; it brings not malice nor hate nor resentment, but

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truth and honor and forgiveness. The rapid growth of Christian Science throughout the civilized world tells you more forcibly than any words I am capable of uttering, that as a subject it is well worth consideration and study.

Correspondence.

PORTLAND, ORE.

Under the auspices of First, Second, and Third Churches of Christ, Scientist, William D. McCrackan, M.A., delivered a lecture on Christian Science. He was introduced by Judge Clifford P. Smith, who said:—

I am an adherent of Christian Science, having passed through the stages of inquiry and investigation and become fully informed of its truth. If I had a particular friend whom I wished to interest in Christian Science, there are several points on which I should wish him to be informed, at least in a general way, and correctly: What it teaches with respect to God and man and their separateness from evil; what it possesses both for the individual and the whole human race, and finally what it has already accomplished. It has been my observation that when an open-minded man becomes reliably informed on these points, he is always sure to desire the benefits of Christian Science for himself and for the whole world.

I am not able to promise that the speaker of the evening will be able to cover fully these points within the space of time at his disposal, but he is thoroughly qualified to do so, and I anticipate with pleasure much that he will say which will be of great and lasting moment to those here tonight.

Correspondence.

MILFORD, N. H.

A lecture on Christian Science was delivered in the Town hall by Virgil O. Strickler. C. H. Knight introduced the speaker as follows:—

This is an age of investigation and seeking after the facts in regard to things. This is especially true regarding spiritual matters. There is a broadening of ideas, and coming together in thought, for the universal good, to find out what is truth. Jesus said, "Ye shall know the truth, and the truth shall make you free."

Less than fifty years ago an earnest seeker after truth gave to the world what is termed "Christian Science." Like most things of value, it had to pass through the stages of prejudice without investigation, ridicule, and persecution; but it has stood the test, and today there are hundreds of thousands of all classes and conditions of men, from the humblest laborer, workers in all kinds of business and the professions, to the profoundest thinkers and leaders of men all over the world, who gladly testify to its uplifting and healing power. This wonderful growth has not been accomplished by spectacular or special attraction features, but by the consecrated, consistent, earnest, happy lives of those who are its adherents, in their daily intercourse with their fellow men.—*Milford Cabinet.*

FORT EDWARD, N. Y.

A lecture on Christian Science was delivered at the Bradley opera house by the Rev. William P. McKenzie. He was introduced by Fred A. Davis, postmaster at Fort Edward, who said:—

To one who is seemingly without religious thought of any sort, Christian Science appeals as being of the common-sense kind, of practical every-day use. It may be applied at any time or place with the best of results; and to this I can personally testify. The promise of the Master some two thousand years ago, "He that believeth on me, the works that I do shall he do also," and his command to "heal the sick," are being fulfilled today through the understanding of Christian Science.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Amsterdam, N. Y.—Opera house, 8 p.m., Nov. 10.
Boston, Mass. (The Mother Church).—Church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, 8 p.m., Nov. 8.
Bridgeport, Conn.—Universalist church, 8 p.m., Nov. 15.
Canajoharie, N. Y.—Wagner opera house, 3 p.m., Nov. 10.
Chelsea, Mass.—Town hall, Revere, 8 p.m., Nov. 12.
Chicago, Ill. (Seventh Church).—Church edifice, 5318 Kenmore avenue, 8 p.m., Nov. 14 and 15.
Dayton, Ohio (First and Second Churches).—Memorial hall, 8 p.m., Nov. 11.
Denison, Iowa.—Church edifice, 8 p.m., Nov. 12.
Freeport, Ill.—Masonic temple, 8:15 p.m., Nov. 15.
Fresno, Cal.—Barton opera house, 8:15 p.m., Nov. 12.
Halifax, Nova Scotia.—Masonic hall, 8 p.m., Nov. 15.
Hyde Park, Mass.—French's opera house, 8 p.m., Nov. 12.
Jackson, Mich.—Atheneum theater, 8 p.m., Nov. 14.
Jamestown, N. Y.—Unitarian church, corner East 2d and Chandler streets, 8 p.m., Nov. 11.
London, England (First Church).—Queen's hall, Langham place, 8:30 p.m., Nov. 22.
London, Putney, England.—Wandsworth town hall, Wandsworth, S. W., 8:30 p.m., Nov. 21.
Long Beach, Cal.—Long Beach auditorium, 8 p.m., Nov. 14.
Louisville, Ky.—Macauley's theater, 8 p.m., Nov. 10.
Marion, Ohio.—Court house, court room, 8 p.m., Nov. 14.
Marshall, Mich.—Church edifice, 109 Mansion street, 8 p.m., Nov. 12.
Milwaukee, Wis. (Third Church).—Milwaukee auditorium, main hall, 8:15 p.m., Nov. 14.
Minneapolis, Minn. (Sixth Church).—Auditorium, 8 p.m., Nov. 15.
Newark, N. J. (Second Church).—Shubert theater, Broad street, opposite Central avenue, 3:30 p.m., Nov. 10.
Newark, Ohio.—The Auditorium, 8 p.m., Nov. 12.
New Haven, Conn.—Hyperion theater, 3:30 p.m., Nov. 10.
New Rochelle, N. Y.—Loew's theater, 3:30 p.m., Nov. 10.
New York, N. Y. (Second Church).—Church edifice, Central Park, West, at 68th street, 8 p.m., Nov. 11.
Norwich, Conn.—Universalist church, Broadway, 3 p.m., Nov. 10.
Oakland, Cal. (Second Church).—Idora Park theater, 8 p.m., Nov. 11.
Orange, N. J.—Church edifice, Cleveland street, near Main, 8 p.m., Nov. 11.
Palo Alto, Cal.—The armory, 8 p.m., Nov. 10.
Pasadena, Cal.—Church edifice, Oakland avenue, 8 p.m., Nov. 15.
Peoria, Ill.—Mohammed temple, 207 North Monroe street, 8 p.m., Nov. 7.
St. Louis, Mo. (Third Church).—Church edifice, 3524 Russell avenue, 8 p.m., Nov. 15.
Salina, Kan.—The Palace theater, 3 p.m., Nov. 10.
San Francisco, Cal. (Second Church).—Dreamland rink, 3 p.m., Nov. 10.
Schenectady, N. Y.—Van Curler opera house, 8 p.m., Nov. 10.
Sevenoaks, Kent, England, Club hall, 8 p.m., Nov. 23.
Sterling, Ill.—Academy of Music, 8:15 p.m., Nov. 12.
Stillwater, Okla.—Grand opera house, 2:30 p.m., Nov. 10.
Stroud, Okla.—Opera house, 7:30 p.m., Nov. 15.
Troy, N. Y.—Music hall, 3:30 p.m., Nov. 10.
Truro, Nova Scotia.—Academy hall, Prince street, 8:15 p.m., Nov. 14.
Waltham, Mass. (Auspices First Church, Lexington).—Asbury temple, 8 p.m., Nov. 7.
Westmount, Province of Quebec.—Victoria hall, 8:15 p.m., Nov. 12.
Winchester, Mass.—Town hall, 8 p.m., Nov. 11.

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TESTIMONIES OF HEALING.

It will be remembered that several years ago much appeared in the press in regard to Mrs. Eddy which was very startling. I had no counter information, but I refused to believe that these things written against her could be true. I wanted the truth, and I wanted to know that these reports were false, but I knew no Christian Scientists, I had never seen a copy of Science and Health, and did not even know that there was a Christian Science church here. I therefore went to the Congressional library and sent in a slip for Science and Health. I was surprised to have the book brought to me, not by one of the boys who usually do this work, but by one of the older men, who seldom leave their desks. Giving me the book, he said, "I will ask that when you leave the room you will please not leave this book on the desk, but hand it to me." This was so unusual, and I looked so surprised, that he said, "I ask this because this copy is one of the first editions, and is worth seventy-five dollars." I almost refused to take the book under these conditions, but the great desire to know for myself about Mrs. Eddy prevailed, and thanking him for the book, I took it and began to read.

As I now look back, I realize that in a few moments I had become quite unconscious of my surroundings. In two hours the print seemed to blur, and I took off my glasses and rubbed my eyes; but this was no improvement, so I again took off the glasses, for I could not read with them on. A voice then spoke to my inner consciousness, bidding me destroy the glasses. Destroy my glasses, without which I could not read or write a word? Too often in the twelve years that I had worn them had I been handicapped and delayed in my daily work through their being misplaced or broken. How could I destroy them? Besides, they had cost a great deal, and how could I throw that money away? All this flashed through my thought in an instant, but the voice again bade me burn my bridges. So impressed was I by this spiritual admonition, and so suddenly was I freed from all fear and doubt, that I put a "Reserved" slip in the book, left it at the main desk as requested, and walked out to the end of one of the long corridors. Here, with a swift glance around, I dashed my glasses on the marble floor, and left them lying there—gold bows and all—while I returned most happily to the reading-room and to the book. I read on for two hours more, and then went home. Not a doubt rose to trouble me. I was so glad,—so happy, so filled with this flood of wondrous light,—so humbly glad that God had put it into my heart to seek out the truth. How plain now seemed my intuition that those charges against Mrs. Eddy were absolutely without foundation! I felt that my acquaintance with a mind so pure, so exalted, was a gift, a priceless gift. All my life I had searched and searched for just such satisfying truth as I found in Science and Health. I took up my work, which had always necessitated the constant use of glasses, and never since have I felt the slightest need of them.

This was my introduction to Christian Science. For more than thirty years I had been the victim of a peculiarly baffling form of stomach trouble. Physicians did not help me, drugs did not help me. I had tried all sorts of baths, dieting, fasting, exercise, etc., until one day I realized that, look where I would, I could see absolutely no help. Everything I had ever heard of had been tried, only to fail. I turned to Christian Science, but I knew no practitioner. Then I found a list of names in the telephone book, and called them up, one after the other, until I found one at home. I was given an immediate appointment, as I was feeling very sick, and never shall fade from my mind the memory of the dear woman who met me so cordially and listened with loving attention as I briefly explained how desperately ill I was and almost in utter despair. I then sank back in the big chair and closed my eyes. The practitioner spoke only a few words, but a mantle of peace seemed to envelop my tortured sense as the moments of silence slipped softly by. My self-control and a measure of strength returned to me, and I left the office comforted.

The trouble was overcome in a few treatments, and I left for the mountains with absolutely none of the paraphernalia I had never before been without. Once when I was there I was about to ask for absent treatment, but that "still small voice" assured me that I need not fear, and the need for treatment vanished. Since then I have had absolutely no return of the trouble. I eat and drink what I wish and my general health is excellent. I am now a member of our church; I have had class instruction, and have met successfully the attacks of error which have from time to time presented themselves. I wish, oh, so earnestly, that this testimony of God's gracious kindness to me, and of the wondrous depth and beauty and effectiveness of Christian Science, might carry conviction to some heart burdened and hopeless as was mine, and lead such a one to seek the truth in Christian Science.—E. A. WHITNEY, Washington, D. C.

I was always sick from infancy, my earliest recollection being of a recovery from illness, when I was assisted to walk about the room by a brother and a sister. This disease, a form of rheumatism, held on to me until the age of thirty-two, and each attack seemed more severe until there came a time when it seemed that every joint was in a vise and it was said I could not live. *Materia medica* and the surgeon's knife could do no more, as the medicine taken had lost all effect other than to paralyze me from my hips down, with enlarged joints and smaller joints set, and my memory was nearly gone.

While in this condition Christian Science was brought to my attention many times, but was always ignored as useless. In business I prospered and fell several times, until I found myself at last homeless and penniless in the great city of Chicago. In this condition, and still ignoring Christian Science, I made a break for liberty, and from being an architect, I went on the road. Again I fell sick, this time in a remote southern sawmill camp. It was in July, and a physician pronounced my sickness appendicitis. After one week spent under the influence of an opiate the usual verdict was given. Then a craving for Christian Science prompted me to write for help, and instantly I had strength to pencil a letter to a practitioner, a thousand miles away in the North, asking for treatment. In five days the answer came, bidding me remember that I was God's child, and this did sound good to me. I fell into a deep, peaceful sleep, and upon awakening, after some hours, what a change in all about me! It seemed as if I, too, saw a new heaven and new earth. I was well, and went back to my work the same afternoon.

I at once sent for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and it seemed as if I could not wait for it. When it came, I fairly devoured its contents, since which time my memory has completely returned. Instead of being able to work barely three hours a day, I am now frequently on duty for twenty-six hours at a time, in charge of large crews of men. I enjoy perfect health and could write pages setting forth various experiences, such as crushed hands, broken bones, so-called "tobacco heart," etc., which were healed by scientific Christianity. I am many times asked if I could ever retrograde into the old material thought, and I answer with a vigorous "No." Thanks be to God, also endless gratitude to Mrs. Eddy, who discovered the real meaning of the Bible and gave us the Key to it so that even a child can understand and demonstrate its teachings.

JOS. N. EMMONS, New Orleans, La.

I have long delayed the privilege and duty of adding my testimony to the blessing that Christian Science has been in my household. It is difficult to realize the greatness of

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the mission of our dear Leader, Mrs. Eddy, and how wonderful it is that the world has taken time to listen to her message and investigate Christian Science. Our eyes were first opened to this truth by the healing of my brother, who had been a sufferer from what is called "rose-cold and hay-fever" for at least eighteen years. His cure seemed too good to be true, for we thought he would never be healed, as he had never experienced any relief from medicine. I read Science and Health to him, though I did not at first do it willingly; but I felt it a duty, as his sight had been very imperfect from birth, although it is much improved at this writing. To tell of the wonderful healings in our home, and those outside whom we have been able to help, is our keenest, purest joy.

One experience I will never forget was my first demonstration in Christian Science. Now, when I think of it, it seems so natural to go to God, and how good it is to be sure that He hears! My baby niece, whom I have cared for all her life (as her mother passed out before she could walk, and before we came to understand that God is so good), was subject to frequent attacks of biliousness, fever, etc. Our family doctor agreed that they were growing more severe every time the trouble came on. One Sunday afternoon she was taken ill, and we were all much distressed about it, for she had had a very severe attack only a few weeks before. The doctor said that if he could not soon reduce the fever, he should consider it very serious. I spoke of Christian Science, but the baby's father did not reply. He was patient all the afternoon and early part of the evening, during which time we had endeavored to get a practitioner by telephone, but could not get into communication with any one. The fever seemed to be getting worse all the time, and how I did pray, and read, and cry to God, for He seemed so far off.

At half-past eight the child's father went to the doctor's office for medicine, and how we did improve our time while he was gone! When he came back, he prepared a dose of medicine and asked the child to take it, but as soon as her lips touched the glass, she fell back on her pillow, declaring that she was getting better till her papa tried to make her take the medicine. Strange to say, he did not compel her to take it, but set about working in Christian Science, as the child wished us to read more out of Science and Health. We did this till twelve that night, then all retired, as with one accord. The two or three who had gathered together in Christ's name had been heard, their prayers had been answered. All slept until daylight, but as soon as I awoke I remembered our experience, and, thank God, our baby was healed! She said so herself, and indeed it was true. She asked for breakfast, which she ate with a relish, and her father praised God with the rest of the family.

In my ignorance I had wondered why God was so far off, but in the end Christian Science showed me that He was omnipresent, omniscient, and omnipotent. Our family are five in number, and all look to divine Truth to overcome every form of error. May our lives attest our gratefulness for Christian Science.

MISS CAMILLE ROSE WILL, Canton, Ohio.

It is with a sense of gratitude to God for what Christian Science has done for my family and myself, that I offer this testimony of healing. In the fall of 1908 my little girl, then six years of age, became very ill with what proved to be a serious case of throat trouble. After treating the child for a week myself, the conditions became so alarming that I decided to bring her to San Antonio. My husband and I set out to find a practitioner, and divine Love led us to the home of one who gave the little girl treatment. Immediately the child asked for something to eat (up to this time she had seemed almost unable to swallow and had no appetite), and we spent the rest of the day pleasantly. That was the last of the trouble, and not only was she helped in this way but since this experience she has been less self-willed and more loving.

The following spring my husband suffered intensely from an attack of rheumatism, which for three years had held him in bondage for months at a time. He had the kind and sympathetic care of a physician, who recommended a change of climate, after every other material means failed even to relieve him. We came to Texas from North Carolina, and the change seemed beneficial, but he was warned not to go east of San Antonio. He did so, however, and the old trouble returned with accelerated force. My husband then requested me to write to a Christian Science practitioner, and this I did at once. The practitioner began treatment Monday night, and by Wednesday my husband was perfectly free. He has had no return of the disease, although he has spent the greater part of the past fourteen months in other states.

In August of 1910 a baby was born to us under Christian Science treatment. A practitioner gave me absent treatment, and the child was born within thirty minutes from the time the midwife entered the house. I had had two children born under *materia medica*, and the midwife predicted the same troubles which I had experienced on the previous occasions; but these were promptly met with and overcome by Christian Science. The child was born on Saturday, and I had dinner with the family on Sunday; in fact, I did not spend a single day in bed. The child and I are both in perfect health, which fact is undeniably due to the help received in Christian Science.

MRS. M. M. YOUNG, San Antonio, Texas.

I have long desired to tell what comfort and help Christian Science has brought to myself and family. I was very skeptical, and slow to accept my sister's advice and try the treatment for my little daughter, who was declared to have tubercular disease of the lungs, four reputable physicians having examined her and stated their opinion that it would take at least a year's time to heal the child; but when we accepted Christian Science treatment for her, she was completely healed in three weeks. One of the doctors who had previously examined her, declared he could not find the spot which was said to have been affected. This was about twelve years ago, and she never has had a return of the trouble.

I was very happy over the recovery, but laid it away on a shelf, so to speak, for future use, not realizing that Truth is an ever-present help in every time of need. We went through troubles of all kinds, even losing a baby boy, before we were ready to open our hearts to the truth. Six years after my daughter's healing, she seemed to be in an alarming condition, and when Christian Science was again recommended to me, I hailed it with joy. Again it met the need, so that in two weeks all were congratulating us on the improved appearance of the girl; and this time we were sufficiently grateful to want to know more and to investigate its teachings for ourselves. Since then the truth has been our only remedy.

I myself had suffered for twenty years with rheumatic trouble, which had kept me in bed three weeks at a time, but Christian Science has healed me. On one occasion, when the severity of the pain had caused a paralyzed condition of the leg, a Christian Science practitioner was called, and in a few moments I was so relieved that I got up perfectly well. Many minor troubles have also been overcome, proving that when we keep our thoughts right, good is always victorious. Formerly, in trying to be economical, I was constantly anxious regarding supply, fearing lack always; but now, with the assurance that God always meets our needs, the old worries are forgotten, and every day I thank God for all the blessings that have come to us with

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Christian Science, and pray that I may be shown the way to walk closer with Him.

We owe endless gratitude to Mrs. Eddy for the understanding of Truth gained through Science and Health. Christian Science certainly does open the door, and enables us to see how we can bring the truth into our daily activity along all lines. It gives one the inspiration which the right understanding of God always brings when sincerity and honest desire prompt the seeker.

MARION V. BRADLEY, Wauwatosa, Wis.

I send this testimony in loving gratitude for what Christian Science has done for me. As a child I was far from strong and extremely nervous, and as I grew to womanhood repeated attacks of illness left me discouraged and despondent. Physicians said I had not a sound organ in my body; my nerves became so shattered that I would often lose control of my limbs, and I suffered constantly with my eyes. After trying everything in the way of material remedies, I came West, hoping that change of climate would relieve me. I seemed to gain for a while, only to be thrown back by a siege of liver-trouble, enlarged spleen, etc., which left me, if possible, more discouraged than ever. I tried to bear my suffering patiently, as I had been taught to believe that it was God's will; but the time came when I rebelled. I however lived on, still hoping that I might find a God of love instead of the one who seemed so unjust, and these hopes were fully realized when, four or five years ago, I took up the study of Christian Science. In two months I laid off glasses which I had worn for ten years, and which physicians had told me I would always have to wear. One by one my ailments have disappeared, and I am now well and happy, although I had never spent a winter in my life without severe colds and earaches until I learned of this blessed truth.

A short time ago, our little daughter of nearly three years was struck on the forehead with a piece of iron, which made a bad gash. I heard her cry out, but as soon as I could get to her and remind her of the nearness of God, she stopped crying at once and the bleeding ceased. Three days later I removed a piece of plaster which we had put on after pressing the wound together, and found that it had healed perfectly, only a very small trace of the injury being visible, and that rapidly disappeared. I am also grateful for the quick healing of a badly injured shoulder.

We are grateful indeed to God, also to Mrs. Eddy for a religion which even the children can understand. Our blessings could not be numbered, and our only hope is to manifest our gratitude in our daily living.

AGNES MCILRATH BENNETT, Covina, Cal.

I first heard of Christian Science over twenty-one years ago, at which time an aunt, who is a Christian Scientist, came to visit us. She found me ill and unable to work, but after a few treatments in Christian Science I went to work on a farm in Iowa, but soon got a position in Colorado as a drug clerk, where I stayed about four years. In all this time I met only one Christian Scientist, and as I had but little understanding of the truth, my gain seemed to be rather slow. I always felt, however, that the seed had been sown, and after returning to Minnesota I joined a branch church, united with The Mother Church, and took class instruction.

I then went to California, and while there I contracted what was said to be a malignant disease, which affected the head and caused me terrible suffering. After I had given Christian Science a fair trial, I did not doubt its power for a moment, as I experienced perfect healing from this malady. After returning to the East, I passed through some trials, mental and physical, but by a diligent study of the Bible and Science and Health I found that material law is null and void before the might of God's law. I saw then that divine law must be spiritual, and by demonstrating it for myself I also came to see that loss is gain. All these ills were overcome mainly through study of the Bible and our text-book, with some help from other Scientists. I have thereby come to understand better the psalmist's words: "He maketh me to lie down in green pastures: he leadeth me beside the still waters."

WINFIELD S. STOCKMAN, Cresco, Iowa.

With a grateful heart I acknowledge the multiplied blessings which I have received through Christian Science, but to express this fully is well-nigh impossible. I was healed of an abnormal growth after five eminent physicians had stated that nothing but an operation could possibly save my life, and the last physician asserted that I had but one chance out of a hundred to live after undergoing the operation.

I had heard Christian Science mentioned several times, and decided that I would give it a trial rather than undergo the operation. A practitioner was accordingly called, and in less than one week I was able to go to the practitioner's office. Before this I had been for nine months under the care of different physicians, and was continually growing worse. I have also been healed of many minor ailments, among them the effect of a severe fall on the ice, which was overcome almost instantly. For years I was troubled with a bowel difficulty, of which I have been completely healed.

For all these blessings I am indeed thankful to God, and I am also grateful to our revered Leader, Mrs. Eddy, who has made this Science demonstrable.

MRS. CHRISTINA ERLER, Chicago, Ill.

Before coming to Christian Science all I had known had been suffering, pain, hope deferred, ambition disappointed, and an unsatisfied longing to know that to which I could find no answer. I listened to what people said, read books, went to Sunday school, later joined a church, attended the services Sunday after Sunday, hoping each time I would hear that "something" which would satisfy. The preaching was all intended to be and to do good, but it did not answer my questions or tell me what I wished to know. Suffering in body year after year, all manner of material remedies were tried; but I was "nothing bettered, but rather grew worse," physically and financially, as is said in the Bible of the woman who "had suffered many things of many physicians."

I was somehow impressed that through religion help could be gained, if but the one right word might be said. Emerson says that if one will only listen, he will have all his questions answered, for the answer is before the question. Then I listened more attentively, and one day a friend said, "There is help outside of medicine. Come and try it." Promptly I accepted the invitation, and the door into the Father's house stood wide open. Father-Mother, heaven, home,—all were found. I was healed of all belief in disease; and the manifestation of it, which had seemed a torment for so long, disappeared. This gladdening gleam of the true idea of God has never been dimmed, but grew brighter and brighter with every experience. In "Science and Health with Key to the Scriptures" by Mrs. Eddy there was nothing lacking to satisfy all my questioning, for through my study of this book I learned the facts of existence: what good is, and what is good; and what man is as God made him; what evil is, and is not, and how to dispose of it as a seeming.

There is nothing more for which to "want." I now know that Truth alone is Mind, and Mind is Truth; and the salvation from all evil is in denying it any place in thought, any power, any time, or existence anywhere; therefore it has no temptation in it to turn one from knowing the truth which alone can satisfy. Christian Science has taught me that in the Father's house all things are governed orderly, harmoniously, changelessly; His flock are fed in green pas-

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tures, beside still waters; there are no wars, no misunderstandings, no misinterpretations,—"nothing that worketh or maketh a lie." I have also learned that all of God's ideas express His character, and that the statements of truth, when iterated and reiterated in the human thought or consciousness, lift this consciousness into purer desires and actions, and joy is the reward always. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Mrs. Eddy says in Science and Health (p. 261), "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." All who learn and live Christian Science as Mrs. Eddy teaches the subject in Science and Health, may be helped, and be helpful at all times, lacking nothing, for she has put into words everything that they can express in explanation of divine Mind and His ideas.

MISS CLARA SHEPARD, Sioux City, Iowa.

The first proof which I had that Christian Science is the Christ-way of healing disease, and that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear," came to me about two years ago. One of my fingers had caused me great pain; in fact, I had suffered from it for years, and physicians told me that there was no relief, as the trouble was due to an injured nerve, and that the pain would remain even if the finger should be amputated.

A neighbor who was a Christian Scientist then offered to help me, and I accepted her help. The pain shortly disappeared, and I have been free from it ever since. This experience led me to believe that other diseases from which I was suffering could be healed. For years I had been subject to attacks of acute stomach trouble, which produced fainting spells and would come on without warning. I had tried physicians of different schools, and a number of remedies, but with no relief. I was also troubled with a bowel disorder and with what the doctors called a disease of the bladder. In addition, I was severely ruptured, and neither allopathic nor homeopathic doctors had helped me, though I was operated upon five times. My eyes had been weak since childhood, so that for a number of years I had been obliged to wear glasses constantly, and I never knew what it was to be free from headaches. I also suffered from extreme nervousness.

It now seems almost impossible to believe that I am the same person who was carrying around this load of misery two years ago. After the proof which I had in the healing of my finger, I went to a Christian Science practitioner, under whose treatment I began to improve at once, and in six months' time my diseased condition was changed to one of health, so that I am now perfectly well. While the healing work was going on, I did what I could to help myself, by declaring the truth, as found in the Bible and Science and Health, and I still continue to make these declarations. Because I have learned to know the truth, the truth has made me free, even as the Master promised.

MRS. ROSE L. SPARKS, Landover, Md.

In gratitude to God, and with the sincere hope that it may help some one else, I send this testimony of healing. I became interested in Christian Science eight years ago. I had been a great sufferer from stomach trouble for five years, but through the study of "Science and Health with Key to the Scriptures" by our dear Leader, Mrs. Eddy, I was completely healed before I had read the book through. Since gaining some understanding of Christian Science, I have had many beautiful proofs of the power of Truth, and am very thankful for the physical healing, but more so for the spiritual awakening which came through the wonderful revelation of this great truth that makes men free.

MRS. FLORA SMITH, Tipton, Ind.

FROM OUR EXCHANGES.

[*Advance.*]

Turning to the Messiah, what do we find? A teacher addressing himself to the professional religionists of the day, to priests, rabbis, and scribes? No, but a Son of man speaking to the common people of the day. The men of learning and the leaders and rulers were his critics. He did not try to make his doctrines square with their views, or ask them for authority or approval; but to the multitude, with all its wants, sicknesses, miseries, and unutterable longings, he looked for that understanding which interprets the highest and deepest meanings. And "the common people heard him gladly." They felt the strange thrill, the penetrating power of his message. To them he was a revelation of God and of their own hearts. He taught them "as one having authority," and not as the scribes and Pharisees. Christ was the Great Commoner. He headed the multitude. He spoke to it and spoke for it. All its bruises, blind eyes, and deaf ears, all its agonies and strivings, all its hunger and hope, all its manhood and womanhood and sweet-faced babyhood appealed to him, and he answered it in words and doctrines which are imperishable. They live, not because they are written on a sacred page or are guarded in precious archives, but because they are woven into the fiber of our being. "Heaven and earth shall pass away, but my words shall not pass away."

Are not the conditions much the same today? We look for new light. Whence will it come? Where will it lodge? Who will seize it, interpret it, and cleave to it? Will the critic? Will the learned man? Will the fortunate man, lifted above the multitude, out of want and sore trial, into the sunshine and ease of luxury? We want better things. How will they come? Who will plant the seed, water it with tears, bless it with prayers, and watch the tender plant with an agony of solicitude? Will the man at the front, who is satisfied with things as they are now?

[*Christian World.*]

The real argument for religion all through is an unspoken argument. The one condemnable heterodoxy is a heterodoxy of life. So long as we are not doing God's will, we shall have no doctrine of Him that is worth propagating. The church that is manned with people of Christ's temper, whenever we get it, will be the one that will know and use his power to save, and that whatever its speculative views. It is by the unspoken argument that Christianity is being steadily purified of all its incongruous and foreign adhesions. Time, the silent one, is continually disproving the falsities that have crept into its system and weakened its influence. Time, in saying nothing, says so much. By its sheer movement it has disproved the early notion of an immediate second advent and world end. The same movement has been the death-blow to so many confident prophets and prophecies.

And the silent earth, in opening its secrets, has in like manner disposed of the cosmogonies and wrongly drawn world schemes which formed so large a part of the early church belief. That process will continue until religion, standing simply for its own essential truth and life, divested of all that science and criticism can assail, will wield over the whole field of affairs, with unrestricted sweep, its one irresistible weapon, "the sword of the Spirit."

[*Christian Register.*]

If Jesus gets the world, we have to give up our commercial greed, our legislative selfishness, our waste of property in preparation for war. Our standing armies must go, and our naval preparations must be placed on the Jeffersonian basis. We believe in Jesus Christ, not as an impossible ideal, but as a thoroughly possible human leader. Out of

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the clash and struggle we have absolute faith that the Christ-him who began his mission with "peace on earth." We inherited a vast amount of preparation for this problem, a problem that came almost to the solving at more points than one in human evolution. Never, however, has the world seemed as hopeful as at the present, and never has it been prepared as it now is to declare peace for all the world and good will for all men. Shall it do this? Can we safely trust the better instincts of civilization? Are the half-dozen leading nations sufficiently cleared of their savage instincts for fighting to make arbitrament of national disputes possible?

That the reply has not been made before this is no wonder, but it is a wonder that in such a time as ours the decision should not be quick and determined. We have learned already to do our trading over race lines; we are recognizing our common brotherhood in religious faith; why not beat our swords into sickles and proclaim Jesus our leader? Ignorance is being enlightened, bigotry is being broadened, and prejudice is getting the worst of it. This dear old world of ours was surely not made for a battle-field, but for a harvest feast.

[*Western Christian Advocate.*]

Everywhere throughout the civilized world there seems to be the same spirit of unrest. In one aspect this is alarming and discouraging. We seem to be upon the very edge of a volcano's crater, with the eruption ready to take place at almost any time. It cannot be successfully shown that the unrest is due entirely to conditions of poverty. There is much discontent, not because the working man is starving, but because he feels he is not getting his fair share of the increasing prosperity in which all lands are participating. In another consideration, this unrest is one of the by-products of Christianity itself. By education, religious evangelization, humanitarian efforts, and the wide distribution of moral ideas and principles, the common people have raised their standards of thinking and living, and they have rightly persuaded themselves that the state was formed for the welfare of all and not for the advantage of the few. They are therefore demanding the abolition of all special privileges, and insisting on impartial justice and equitable dealings with all classes on the part of the government. This demand is neither demagogic nor revolutionary, but simply in the line of progress and rational development. It is not larger balances in our banks, or assets in our insurance companies, or capital of great corporations that we are in special need of just now. We want and must have a better basis for life, with fuller opportunities, with a democracy free to expand to its utmost limit of American manhood, and that is what America is certainly expecting and planning for.

[*Christian Advocate.*]

There is one scientific method of securing a mighty outpouring of spiritual power. It has been known to men for many centuries. It was formulated in the name of God by a man called Malachi, and it is thus expressed: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

There is much in that prescription besides a demand for money, though its financial implications are by no means to be disregarded. The tithes include such a consecration of time, talent, and energy as many half-hearted Christians are hesitant to surrender. They involve an amount of prayer and self-humiliation which will tax the patience and nervous force of the most spiritually-minded persons. Nevertheless, the things required will bring the thing desired, and we earnestly commend Malachi's admonition to the ecclesiastical rain-makers.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles as follows: "Greater than Circumstances," "Why Grow Old?" "Limitation," "Problem of the Hickory Tree," "Songs in the Night."

"Birthright and Dominion," containing four articles and two poems as follows: "Inalienable Rights," "Mental Self-Knowledge," "Love's Bounty," "Demand and Supply," "Humility," "Unity."

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Another new pamphlet has just been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy. Discoverer and Founder of Christian Science, and author of the Christian Science Text-book "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 10.



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

BOSTON, NOVEMBER 9, 1912

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ITEMS OF INTEREST.

National.

The United States navy last week opened the new wireless station at Arlington, Va. It will keep every ship of the United States navy and every insular possession within instant communication with the capital. The radius of the new plant will be about three thousand miles when it is in working order. Communication with the Pacific coast will be attempted only at night for the present, but throughout the day the secretary of the navy, at his desk in Washington, will be within instantaneous communication with Key West, Guantanamo, Colon, the naval coaling stations, the winter maneuver grounds, and all Atlantic stations. When the plant is working perfectly and the chain of stations is completed, Washington will be in touch with Hawaii, Samoa, Guam, the Philippines. It cost about one million dollars.

An exhibition of Swedish industrial art, planned to be the most complete seen in this country since the world's fair in 1893, reaching a valuation close to five hundred thousand dollars, will be held at the club house of the Svenska Klubben, Chicago, Nov. 1 to 20. The undertaking, which has for its purpose only to show Americans how far advanced Sweden is in the industrial arts, is the work primarily of a few prominent Chicagoans who are members of the Swedish club. A further object is the encouragement of progress in the arts by the Swedes both here and abroad. The exhibit will be free to the public.

For the support of their postal service the people of the United States next year will pay $283,805,760. Nearly ten million dollars will be required to put into effect the postal legislation enacted this year. It is estimated that seven million two hundred and forty thousand dollars will be needed for parcels post system; one million three hundred and fifty thousand dollars to meet the conditions required under the new eight-hour law; seven hundred and fifty thousand dollars to provide for reclassification of railway mail clerks, and one hundred and fifty thousand dollars to establish the new village free delivery service.

The Swedish delegate to the recent international congress of chambers of commerce at Boston, Mass., and director of the Swedish export commission, is in California for the purpose of arranging for the official exhibit of the Swedish government to the Panama exposition in San Francisco in 1915.

Thirty-two states have notified Secretary Knox of their ratification of the proposed income tax amendment to the federal constitution, and four have notified the state department of their rejection. To become effective thirty-six states—three fourths of those in the Union—must ratify.

The Consolidated Rendering Company and its officers have been indicted by the federal grand jury in the United States district court before Judge Morton at Boston, Mass., on the charge of maintaining a combination in restraint of trade.

The state of Kansas owns at Pratt what is said to be the largest fish hatchery in the world. It consists of eighty-three ponds in which the fish are separated according to size, and extends over sixty-five acres.

President Taft delivered an address at the dedication of the Polish College at Cambridge Springs, Pa., last week.

International.

Messrs. Dent & Co., publishers of the successful "Everyman's Library," are about to give some of the benefit of that success to the world in the shape of a new paper, to be called *Everyman*. It will be different from the usual weekly newspaper, and while it will be of the same caliber as the sixpenny papers, it will be sold for one penny. It will endeavor to give its readers ethical articles of the best type procurable, from the best writers, and it will, at the same time, give them views and reviews, not only of modern literature, but of the great classics of the past.

At the annual meeting of the Prisoners' Aid Society, Sydney, N. S. W., some remarkable figures were given by the minister for justice. He said: "Within the last few years the government has closed twenty-six prisons in the state for the reason that there were no prisoners to fill them. In 1825, when there was less than one million in New South Wales, there were over twenty-five hundred persons in the gaols; now, with a population of one million six hundred thousand, there are less than half the number of people in prisons that there was in 1825."

The government of Queensland, Australia, has decided to open to selection a further area of two hundred and twenty-five thousand six hundred and sixty-nine acres, cut into one hundred and ten portions. These include agricultural selections in the Brisbane, Dalby, Bundaberg, and Nanango districts, and grazing selections in the Cloncurry and Thargomindah districts. The government is also giving notice to resume for closer settlement five hundred and twenty thousand nine hundred and twenty acres in various pastoral holdings.

The world's distance record for a flight in a free balloon has probably been broken by the Picardie of France, which started from Stuttgart, Germany, last week and landed at Riasan, east of Moscow, Russia, covering an unofficial distance of 1,354 miles. The previous record, also held in France, is 1,211 miles, and was made by Emile Dubonnet.

With the signing of the Moroccan treaty at Paris last week disappears the last vestige of Moroccan independence. All of Africa now, with the two exceptions of Abyssinia and Liberia, are directly under the control of one or another of the European powers.

Industrial and Commercial.

A national steel works to supply rails for the government railways of New South Wales, Australia, is being seriously considered by the cabinet as a result of difficulty which the government has encountered in buying rails at what it considered a fair price. The charge is made that an international pool is trying to force the market, threatening delay in building the great transcontinental railway now under construction from Perth to Adelaide. The government originally placed an order with a Japanese firm, but the order has not been filled and manipulation has been blamed for the failure. A majority of the government is believed to favor a national steel works, despite the huge expense and delay involved.

The destruction of birds costs the United States in food losses approximately four hundred and twenty million one hundred thousand dollars a year, according to the committee on wild life protection of the national conservation congress. Farmers and fruit growers will be urged to consider the damage to agriculture in insect pests that could be avoided by the protection of bird life. Likewise, those in the cities will be confronted with the alleged contribution to the "high cost of living" by the destruction of crops.

Direct through connection between the railroads to the north and those to the south of Boston by tunnel under the harbor serving the industrial sections in South Boston, Dorchester, East Boston, Chelsea, Everett, and Malden and the steamship terminals, thereby constituting a belt line and materially reducing or eliminating the present high expense of transfer, switch or terminal charges is planned at a cost of fifty million dollars by the Massachusetts harbor and land commission.

Probably the quantity of apples unloaded in New York during October has approximated an average of eighteen thousand barrels per day, including western box apples. Through their national and state organizations leading apple dealers are conducting a campaign, the purpose of which is to inform the general public of the abundance of apples and the fact that retail distributors should supply them at such prices as practically to put them within the reach of everybody.

It is reported that the Boston, Revere Beach, & Lynn railroad proposes to install storage battery cars on its service next December. They are to be operated in trains of three cars. Each car will have two trucks with two ten-horse-power motors attached to each truck, and each train will be operated by one motorman. Experiments in other parts of the country have demonstrated that beach trains can be operated cheaper by storage battery than by steam.

The total length of wiring for telephones in Delhi, India, will run to as much as seventeen hundred miles, but only ninety-six miles of this will be carried on posts, as it is desired to disfigure the new city as little as possible with overhead wires. The remainder of the wiring will be carried in twelve and one half miles of underground cables, the latter in some cases containing as many as three hundred and six conductors.

The total acreage of all land belonging to producing mines in 1909 was 24,210,000 acres. The greater part of this land was mineral and oil land, but there were 1,139,000 acres of timberland and 1,662,000 acres of other land. This includes land which had not been surveyed and whose mineral resources were still unknown, as well as some land used for building and other purposes.

The number of persons engaged in the industries in the United States which include the operation of mines, quarries, and wells, as returned for Dec. 15, 1909, or nearest representative day, was 1,130,332, of whom 93.5 per cent were wage earners, 4.3 per cent were proprietors or officials, and 2.2 per cent were clerks.

Cotton grown in the United States constitutes about seventy per cent of the entire consumption of the world. Of the 1911 crop there were ginned in the United States upward of sixteen million bales of five hundred pounds each. At current prices the value of the year's crop is over a billion dollars.

Sixty-four million bushels is the extent of this year's crop of wheat, barley, and oats in the province of Alberta, Canada.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

GOOD AND EVIL.

BLANCHE HERSEY HOGUE.

POPULAR theology argues that "freedom of the will" is a great blessing to mankind: that God has allowed man freedom to choose between good and evil, in order that he shall grow morally strong; that the plan and purpose of God for man is a succession of such choosings, coupled with certain conditions of creedal belief, until enough evil shall have been overcome to entitle man to a future heaven. Now, admitting that this continuing selection of good and rejection of evil is the present process of moral growth, it can yet be seen that mortals have this to do only because they believe they started wrong and are in a bog of evil out of which they must climb. To reckon with evil as an entity in God's universe is to forget that God and His good creation are the only facts of existence; it is to adopt a premise based upon the evil itself. A pure premise, setting forth God as good and God as All, throws an entirely different light upon the whole subject.

To this vexed question of good and evil Christian Science brings the classification of evil established by Christ Jesus in his words and in his ministry. Jesus said of evil, personified as "the devil," that "he is a liar, and the father of it." And just wherein a lie or a liar can be useful to God or to man it is difficult to say. All Scriptural teaching urges us to denounce and to renounce evil; nowhere are we told that God maintains evil that we may reject it. Thinking of ourselves as mortal, born into evil, surrounded by it and having to overcome it, we have blindly said that God made it or God permits it. Yet, if the Scriptures warn us against doing evil that good may come, why charge God with maintaining evil that good may come? The entire supposition theorizes a God who for certain purposes sustains evil, and this point of view prevails with us because we at present reckon with evil and have found through human reason no other way to account for it. Christian Science brings to us, however, a reason higher than the human; a spiritual logic which pierces the argument of evil. In its light we see that God never made evil for us to sharpen our morality upon, but rather made man spiritual and superior to evil. And discerning this, seeing the distinction between man in God's likeness and the materiality which falsely calls itself man, the belief in evil, the love for it, the fear of it, and the defense of it, can begin logically to disappear that spiritual manhood may appear.

Looking at this question from the divine point of view, where can God find evil? If we accept Scriptural teaching concerning God, we know He is good. Then surely He can find no evil within Himself. Again, He is everywhere present. Then He can find none elsewhere, for there is no place, no entity outside His thought-processes. "But," argue the material senses, "evil is here." So these same senses argue that the sun circles over and over a flat earth; yet we have ceased to believe them on this latter point. Science in the field of astronomy corrects the sense testimony concerning the sun and the earth, and Science in the field of religion is doing just the same thing concerning this far more vital question of good and evil.

According to the Science of Christianity, God knows no more about evil than light knows about darkness. God is found to be not an immense person looking down upon a humanity both good and bad, but the one great good, infinite, everywhere present divine Mind, that cannot think or know anything unlike His own perfection. Man and the universe as seen by this divine Mind and held as ideas in this Mind are wholly spiritual and good and eternal. This leaves the whole paraphernalia of matter and evil a dream of the human mind, and as unknown to divine Mind as your neighbor's dream, for instance, is unknown to you. You cannot fancy yourself entering your neighbor's dream and introducing evil there that he might grow by overcoming it. You would waken him if you wished to put him right. In like manner the law of God pierces the dream of human right and wrong belief, and calls thought awake to the spiritual facts of existence. In this awakening evil is of course rejected; and can be, when it is seen to have neither substance nor authority from God. This mental process is far different, however, from a struggle against evil believed to be placed here by God.

Perhaps a faulty philosophy has argued also that evil sharpens, by contrast, our appreciation of good. But holding still to our same comparison and admitting that there may seem a moment of relief in escaping from an unhappy dream, could we not after all enjoy our waking experiences just as much if there were no dreams? Does any normal, happily conditioned person keep recalling his dreams to quicken his happiness through the day? So good can be enjoyed without evil to offset it. We need no acquaintance with hell to make heaven happy. The actual enjoyment of good comes in experiencing good, not in remembering suffering; and in the last analysis it is in the activities of good after evil has been forgotten, that we find the purity and peace we seek.

"Freedom of the will," then, resolves itself into limitation of understanding; for so long as we see evil to choose and it looks to us good enough to choose, we are not understanding the all-satisfying nature of good—not knowing God. Indeed, the belief in a human will that can choose good or evil implies a separate mind from God and a mind that can resist God. According to Christian Science the personal will must be laid off that divine will may be known as governing us. This is illustrated, perhaps, by the experience of a student of Christian Science who was one day coughing and listening to the mental suggestion, "Don't use will-power to stop it." Suddenly thought awakened to see that human will itself was doing the coughing, in defiance of that divine will which says "Peace, be still," to every evil thing. Human will, logically, could not heal its own discord, neither could it manifest error when the divine will prevailed. This right discrimination subordinated the entire suggestion to the wholly good will of God and instantly dismissed the trouble.

So, because of its own nature, human will has no capacity

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to choose good or scientifically to discard evil. Right desire chooses good and abandons evil, and right desire is a spiritual intuition born of God. It resists evil through great mental conflict, sometimes, but its strength need never be mistaken for the effort of personal will. Right desire in its unfoldment with each individual silences human will by choosing the will of God and the way of God in everything, and this disposes of the theological and psychological study of the human will. Christian Science maintains that the mortal will does not know enough to choose good, but must disappear as right desire chooses good and lifts the sense out of evil. So it remains that there is no freedom of the human will, in the course of salvation, but an annihilation of the will—of all wilfulness—that the Christ-mind may appear.

In discussing good and evil, however, there must be no failure to recognize the difference between the absolute and the relative. Christian Science does not say evil is at present non-existent to us as mortals, nor that evil can under any circumstances be called good. Christian Science teaches that evil is non-existent to God—a wholly different proposition; and that all is good because whatever is not good is neither permanent nor eternal. Picture what the divine consciousness would be if it embraced every evil thought and deed of one evil mortal. Then multiply the evil in one debased human experience by thousands, yes, millions, and think of God as conscious of it all! Divine Mind surely would be immeasurably more impure than any one of the worst of men, could such monstrous knowledge belong to Him, and how could He offer refuge from evil in His divine thought-processes, were He so filled with the contemplation of evil?

Starting from the right premise, the process of salvation is simple. God has no consciousness of evil; then, as we let the thoughts which emanate from God fill our thought-processes, we cease regarding evil, cease believing, fearing, liking, or otherwise thinking or doing evil. And little by little, discarding a bad habit here, resisting a temptation there, refusing mental house-room to the ungodly suggestion from anywhere, whether within or without, we shall rise to see as God sees, and evil because it is unknown to God will become unknown to us. In the absolute, evil exists not at all: the goodness of God is all in all. Relatively the dream of evil endures so long as mortals dream it, and it is as real and tenacious to them as they let it be, even though God knows it not at all. The first lesson of Christian Science is this discrimination: that evil appears only to human sense and that as men adopt immortal thinking evil will disappear; it must disappear, since immortal thought-processes are as unconscious of it as light is free from darkness, and as destructive to it, also, as is light to every lurking shadow.

Concerning this question of good and evil, then, to God, good, there is no evil. To spiritual man, the image and likeness of God, there is no evil. And to humanity here upon earth today there will be no evil proportionately as the likeness of God appears in our thinking. This is practical salvation. It begins upon the human side, as theology has always taught us, with the individual conviction of sin, repentance, reformation. Mrs. Eddy's unsparing exposure in the text-book of Christian Science of human carnality, her analysis of temptation, her illumined grasp of the exaltation which follows sin cast out, all combine to leave no doubt upon this point. Indeed, he who tries to begin otherwise than through repentance must begin again. But the basis and impulse of salvation, that which acts upon human thought to bring it to repentance and good works, is wholly divine; and from that divine point of view there is no evil. Herein is our hope, that when human thought is exalted to everything godlike, there will be no evil remaining to us.

So it is revealed by the Science of Christianity, that no will nor capacity to choose evil has ever been bestowed by God upon man; and that when belief in evil passes, the boast of evil shall cease. "When the last mortal fault is destroyed," Mrs. Eddy writes on page 292 of Science and Health, "then the final trump will sound which will end the battle of Truth with error and mortality; 'but of that day and hour knoweth no man.' Here prophecy pauses." We can, however, rejoice meanwhile in knowing that man has no will to choose evil; and that right desire, growing in freedom and greatness, can earn God's answer to its calling and lead thought into His good sunlight where evil cannot live at all.

"PUT OFF"—"PUT ON."

J. MORLEY WYARD.

In various parts of the Scripture, the act of putting off and putting on is employed symbolically to impress with graphic distinctness many lessons respecting purity of life and conduct,—putting off "the old man" of sin, putting on "the new man" of righteousness; putting off the foolishness of childhood, putting on the full vigor of Christian manhood; putting off materiality with its selfishness and its failures, putting on spirituality with its selflessness and its triumphs; putting off mortality and corruption, putting on immortality and incorruption.

Hiding away from the wrath of the Pharaoh during forty long years of exile and isolation and weariness, in the lone fastnesses of Horeb, far down in the historic peninsula of Sinai, where he kept the sheep of his father-in-law, there came to Moses that memorable day when he received his divine commission as the deliverer of his own people from the bondage of the Pharaoh. Drawing near to the bush which burned with fire but was not consumed, he heard the command: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Obedient to the heavenly vision, Moses put off the mortal and material thought which had so long kept him in bondage to fear, and put on the new spiritual view or sense of things which qualified him to become the leader and judge of the chosen people during the forty years of their subsequent wandering. When the prodigal of the parable got ready to put off the riotous living and the quickly sequent famine and swine and husks, he found that the father whose love he had grieved and outraged stood ready to put on him the robe and the ring and the shoes, and to restore him to his once unappreciated sonship.

In the epistles of Paul this putting off and putting on is a favorite figure, which he frequently uses to inculcate the most searching instruction. "The carnal mind is enmity against God," he says to the Romans, "for it is not subject to the law of God, neither indeed can be." And he enjoins the Colossians and the Ephesians that they put off the "carnal mind"—the mortal mind—the "old man, which is corrupt according to the deceitful lusts." The black catalogue of the characteristics of the "old man" is here and there repeated, which sums up the misery and the shame, the suffering and the sorrow, the costliness and the unprofitableness, of indulgence in these "lusts." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another. . . . And above all these things put on charity, which is the bond of perfectness." "Put on the new man, which is renewed in knowledge after the image of him that created him." As if to make his meaning still more plain, he says: "Put ye on the Lord Jesus Christ;" and again, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "Though our outward man perish, yet the inward man is renewed day by day."

When closing his admonitory and stimulating letter to the saints at Ephesus, he earnestly enjoins a putting on which is to have no antithetic putting off: "Put on the whole armor of God, that ye may be able to stand against the wiles

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of the devil. For we wrestle not against flesh and blood, but against principalities, and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Then he tells of truth for the girdle, righteousness for the breastplate, the gospel of peace for sandals, the shield of faith to ward off every fiery dart, salvation for the head, —these all for defense; and then the sword of the Spirit, the only adequate weapon of attack against the powers of evil, with all prayer and supplication and watching, to insure an enrolment in the ranks of world-conquerors and an eternal crowning.

It is the glory of Christian Science that it proclaims a whole gospel, a full salvation; that it meets in an understandable and practical way the every-day needs of a very needy world. To all who are bearing the sometimes intolerable burden of physical ills it says: "Put off" the weariness and the weakness, the sickness and the suffering, the fear and the torment, which have no rightful place in the experience of the children of God; and "put on" healing, health, hope, happiness, and heaven, which are the proper birthright of even the least of God's little ones. Isaiah sings: "Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. . . . Shake thyself from the dust; . . . O captive daughter of Zion."

This is indeed the key-note of the teaching of Christian Science, inculcated in Science and Health and in Mrs. Eddy's other writings, that the real man, the spiritual man, the immortal man, is not a "dust-man," but is made in the image and likeness of God and has no lower origin. The putting off and putting on clearly indicate that we are not to sit down idly in a dream-world of mortal illusion, expecting to have mighty changes wrought in us and in our circumstances, without the cooperation of our steadfast purpose, earnest effort, and persistent study and labor. The injunctions would not have been so strenuously and repeatedly urged, were it not in our power to comply with them; not in our own strength and wisdom, indeed, but through the divine illumination which comes to us through an understanding of the truth, which is always available for us. The responsibility is thus laid upon us to work out our own salvation with fear and trembling; remembering it is God which worketh in us "to will and to do of his good pleasure."

'MINISTRY OF RECONCILIATION."

FLORENCE E. B. DONALDSON.

FROM the first moment that Christian Science comes into our lives, we necessarily begin to serve God in the dawn of a new understanding. In doing so we find that this service to our Maker is greatly to be desired above every other, being, as St. Paul describes it, in his second epistle to the Corinthians, the "ministry of reconciliation." Christian Science throws a wonderful light on the meaning of these words. Mrs. Eddy writes: "The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself? . . . Love and Truth are not at war with God's image and likeness" (Science and Health, p. 19).

These lines lift our thought to a higher comprehension of man's relation to God. Many a familiar Scriptural phrase comes home to us with a new significance, and words which had seemed to have no special message for us before, are anon shining in their own light. We may be very honest and very sincere in our striving after good, but we travel a long way, and often become wearied with fruitless toil, before we even begin to realize that we cannot take our material beliefs with us. One by one we learn to drop them on the road; by slow degrees, willingly it may be, or perforce at the compelling touch of Truth. Following the footsteps of the Master, we would enter the sanctuary of Spirit, and well for us when we hear the voice of Truth. Thus to hear is necessarily to obey. However brief the moment of communion with Spirit, in it we have seen much. The task before us may seem utterly beyond our powers, but we have been strengthened and encouraged to perform it.

When first seeking the way in Christian Science, it is seldom indeed that the would-be worker in the realm of the real understands that all the work he is called upon to do must first be done in his own consciousness. He has nothing to do with the problems of others in the way he has hitherto believed. He learns in Christian Science that God is All-in-all, and as soon as we give up our condemning contemplation of the error which seems to be in, all around, and about us, we are making good progress in the task which God demands of each one of us, namely, to clear out of our own individual consciousness every thought that is unlike Love, the divine Principle of our being. However hopeless the task may seem to be at first, and our preliminary glance within anything but encouraging, we have nevertheless been aroused to a sense of the great need. In proportion to our honesty and our sincerity, we will go straight for the first unlovely thought which is uncovered to us, and with earnest endeavor and resolute persistence strive to uproot and eject it, however strong a hold it may seem to have.

God is "a very present help" to all who call upon Him. As we grow in the understanding of Christian Science, we see how necessarily we must be unfailing in our readiness to help others. "Love is reflected in love" (Science and Health, p. 17), and the Science of Christ demands of us that this reflected light of Love shall shine so clearly that all with whom we come in contact may benefit by it. Man, the image and likeness of God, is, like his Maker, of purer eyes than to behold iniquity. Through Christian Science alone are we able to separate the chaff from the wheat, to see as real only that which manifests something of the infinite Love, the immutable good, the one Mind. All praise, and honor, and glory be to God, that He has sent us "the Spirit of truth," as promised by Christ Jesus, and revealed to us through our beloved Leader, and that God needs not to be reconciled to His offspring, but that our "ministry of reconciliation" is to bring our own every thought and act into reconciliation with the divine Principle of our being. As error is uncovered to us in our own thought, in that of others, or in things around us, we must see clearly the falsity of its claim and know it for nothingness.

When the children of Israel seemed to be perishing in the wilderness for lack of water, and rose in rebellious accusation against their devoted guide Moses, he and Aaron prayed instantly to God for them. The realization of omnipresent good came once again to this faithful servant of the most High, but some sense of anger at the ingratitude of the Israelites seems to have clouded his thought, so that he evidently held the error as real, thereby acknowledging the claim of this sin of ingratitude to be something, when he of all men should have known its nothingness. Had not his understanding of infinite Love as infinite protection enabled him, by causing water to flow from the rock, to demonstrate to their material sense that the fountain of living water is always at hand, and should he not have known that the works of Love must be wrought in Love's own way? with the prayer of loving-kindness and self-immolation which afterward enabled Christ Jesus to achieve his great victory over death and the grave: "Father, forgive them; for they know not what they do."

How unbounded should be our joy and gratitude that the service demanded of us is thus wholly and unreservedly in the demonstration of good. The real man, as the expression of God's being, can never be a channel for aught but good, and we know that if we follow the call of Truth, whenever and wherever it may lead us, we shall at last reach that heavenly city, the new Jerusalem, where all is good and where nothing can enter that defileth or maketh a lie. To

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this end we must work on unremittingly, not spasmodically nor falteringly, but, with the sense of our high mission always before us, with the badge of humility on our foreheads and songs of praise in our hearts, prove our reconciliation with divine Truth and Love.

TRUE TEMPLES.

H. G. MARCARIAN.

AN experience which the writer had some time ago yielded a great lesson, and has encouraged him to study Christian Science more and more, in order to be worthy to be known as a Christian Scientist. Early in the morning of a bright day, in company with several newspaper reporters and photographers, I was sailing down Boston harbor, and during our conversation with the captain of the revenue cutter which bore us, he asked me what paper I represented. I told him that I was the photographer for *The Christian Science Monitor*. He then asked me if the *Monitor* was really self-supporting. I said to him that if the *Monitor* did not support itself, it would not be in existence. "Besides this," I added, "the *Monitor* is not only existing, but is also increasing its circulation every day."

My interviewer thought that every Christian Scientist would naturally deem it his duty to support the *Monitor* as a valued possession, and therefore would subscribe to it. Then he added: "I really admire your people, and I must tell you why. I have traveled all over the country and have seen most parts of the world, but have never seen another people who stand by their religion as do the adherents of Christian Science." He added that he was especially impressed, while in a very small town of the middle West, when told that all the religious bodies there (and he named five or six of them) were struggling to keep their congregations together, and also to meet their financial obligations; and the worst of it all was that every church edifice in the town was burdened by heavy mortgages. "But," he went on, "only a few years ago there came a Christian Science family and settled down, and within a very short time the interest in Christian Science grew so rapidly that its adherents have recently built a beautiful church of their own, and that without a cent of mortgage on it." He then told me that all the Christian Scientists he had ever met were sincere, upright, honest, and happy people.

From that time on I have been striving more than ever to understand the Principle of Christian Science, and by constant study of the Bible and Mrs. Eddy's commentary thereon, "Science and Health with Key to the Scriptures," I am realizing that Christian Scientists are indeed happy and contented, not because they are able to erect beautiful churches, but because they are blessed in being able to assist their fellow men, in time of trouble and distress, by leading them into the understanding of divine Life, Truth, and Love. If, by so doing, they succeed in bringing happiness and joy into the lives of others, they glorify God and rejoice. They can but realize, also, how circumspectly they ought to live, in view of the splendor of the ideal for which they stand and the legitimate expectation of the world that they will practise what they preach.

Every Christian Scientist deems it both a privilege and a duty to aid in building living temples within human hearts, by purifying and uplifting the thoughts of all, by healing the sick and reforming the sinner, and by helping to make them glad recipients of the truth. They well know that God, Spirit, does not dwell in temples "made with hands," but in the hearts of the meek and lowly. Thus does every true Christian Scientist strive to practise the teaching of our Master, remembering his words: "Blessed are the pure in heart: for they shall see God." Thus also do they prove the true meaning of St. Paul's saying: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

The statements of my interviewer reminded me also of the words of our Leader: "Today there is hardly a city, village, or hamlet, in which are not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian system of healing disease" (Science and Health, p. 149). Surely every Christian Scientist should keep constantly in mind the words of our blessed Master: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"BLESSED ARE THE POOR IN SPIRIT."

WILLIAM LEANDER POST.

IN the fourth chapter of the second book of Kings, Elisha is recorded as being importuned for aid by a poor woman whose husband was dead and whose creditors were about to seize her two sons "to be bondmen" in payment of the debt which otherwise she could not pay from her scanty store. Instead of calling down riches from heaven to meet her material needs, Elisha makes her extremity the opportunity for revealing to her the highest law of supply. He ascertains the extent of her possessions to be a pot of oil, and thereupon directs her, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few," and to pour out of her little pot of oil into these vessels, until all have been filled. Here are demands calculated to test faith; here is an occasion for strict obedience. Such requirements often come thus united to us all, and when trustingly obeyed bring rich reward, as in this instance, where we are told that the supply of oil only ceased when all the vessels were filled.

The spiritual application of the deep significance of this occurrence elucidates most helpfully the first beatitude: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The "poor in spirit" are they whose thoughts are unselfed sufficiently to reveal to them the inadequacy of material means and methods to meet their needs, and who, possessing only so small an amount of "heavenly inspiration" (a term used as one of the definitions for oil in the Glossary to Science and Health, p. 592) that they are convicted of their poverty, become beggars, petitioners for a fuller measure of the divine qualities. Pouring out their available understanding, obediently complying with the demands of Truth, they are able to fill many empty vessels, and they too learn that the supply never ceases so long as there is a demand.

Thus we come to see that it requires only growth in grace to demonstrate fully this great fact, how truly "blessed are the poor in spirit: for theirs is the kingdom of heaven;" *i.e.*, they have entered into possession of "the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (Science and Health, p. 590).

[Written for the *Sentinel*.]

REST.

EDITH L. PERKINS.

LIE still, little child, on thy mother's breast;
Her arms are about thee, and thou canst rest
Secure in her love, which knoweth best.

O rest, troubled heart, as the years go by,
Quiet thy fears, mourn not, nor sigh;
Love claimeth thee, and Love is nigh!

Love knoweth thy need, and heareth thy call;
Love keepeth thee,—thou canst not fall,
Love's tender watch is over all.

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SELECTED ARTICLES.

[Frederick Dixon in *Essex County Standard*, Colchester, England.]

The account of Christian Science given in the sermon printed in your paper is calculated to cause more astonishment to a Christian Scientist than to any one else. The statement that a Christian Science practitioner reduces a patient to a dreamy condition, and then works upon him by the repetition of a formula, is not merely the very antithesis of the truth, it is sheer imagination. Mental suggestion, no matter by whom employed, or to what end used, is vicious in its application and its results. It saps the subject's normal mental power, reduces him to subjection to another human will, and is therefore never employed for good; and so, whether intentionally or not, it is always the servant of evil.

In one form or another, suggestion is as old as the human mind, and though it has run the full gamut of the nomenclature of evil, whether as magic or witchcraft, exorcism or divining, necromancy or astrology, the method at work has always been some form of mental suggestion, based on the belief in the dual powers of good and evil. For this reason the writer of the Jehovistic document of Genesis wrote of it as the fruit of the tree of the knowledge of good and evil, the eating of which culminated in death, and for this reason Christ Jesus spoke of it as a house divided against a house, unable to stand.

Jesus, however, went farther than this. He pointed out that so-called healing through suggestion was casting out evil through evil, and so could only end in evil; whereas true spiritual healing lay in casting out the belief of evil through the knowledge of the omnipotence of good. In order to heal in this way, it is necessary to show the patient how to drive the belief in disease from the human consciousness, by the effort to attain the Mind which was in Christ Jesus; and how utterly impossible it is to acquire that Mind by mental suggestion from a mentality fully persuaded of the reality of sin, disease, and death, any one can surely understand.

Christian Science heals by teaching that the knowledge of the truth which is to make the world free is a knowledge that the only absolute reality is the spiritual, and that the so-called knowledge which regards the relative material phenomena as real, is simply ignorance of the truth. Jesus said that God is Spirit. It is obvious, therefore, that the image and likeness of Spirit is spiritual and not material, and consequently that man made in the image and likeness of God is spiritual and not material. If, then, our clerical critic is right in declaring that all physical bodies are real, in an absolute sense, God must have made material duplicates of the image and likeness of Spirit, which is absurd. Jesus said, "The flesh profiteth nothing," and Paul declared that those who were in the flesh could not please God, so that, according to the critic, God must have made, not only His own image and likeness in the spiritual sphere, but He must also have made His own image and likeness in the "material sphere;" and this last image and likeness He must have made not merely profitless, but displeasing to Him. Surely a remarkable work for an omnipotent creator!

The teaching of the unreality of matter is nothing new. It has been accepted as absolutely scientific by half the greatest thinkers of the world, and numbers of them Christians. It is merely what is known as idealism, in distinction from materialism, and amounts to this, that instead of mind being a force inherent in matter, matter is a subjective condition of mind. This theory, which in its modern form had a bishop for its progenitor, logically results in pure pantheism, in its attempt to escape from materialism, when the mind producing the material phenomenon is regarded as real.

It is here, therefore, that Mrs. Eddy, rejecting the idealism of natural science, accepted the idealism of Christ Jesus, who said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" and insisted that matter was merely the relative human misconception of the absolute spiritual reality. Had Mrs. Eddy stopped here, she would merely have added one more theory to the tale of human speculation. She recognized, however, that Jesus had not merely preached a new gospel, he had made it practical by scientific demonstration in his miracles, or object-lessons. She accepted, consequently, as every student of the Bible is bound to, the responsibility of scientific demonstration, that the only proof which any man can give that the gospel preached by him is the gospel of Christ, is the performance in some measure of the works which were done by Jesus the Christ and demanded by him. "Faith without works is dead."

[Jno. M. Dean in *News Scimitar*, Memphis, Tenn.]

Jesus said, "I am not come to destroy, but to fulfil," and then proceeded to destroy sin and sickness, thus giving an object-lesson of their unreality, well knowing the impossibility as well as the undesirability of destroying any part of God's creation, which alone is true or real. How can an absolute reality be destroyed? Such a result is unthinkable, and the force of logic drives us to the conclusion that reality is permanent, while its counterfeit unreality is alone destructible. "Whatsoever God doeth, it shall be forever," and on page 186 in Science and Health Mrs. Eddy says, "If evil is as real as good, evil is also as immortal." God "made all that was made" and pronounced it good, hence evil in any form is only a false belief evolved by mortal man, and thus unreal.

We must remember, however, that counterfeits often seem very real until proven otherwise, and that sin and sickness must receive sufficient recognition in order to expose their counterfeit nature and thus destroy their seeming power. So long as mankind gives even a semblance of power to sin, so long will they be sinners, and it thus becomes true that "all [mortals] have sinned" and are sinners; and yet in the same chapter quoted by our critic, at the seventh verse, we find that "if we walk in the light, as he is in the light, . . . the blood of Jesus Christ, his Son, cleanseth us from all sin." This is in line with the command of the Master himself, "Be ye therefore perfect," and while no one of us has yet more than started in this direction, we refuse to believe that he perpetrated a fraud upon humanity by commanding the doing of impossibilities, despite a seeming remoteness fathered by a human sense of limitations.

The critic's quotation of the statement of Jesus, "They that are whole have no need of the physician, but they that are sick," is rendered in substantially the same way in Matthew ix:12, and is immediately followed by the words, "But go ye and learn what that meaneth." This is timely advice to the present critic and to all others who are presumptuous enough to use this as Scriptural endorsement of pills and plasters. The word "physician" in this text is merely a general descriptive term used for the convenience of his hearers, and purely as an illustration by the "great Physician," who never employed or recommended material remedies of any kind and whose vocabulary knew no such word as "failure." He did the works of his Father (Spirit) by purely spiritual methods, and those who rush in to use his words or deeds to bolster up an opposing theory are welcome to the extremely doubtful comfort of such an argument.

[Frank H. Bell in *Mahanoy City* (Pa.) *Record*.]

In reading the published criticism on a Christian Science lecture recently delivered in your city, I am impressed with the extent to which one's statements may be misjudged and misinterpreted by a critic whose motive in attending is not to be informed, but to gather material for disputation. The attempted interruptions at the lecture, and the incorrect public statements as to what the lecturer said, lead me to believe

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that some persons were present in a state of mind not in accord with the spirit of courtesy and good will in which our Christian Scientist friends in Mahanoy City provided out of their individual means this lecture, and invited all who wished to hear, though obviously not to be heard.

Our critic need not be disturbed over the lecturer's designation of God as "a principle," because no such designation was given. Where the word Principle is applied to God in Christian Science it is without the article "a," and it is used in such a sense as this, the first definition of the word in the Standard dictionary: "A source or cause from which a thing proceeds; a permanent or fundamental cause." Those only who would deny that God is creator could object to the word Principle as applied to Deity. Christian Science employs other terms to indicate the nature of God, such as Life, Truth, Love. In all authorized Christian Science literature these terms when used as synonyms for God are capitalized, to make clear their meaning.

The Bible says God is Love, and nobody thinks of associating the term as thus employed with things to which the world sometimes refers as love. This will illustrate the unfairness of trying to make it appear that Christian Science confounds Deity with a mere theory. And so, when Christian Science refers to God as Mind, the intent is to convey the idea of infinite and perfect intelligence, and is not likening Deity to the human mind or brain. The lecturer made all this so clear that any effort to garble his meaning is without excuse.

The critic seems to consider Christian Science as presumptuous in attempting to explain the Scriptures. Yet he essays to do this very thing every week in his pulpit. If one chooses to write one's interpretations into a book instead of voicing them in a sermon, wherein is the essential difference? We have no desire to argue with the critic wherever he states Christian Science correctly. For instance, the proposition that God is not the author of evil, does not create sin, torture His children, nor condemn them to death, is so self-evidently right that no man's opinion to the contrary is capable of stemming the tide of enlightened understanding. When, however, our friend undertakes to give out the impression that Christian Science is contending for the immortality of the material body, he needs to be corrected. That which really constitutes the man does not die. All forms of Christianity, and of religions generally, teach that the passing of the fleshly elements is not the annihilation of man, which is likewise the teaching of Christian Science on the subject.

We are sure that nothing in the lecture justified unkindly reference to the inability of the lecturer to manifest fully the requirements of the Founder of Christianity. "He that believeth on me, the works that I do shall he do also." One who had fully qualified to this test of Christianity might be in a position to make comparisons with those who have only partially attained, but scarcely one who has not even considered it worth while to try. If the critic were to preach a sermon on the text, "Be ye therefore perfect, even as your Father which is in heaven is perfect," urging his hearers to strive to bring out more of good in their lives, what would he think of one who should question the consistency of his discourse because the preacher was not himself perfect?

Christian Science teaches that an important part of Christian work is the healing of the sick through the cleansing processes of spiritual regeneration, and it holds up the example of the master Christian in justification of its position. Jesus said that those who believed on him, understood him, would be able to do the works he did. Christian Scientists believe he spoke the truth, and they find, as their understanding increases, they are able to do more and more of these good works of healing. They have no quarrel with those who prefer drugs, but for themselves they are sure they have found something better, and in the light of their experience they are not disturbed by the fact that somebody else believes drugs to have been prescribed from heaven itself. People are entitled to their own beliefs, but not to misrepresent the beliefs of others.

The important thing about Christian Science is that it is turning the attention of earnest, thinking men and women away from empty creeds and dogmatic theology by demonstrating to them that real Christianity is a practical religion that may be not merely believed, but may be understood and lived; that it is capable of saving mankind here and now, and from the sin and suffering which are no part of the divine plan. All who have given it a fair trial bear out these assertions, and their numbers are increasing the world over.

[George A. Law in *New Haven* (Conn.) *Register*.]

From the communication published in a recent issue of your paper Prof. Irving Fisher appears still to be concerned because Christian Scientists do not favor a national health bureau or department of health. Inasmuch as Christian Science has for its standard high ideals, and Christian Scientists thoroughly believe in pure food, pure air, pure water, etc., this critic attempts to show that they cannot consistently take an opposing position relative to this so-called health legislation. Furthermore, irrespective of the fact that much has already been said upon this subject, he seems to fail to appreciate the Christian Scientists' view-point, since he reiterates that Christian Scientists "attack health laws."

A Christian Scientist stands in the same relation to this proposed legislation that hundreds of thousands of believers in medical freedom do who may be of various other religious faiths. The basis for the opposition is entirely at variance with the representations of our critic. Those who are opposed to this legislation conscientiously believe that it would enable one school of medical practitioners to dominate and control other schools of healing, and result in forcing upon others the opinions and views of this one school. In opposing such a measure the Christian Scientist considers he is merely exercising that inherent right which he enjoys in common with all good citizens, to object to the passage of a law granting to one interest a special privilege, though it is claimed to be for the public good.

Those who are not in favor of extending the power of the health service claim that there is no good reason for so doing, that already there is sufficient authority to conduct the work, from the handling of the problem of polluted streams to the matter of teaching the screening of houses against flies and mosquitoes, with which Professor Fisher seems greatly concerned. The opponents of the proposed legislation point out that the treating of physical ills is still in its experimental stage, no system having as yet reached the point where it can consistently ask for governmental endorsement. The effect of health service would be to limit the experimental and research work to that which accords only with the school of medicine to which the doctors in authority belong. It can be at once appreciated that this would give to this school the benefit of the assistance of the public treasury and also a position of dominance which would act as a hindrance and obstruction to the progress and development of other systems of healing. If one school of medicine can ask for federal aid, why not others?

Professor Fisher said that "Christian Science can do practically nothing" for "bad teeth, adenoids, curved spines, etc." He also stated, "I have personally a number of warm friends who are Christian Scientists." Nevertheless it does not appear that this friendship has resulted in his learning much that is accurate relative to Christian Science, otherwise he would know that Christian Science has healed and is repeatedly healing such conditions. And furthermore, if his conception of Christian Science were in any way reliable, he would also know that its practise does not include, as he states, the use of "the power of mental suggestion." In the Preface of the text-book of Christian Science, "Science and Health with Key to the Scriptures." Mrs. Eddy says: "The

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physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural."

Christian Science is based upon a knowledge of God, the facts or truth about God and His laws, spiritual law, His creation, including man and man's relation to God. Jesus, the Founder of Christianity, Mrs. Eddy in Science and Health (p. 313) declares, was "the most scientific man that ever trod the globe." Jesus taught this knowledge, these facts, truths regarding God, for he was the great exponent of spiritual law. He also demonstrated this knowledge in the healing of disease and sin, and in raising the dead through the operation of spiritual (God's) law. Inasmuch as to be Christian is to emulate Jesus, and so to do is to be governed by spiritual law, which pertains to facts, truths concerning God, wherein can science be eliminated from religion? It thus becomes perfectly plain that to be Christian, Christianity must be science, and science to be science must be Christian.

Christian Scientists in opposing this proposed so-called "health legislation" are not, as our critic claims, opposing the doctors. Christian Scientists recognize that those individuals who rely upon drugs for healing have a right to expect no interference in the enjoyment of such rights from believers in other differing schools of medicine or systems of healing. It is also recognized that so long as the dependency upon drugs exists, the noble, conscientious, self-sacrificing physician who faithfully labors for the alleviation of human suffering will be needed, and fortunately such doctors are largely in the majority. The opposition is to the purpose and methods represented by the class of doctors who are working to gain an unfair advantage in asking to be granted the special privilege of acting as custodians of the public health. Medical freedom is as sacred as religious freedom, and the government can no more establish that which in effect would be state medicine, than it can establish a state church.

[Mary B. Thompson in *Los Angeles* (Cal.) *Tribune*.]

Dr. Hoyt's remarks anent vaccination are amusing. I do not know where he got his information about Japan, and I am inclined to think that his memory has failed him sadly. The following facts are from the director of the sanitary bureau at Tokio: In 1872 a law was passed making vaccination compulsory. In 1885 another more stringent law followed, which provided for revaccination every five to seven years. This was rigidly enforced, yet the figures show that smallpox continued to rage and with a fatality of twenty-five per cent, which was greater than in prevaccination days. In 1896 the Japanese Parliament, under the astute guidance of the medical profession, who were doubtless greatly encouraged by this progress, passed another law, which made revaccination compulsory every five years. And the Japanese, having no silly antivaccinationists among them, submitted meekly. This continued in force till 1908, when the worst epidemic of recent times occurred, with a case fatality of thirty per cent. I agree with Dr. Hoyt that Japan is a "boomerang," but I differ from him as to which side it hits.

[William J. Bonnin in *Manchester* (England) *Guardian*.]

You report the president of the Lancashire and Cheshire Association of Baptist Churches as saying at Oldham that Christian Science attracted by being incomprehensible. May I be permitted to say that the exact opposite is the case? It is just because of its power to call up in the individual a new understanding of those things which he has hitherto been led to regard as incomprehensible mysteries, and the ability with which it provides him to prove for himself that hand in hand with the development of that understanding there comes a mental, moral, and physical betterment, that Christian Science makes so wide an appeal. For as "the excellency of knowledge is that wisdom giveth life to them that have it," so, conversely, the demerit of want of knowledge is that ignorance takes the forms, to our human consciousness, of sin and sickness and death.

[Charles M. Howe in *St. Joseph* (Mo.) *Gazette*.]

I wish to correct an erroneous impression contained in the article in a recent issue of your paper, in regard to a criminal who, the article says, has embraced Christian Science and thereby "hopes to cheat the electric chair," etc. Christian Science cannot be employed in any such way to defeat the ends of justice. If he or any others have such an opinion, they are greatly mistaken, as Christian Science does not in any sense countenance or condone wrong-doing. The Scripture tells us of those who say: "Let us do evil, that good may come," that their punishment is just. In Science and Health, Mrs. Eddy says: "Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say there is no evil, is an evil in itself" (p. 448). Those who have a superficial concept of Christian Science, and are prejudiced against it, might say that they can do anything and escape punishment, but this is just the opposite of the true idea. Christian Science teaches that they who sin must suffer, and that it is right that they should. It is not true that Christian Science teaches there is no hell for the sinner. If this young man had earlier embraced Christian Science it would have saved him from crime. In any event, it would have led him to repentance and reformation, as judgment and justice are two of the most prominent statutes, and Christian Science does not cover up sin and iniquity, but brings it to light and destroys it. Mrs. Eddy says: "A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin,—would make that real which is unreal, and thus heap up 'wrath against the day of wrath.' He is joining in a conspiracy against himself,—against his own awakening to the awful unreality by which he has been deceived. Only those who repent of sin and forsake the unreal, can fully understand the unreality of evil" (Science and Health, p. 339).

[Johnston D. Spiers in *Vancouver* (B. C.) *Province*.]

In a recent issue appeared a sermon by a clergyman on the occasion of the opening of the new Chalmers church, in which he alludes disparagingly to Christian Science. We are somewhat surprised to find that a man of such standing should use such inelegant language in regard to a religion which is very dear to the hearts of many of his neighbors, and it seems to express but little of the spirit of the Master. Christian Scientists are sincere in their efforts to follow Christ as he commanded, but they believe that it is their duty to heal the sick as well as to preach the gospel. Many are Christian Scientists today who failed to find a demonstrable truth in the church which they formerly attended.

The iron fetters which matter welds,
Are the weight of our low desire,
But the golden links of the chain of Mind
Are forged in God's cleansing fire.
And His anvil clangs in chords of love,
While freedom hovers with peace above.

OLIVE MACLEOD.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

FAITH AND WORKS.

It has been said that the more healing work there is done by Christian Scientists, the greater will be the growth of the movement and the greater will be the consequent benefit conferred upon humanity. This would seem to be a satisfactory answer to a question which is frequently asked by those who have become impatient of what seems to them the slowness of growth in the branch churches or societies of which they are members. Past experience has repeatedly proven that genuine and healthy growth of the Christian Science cause has been due to the fact that this movement is not one of words alone, but rather one of works; that its preaching has not been the sum total of what it has to offer to needy humanity, but that it has been ready as well with its practical demonstrations of the healing and saving power of Truth,—the works which justified the faith.

The one great and important thing, therefore, to be done by Christian Scientists, in order most effectually to help their local churches to grow and prosper, is to demonstrate the fact that Christian Science is based upon divine Principle; that its teachings can be proved to be true, and that the sick and sinful are healed and saved through the practise of its "divine beatitudes" (Science and Health, p. 446). Mrs. Eddy has said that in order to "progress most rapidly in the understanding of Christian Science," it is necessary that one should "study thoroughly the letter and imbibe the spirit;" and not only this, but one must "adhere to the divine Principle of Christian Science and follow the behests of God" (Science and Health, p. 495). Obedience to this loving counsel leads inevitably to the healing of the sick and the regeneration of the sinful. It leads also to that righteousness which Mrs. Eddy exhorted her followers to attain when she wrote, "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (*Sentinel,* July 7, 1906).

Upon this platform the growth, not only of the branch churches, but also of individual usefulness, is safely founded. As the church services, the lectures, the distribution of literature, and the other orderly lines of prescribed endeavor are conducted upon this high plane, extraneous means for popularizing Christian Science are soon found to be not only unnecessary but futile. It is through the healing works wrought in demonstration of its teachings that Christian Science has become the world movement that it is today, for go where we may, there are the same conditions which touched with compassion the Saviour of mankind, and the need for the healing truth he taught and demonstrated still calls for that consecrated effort which of old responded to the appeal, "Come over into Macedonia and help us." It must not be forgotten that every one of the Christian Science churches which today are such a tremendously potent force in the religious welfare of the world, had its beginning in the healing work accomplished by some faithful student of our Leader's writings, and that because the healing thus wrought appealed to other needy ones, the circle inevitably widened, until the natural and legitimate result was a strong and steadily growing church.

Long ago the Master said to his disciples, as he sent them forth on their world mission: "Freely ye have received, freely give," and this is the message for each loyal Christian Scientist today. Surely, gratitude to God for the truth again made available to a needy world through the life-work of our revered Leader, the truth which has given us health instead of sickness, joy in place of sorrow, peace where once was discord, abundance where lack had prevailed, should prompt us to share with others the blessings we have so abundantly received; and the church wherein gratitude is the dominant spirit is laying wide and deep the foundations, not only for the material structure of today, but for the "building of God, an house not made with hands, eternal in the heavens."

ARCHIBALD MCLELLAN.

THE LITTLE AND THE LARGE.

NOTHING is more distorting to judgment, more despoiling in the long run to happiness of heart, than the habit of looking at things from a petty point of view. In the experience of the average man, ignorance, selfishness, and fear join hands to induce him to be governed by the little things rather than the large. How often in every-day life do men disclose their absorption in some passing satisfaction, some bauble of gain, to a degree that makes them quite forgetful of civic, humanitarian, or Christian interests,—the fulfilment of their duty to their state, their neighbor, and their God.

And what is true of these is true of all. The things of material sense, even at their best, the most coveted places, possessions, and pleasures,—how well we know their relative nothingness, and yet how universally does the conscious or unconscious desire for them darken spiritual vision, while illustrating the utter folly of devotion to the inconsequential. The fact is that nothing worth while can be accomplished, no duty can be well done, and no abiding joy can be gained, unless the larger interests are constantly kept in view. Indeed, the serviceability of genuine good-will always resides in the fact that one is ready to sacrifice the good opinion of those about him rather than be untrue to their highest welfare. The mother who is seeking ever to please her child, who fails to think of him ever in the light of his higher nature, mission, and destiny,—such a mother is not even a friend to her child, much less his best friend, and she is sure to meet with disappointments and sorrow of heart, because she has substituted the little worth for the large.

All this gives significance to the fact that Christian Science inculcates the habit of always maintaining our loyalty to the larger view. Our estimate of human relations, situations, values, and events must always be determined by regard for the truth of being, and since this truth is basic, ideal, and unvarying, we have in it the "sure word of prophecy," the anchorage of faith, and the abiding occasion for joy. The vision of God and His universe, the infinite compass of Truth,—this is the background of all of Christ Jesus' teaching, and he was never forgetful of it for one moment. This gave him his poise, and here too we must follow him if we would escape the enslavement and the sorrows which pertain to a dwarfed sense.

This recognition of the larger spiritual fact is made manifest in the enthusiasm which Christian Scientists express with respect to the Christian Science movement. To illustrate, those who have been privileged to winter amid the orange groves of the lower Mississippi will always remember how the river grew upon them in impressiveness, how the unvarying steadiness and mighty momentum of its advance spoke ever for the continuity and irresistibility of law. Sometimes its surface waters would be seemingly retarded by an adverse wind, and here and there some projection of the bank cradled an eddy in which the current was apparently thrown into confusion and retreat, but the great ocean-bound stream moved on its way with that undisturbed dignity which told of its breadth and depth and of the vastness of the force within and behind it.

In all this it is a fitting symbol of the cause of Christian Science. The winds of prejudice may locally affect its surface, and the projections of ignorance which it must needs pass by may, in this field or that, seem to impede the movement's divinely destined advance, but to lose our

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courage or our joy in the presence of such an incidental situation would give evidence that we had been dominated by a triviality while in the presence of the world's supreme event.

Right conclusions respecting the triumph of the Christ-idea are based in Christian Science on demonstrable verities, and in so far as these are apprehended and clung to, they will render us superior to the phenomena of mortal sense; our eyes will be fixed on the hills of God, whence cometh our strength and our unfailing joy.

JOHN B. WILLIS.

"EVERLASTING GOSPEL."

IN the fourteenth chapter of Revelation we read of an angel who was sent forth to proclaim the everlasting gospel to "every nation, and kindred, and tongue, and people"—none being unprovided for by divine Love and wisdom. It is interesting to note that these angels who announced to men the divine will, did so with "a loud voice," and yet no one could claim that these voices were ever heard by mortal ears, although the beloved John not only heard but transcribed their messages, so far as it was possible to translate the terms of Spirit into human language. John tells of an outpouring of melody from the mighty host of the redeemed, those who were the "firstfruits unto God" from among men, and he says that no one could learn that song but those who had gained the spotless purity of the divine idea called the Lamb,—those in whose mouth was no guile, and who were "without fault before the throne of God."

At the same time that we read of this everlasting gospel, or message of divine Love, we are told in startling terms of the fiery destruction of error and its every manifestation, and some earnest students of the Scriptures are troubled over what to them seem to be contradictions in the divine nature,—the tenderness toward the good, and what is characterized as fierce wrath toward wrong-doing and wrong-doers. This Scripture is, however, made wonderfully clear by our revered Leader, who tells us John was so exalted that "he became conscious of the spiritual facts of being" (Science and Health, p. 574); and when this consciousness comes to us, we shall no longer be troubled, but will understand her further statement that "the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love."

The old Greeks had possibly a glimpse of this everlasting truth when they pictured the steeds of the morning driving irresistibly before them all the dark shadows of the night. If, in our belief, we were for a moment to endow these shadows with intelligence and reason, we could easily imagine that they suffered when they were being crushed out of existence by the victorious hosts of the skies; but men of this practical age would smile at the fancy, and yet hold to the delusion that humanity can suffer in the process of error's destruction, and this because of the deeper delusion that wrong thinking and wrong doing bring even momentary pleasure, a morbid belief which Christian Science uncovers and dispels by its declarations of divine law.

As we learn in Christian Science, sin and misery are inseparable companions, yet neither possesses life or reality, having no place in the divine consciousness; and, conversely, goodness and happiness are twin brothers, the offspring of infinite Mind, who knows and cherishes all His own ideas, in whatever nation, kindred, or people they may be found. Goodness leads to more goodness because true goodness is one with intelligence, and this goodness brings more happiness, health, strength, in brief, wholeness, and we come to welcome the process which separates truth from error, whether this activity goes on in our own consciousness or in that of others—even those dearest to us.

We surely desire to have the mark of the beast effaced, even though it be "with the sweat of agony" (Science and Health, p. 327), and we may be absolutely certain that our heavenly Father will never hurt us, will never cease to be Love, hence loving at every step of our journey from sense to Soul. It is also well to remember that our real selfhood, God's idea, cannot suffer, and that our effort must be to "put off" the false belief in a material selfhood unlike God, that it may be said of us also, "Here are they that keep the commandments of God, and the faith of Jesus."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

WELLINGTON, NEW ZEALAND.—Bliss Knapp, a member of the board of lectureship of The First Church of Christ, Scientist, Boston, U. S. A., The Mother Church of the denomination, on his way round the world on a lecture tour, reached Wellington from Auckland on Tuesday afternoon, Sept. 3, and went south by steamer the next day.

Mr. Knapp told a *New Zealand Times* representative yesterday that his tour was the outcome of a decision by the board of lectureship that one of its members should go round the world every year, visiting all the churches of the denomination that might invite his presence. He left Boston, their headquarters, on June 9 last, and sailed from San Francisco a week later. At the first stop, Honolulu, he found a strong group of Christian Scientists with a regular congregation of about one hundred. Vigorous groups of Scientists were also found at his succeeding stopping-places—Yokohama, Kobe, Shanghai, Hongkong, Manila, Townsville, Brisbane, and Sydney. At each place he delivered lectures to large audiences. At Sydney, where he lectured twice, he had an audience of fifteen hundred in the city and one of six hundred and fifty in a suburban hall. Last Sunday he was in Auckland and attended the services of the group there, and on Monday he left for Wellington. On Friday night he was to lecture for the Scientists in Christchurch, after which he would take ship for Australia, going via Bluff. He was to lecture at Melbourne and Ballarat, and then he would pay a farewell visit to Sydney before catching a steamer for Europe. After lecturing in various Continental countries and in England, he would return to America, and reach Boston, he hoped, in January.

New Zealand Times.

BELOIT, WIS.—Christian Scientists of Beloit feel they have made an advance step in establishing a reading-room in the down-town business district, as it is much more centrally located than was the old one. The greatly increased sale of literature proves it to have been a move in the right direction. Close upon this demonstration, the way appeared for the opening of a rest-room at the local fair. This room was attractive and exceedingly well patronized, and about fifteen hundred copies of the *Sentinel, Journal,* and daily *Monitor* were distributed.—*Correspondence.*

COLUMBUS, OHIO.—Last Sunday afternoon (Sept. 22) the distribution committee held its first service in the Columbus workhouse. This is the first Christian Science service ever held in any of our penal institutions. The deepest attention and interest were given the entire service, and the literature with which we had provided ourselves was eagerly received. It is our plan to continue services at this place, and it is needless to say that our hearts were filled with gratitude for this opportunity of giving to our brothers the message of hope which Christian Science brings.—*Correspondence.*

SPOKANE, WASH.—The Christian Scientists had a nicely furnished tent at the Spokane interstate fair. A great deal of Christian Science literature was given to visitors and a great many questions about Christian Science were answered.—*Correspondence.*

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THE LECTURES.

MELBOURNE, AUSTRALIA.

Henry Gyles Turner, retired bank manager, introduced Bliss Knapp, who lectured on Christian Science to a representative audience of fifteen hundred people in the Melbourne town hall. In the course of his remarks Mr. Turner said that he would not attempt to say anything about the subject of the lecture. His duty was simply to introduce the lecturer, and for his benefit he would like to say something about the character of a Melbourne audience. As one who had the experience of a whole generation, and who had attended scores of lectures on political, social, literary, and scientific subjects, he had no hesitation in saying that a Melbourne audience was always willing to listen, and listen attentively, except perhaps when the address was one of dogmatic assertiveness or such as raised sectarian feeling. He had no doubt the lecturer would tell them all they wished to know, but if they did not hear enough, or if they did not quite agree with what they heard, he might tell them they would receive a welcome at the Sunday or Wednesday night meetings of the Christian Science church in the Athenæum hall. They were not present at a revival meeting. There would be no emotional speaking, but they would hear from the lecturer a plain statement of the truth which had brought health and happiness to a large number of people all over the globe.—*Correspondence.*

TRINIDAD, COL.

At the lecture on Christian Science delivered in Elks' hall under the auspices of the local Christian Science society by William R. Rathvon, he was introduced by Judge R. R. Ross, who said:—

The world has been and is now and always will be looking forward to the time, the means, the way, when, where, and how the burdens, the trials, the sorrows, of this life can be overcome; when and how men can enjoy on this earth some of the looked for and hoped for joys and pleasures of the heaven beyond. Within the last few years, a society or church has sprung into existence, whose membership has increased in a way that is phenomenal, considering the length of time it has existed. Although not a member myself, I have read and heard a great deal about it. They claim to have had revealed to them the way to earthly joy, peace, health, and happiness, and their life-work is to teach that to others. Cases have come under my own personal observation where I know their teaching has been of almost untold benefit, and I have been and am now very anxious to learn more about it.—*Correspondence.*

NEEDHAM, MASS.

A large and interested audience was present at the annual lecture on Christian Science by Virgil O. Strickler in the Town hall. The lecturer was introduced by George M. Clough, who said:—

It is highly probable that there are those here who may not know just why these lectures are given. Perhaps some one has desired to know about Christian Science and has been freely informed by one who was mistaken. Such things sometimes occur in other walks of life. That these erroneous impressions might be corrected, and that the life-work and purpose of Mrs. Eddy, the Discoverer of Christian Science, and Founder of the movement, might be correctly understood, are some of the reasons, at least, why the Leader of this movement deemed it wise to establish a board of lectureship. Before one is elected to this board, he must have proved his understanding of Christian Science by healing the sick and reclaiming the sinner, to a degree at least, as did the Galilean Teacher, nineteen hundred years ago. These gentlemen have been called from professorships in college, the bench and bar, from the ranks of clergy and physicians, as well as from that great field, the business world. They speak authoritatively on the subject and with unbounded love for all mankind.—*Needham Chronicle.*

OAKLAND, CAL.

A lecture on Christian Science was given before a large audience at Brooklyn Masonic Temple by Francis J. Fluno, M.D., of this city. The lecturer was introduced by Charles A. Michener, first reader of Fourth Church of Christ, Scientist, of Oakland, under whose auspices the lecture was given. Mr. Michener said:—

When Moses cast down his rod and saw it become a serpent, fear was uppermost in his thought; but when at the divine command he put forth his hand and took hold of it, the serpent became a rod and harmless. So we today take up and handle the thought of error, and find it as harmless as the rod of Moses. This experience of Moses prepared the way for the prophets who followed, until Isaiah, so clear in his vision, prophesied the coming of the Messiah. This idea was fostered and kept alive in the thought of the Jews by the later prophets, who taught and demonstrated the power of the most High as illustrated by the three men in the fiery furnace and Daniel in the lions' den; followed later in the leading of the wise men by the star of Truth to the manger where lay the greatest gift, the purest emblem of infinite Love, the child Jesus whose teachings were to revolutionize the world.

In the after centuries, the Master's admonitions to heal the sick and raise the dead were unheeded, although his coming forth from the tomb after the crucifixion was the culmination of his life-work, a perfect demonstration of the truth taught today in Christian Science. Yet the naming and giving of this Science of healing were left for a woman, Mrs. Eddy, the messenger to this age, through whose purity and consecration to God this book, "Science and Health with Key to the Scriptures," was brought forth, and through its study the children of Israel are still being led out of the wilderness of human wo.—*Oakland Tribune.*

ASHLAND, ORE.

A lecture on Christian Science, delivered by Frank H. Leonard in Elks Temple, was listened to by an attentive audience of three hundred. The lecturer was introduced by David F. Fox, who said in part,—

Christian Science is undoubtedly less understood, and has met with more adverse criticism through ignorance or prejudice, than any other religion since the days of Wesleyism. But we must not lose sight of the fact that even a large majority of the hundreds of thousands who are Christian Scientists today, had nothing but unkind things to say of it, until they learned what Christian Science is. Perhaps this was but natural, for human nature, or mortal mind so called, is ever prone to pass judgment upon matters, favorable or unfavorable, of which it is entirely ignorant.

Correspondence.

PHILADELPHIA, PA.

Under the auspices of Second Church Prof. Hermann S. Hering lectured on Christian Science to two large audiences at the Germantown theater. He was introduced by Frank Percival Lloyd, who said:—

Less than fifty years ago there was just one Christian Scientist. How well that one Scientist performed her part of the task of evangelizing the world is evidenced by the fact that today, in every civilized country, there are just such splendid audiences as this, eagerly waiting for the message of Christian Science. That Christian Science is a divine revelation few would care to go on record as doubting, for did not Jesus say, "By their fruits ye shall know them"? and surely the fruits of Christian Science are not

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lacking. We are gathered here to learn more about this Science, more about this religion of Love, this teaching which speaks effectually to sickness and sin, even as did the great Teacher when he said to the troubled waters, "Peace, be still." Jesus healed sin and disease by one and the same method. He ignored completely man-made, mortal law and relied absolutely upon the unchanging, unalterable law of God. When near his final demonstration he said to his disciples, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—*Correspondence.*

WEEPING WATER, NEB.

William D. McCrackan, M.A., lectured on the subject of Christian Science at the Philpot opera house to an appreciative audience. Troy Davis in introducing the speaker said in part,—

Christian Science is awakening the interest and attention of the world, not so much for what it claims to do as for what it does. Through its ministrations thousands of people are being raised from beds of pain and suffering; from sorrow and from sins of every form to lives of health, happiness, and usefulness. Christian Science gives us a provable understanding of God; it does not teach us that God is afar off, that we may possibly know Him at some uncertain future time, but that God is ever present with us, that He is available to us every hour and moment of our lives.—*Weeping Water Republican.*

EVANSVILLE, IND.

Virgil O. Strickler, at a lecture on Christian Science, was introduced by Judge J. W. Wartman, who said in part,—

The higher realities of life are revealed to us through different *media.* God speaks to men in all languages, and by all manner of signs. God reveals Himself to men in the splendors of creation, in the hidden forces and marvels of nature. He speaks to the heart and conscience of men, and the devout and religious soul, illuminated by faith, mounts up to heights of understanding such as Moses must have experienced on Horeb when he heard the words, "The place whereon thou standest is holy ground."

That revelation of God to men of His character, as manifested in His Son Jesus of Nazareth, is as a Father. It was Christ Jesus who taught us to say "Our Father which art in heaven." Happy are we when with unwavering faith we can realize and feel God is in deed and truth our Father, and that His providential care is ever around and about us. This revelation of God as a Father demands our unwavering faith and love, and the true believer can rest assured that in every condition in life God will verify the declaration of His Son. Who shall define love? God is Love. As we abide in Love, and our souls are illumined with faith, all the worry, anxiety, and distracting care of this world vanish.—*Correspondence.*

FORT DODGE, IOWA.

William R. Rathvon, who lectured on Christian Science at the armory, was introduced by Attorney E. E. Cavanaugh, who said:—

Centuries ago it was promised by Christ Jesus that there should come to all mankind "another Comforter." The great Teacher walked with men and taught them, but they took kindly neither to his teaching nor to his mission here. Jesus came that there might be made possible a way for all to reach perfection. His efforts were directed toward the obliteration of error and the establishment of the truth, and this mission was left for other generations to interpret. Perfection can come only when the truth is found. All the endeavors of the true scientist, philosopher, or student, unless directed in the way of truth, will come to nothing. The value of the searcher for truth can only be known by men when efforts have been made in the hope of bettering their condition.

One has recently been with us who has made an effort to find out the truth about right living, and the proper preparation for the eternity that awaits us. Her effort has been directed toward the inauguration of truth, purity, and harmony—a worthy pursuit. Mrs. Eddy has given us in Science and Health a wonderful work as a literary production, and as an incentive to the study of the Bible there is none that compares with its influence. She has established a great religious movement, and through the Comforter this world has been made a better place to live in. In the work that she has left to us one finds nothing but the good, the true, and the beautiful.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Baltimore, Md. (First and Second Churches).—Lyric, Mount Royal plaza, near both depots, 3:30 p.m., Nov. 17.
Bangor, Maine.—City hall, 8 p.m., Nov. 18.
Belfast, Ireland.—Ulster Minor hall, 8 p.m., Dec. 2.
Binghamton, N. Y.—Monday Afternoon Clubhouse, 8 p.m., Nov. 18.
Birmingham, England.—Birmingham town hall, 8 p.m., Nov. 26.
Brooklyn, N. Y. (First Church).—Church edifice, New York avenue, corner Dean street, 8 p.m., Nov. 21 and 22.
Champaign, Ill. (First Church).—Illinois theater, Urbana, 3 p.m., Nov. 17.
Danbury, Conn.—Universalist church, 3 p.m., Nov. 17.
Dubuque, Iowa.—Church edifice, Ninth and Bluff streets, 8 p.m., Nov. 19.
Easton, Pa.—Heptasoph hall, Spring Garden street, 8 p.m., Nov. 12.
East St. Louis, Ill.—Church edifice, Washington avenue and Summit place, 3 p.m., Nov. 17.
El Paso, Texas.—El Paso theater, 8 p.m., Nov. 21.
Fairfield, Iowa.—Fairfield armory, Nov. 18.
Frankfort, Ind.—Blinn theater, 8 p.m., Nov. 18.
Harrogate, Yorks, England.—The "Kursaal," 8 p.m., Nov. 28.
Horton, Kan.—Colonial theater, Front street, 8:15 p.m., Nov. 19.
London, England (Third Church).—Church edifice, Curzon street, W., 8:30 p.m., Nov. 25.
Los Angeles, Cal. (Churches and Society).—
  Third Church edifice, 734 South Hope street, 8 p.m., Nov. 16.
  Shrine auditorium, Jefferson street, near Main, 3 p.m., Nov. 17.
  Wilcox hall, Hollywood, corner Hollywood boulevard and Cahuenga avenue, 8 p.m., Nov. 18.
  Elks hall, San Pedro, corner Palos Verdes and Seventh streets, 8 p.m., Nov. 19.
Malden, Mass.—8 p.m., Nov. 22.
Nashua, N. H.—Odd Fellows hall, corner Main and Temple streets, 8 p.m., Nov. 21.
Nebraska City, Neb.—Church edifice, 8 p.m., Nov. 19.
Norfolk, Va.—American theater, 3:30 p.m., Nov. 17.
Norwalk, Conn.—Town assembly hall, 8 p.m., Nov. 19.
Rockland, Maine.—Church edifice, Cedar and Brewster streets, 8 p.m., Nov. 19.
Shawnee, Okla.—Becker theater, 8 p.m., Nov. 21.
Sheffield, Yorks, England.—Montgomery hall, Surrey street, 3 p.m., Nov. 17.
South Pasadena, Cal.—Jacobs hall, Mission street, 8 p.m., Nov. 17.
St. John, New Brunswick.—Opera house, 3 p.m., Nov. 17.
Utica, N. Y.—Majestic theater, 3:30 p.m., Nov. 17.
Vincennes, Ind.—Knox county court house, 2:30 p.m., Nov. 17.

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TESTIMONIES OF HEALING.

While living in Chicago, near Christmas, 1906, a skin disease broke out on my feet. I used some local applications for a few days, but as a change for the worse quickly set in, I went to see a doctor, who examined me and said it was a case of metallic poisoning in its worst form. He asked what business I worked at, and I told him I had been in the brass business for over twenty-four years. His comment was that no one could stand it as long as I had done. Instead of getting better I grew worse; my hands became as bad as my feet, and the suffering was so great that I often had to cry, like a child.

In February, 1907, a friend of my wife came to our house one evening and asked me why, if doctors could do nothing for me, I did not try Christian Science. I did not even answer that good woman, as my wife had been healed in Christian Science of an illness of over seven years' standing, and even then I was against it, as I could not believe any one had the power to heal the sick as Christ Jesus did. I therefore kept on in the old way, suffering and trying different doctors, until July, 1907, when I discarded all drugs and asked the friend who had offered me Christian Science to get some one to help me, and she did. To tell the truth, often in my suffering and pain I had recalled her words; so I did try Christian Science, and with six treatments I was healed not only of the poisoning, but of other ills. I had used glasses, as my eyes had given out, and I also had a rectal trouble for five years. I could not hear with my right ear, and every spring and fall I had a cold. My sense of fear is, however, gone, and I have not had anything in that line for the last four years.

One year after I was healed in Christian Science the tobacco habit left me, and never since have I had a desire for tobacco. My eyes were healed from the time the practitioner had explained to me what God and man are as understood in Christian Science. We had "Science and Health with Key to the Scriptures" in the house for years, but I never wanted to know what was in it, until God opened my eyes. I then started to read it to find out what it was that had healed me, and today I know it was God. Since then, through the understanding I got in studying Christian Science, I have been able to help myself and others, and in trying to follow this teaching I have learned that God is our protector, as this is proved to me daily. I have been in two street-car accidents where many people were injured, but I was saved except that I had two fingers badly hurt. A doctor was going to amputate one finger the next day, but I refused his services and got a Christian Science practitioner to help me. The pain stopped, I never lost a minute's sleep, and one week later my fingers were healed.

A year ago a gentleman who was sick came to me. He had been told that I was healed in Christian Science and he wanted to know what it was, so I explained to him what God and Christian Science are, as well as I knew how. In a little while the man got up, saying, "I am healed, and never in my life did any one tell me how good God is as you have done." The man was well educated, but he did not know how to free himself from the belief that evil has power until I explained to him that God is all-power and that evil or devil is not power; that God never made evil or a devil.

Recently I met a friend who had known the condition I was in before I came to Science. He was so surprised to see the changes for good in me that he said there must be something in Christian Science, otherwise I could not look as well as I do. I am still in the brass business, and am healthier and feel better than I ever did. I am indeed grateful to God for the healing and spiritual understanding which I got through studying Christian Science. I am also thankful to Mrs. Eddy for giving us the truth.

PETER THINNES, Detroit, Mich.

I add my testimony to that of my husband as an expression of heartfelt gratitude to God, also to Mrs. Eddy, for our many blessings. It is thirteen years since I was healed of extreme nervous illness of over seven years' standing, after we had tried the best doctors we could get in Milwaukee, Wis., where we lived at that time. I can testify that God as our protector has kept me well ever since, although I had to struggle hard for years, as my husband did not want to hear about going to a church and would not even let me go to the Christian Science meetings. Finally, when he was sick, a number of years after my healing, and *materia medica* could do no more for him, he turned to God and found help in Christian Science. Since then we attend the services together most regularly. Words cannot express my gratitude for what Christian Science has done for me.

MRS. KATE THINNES, Detroit, Mich.

In 1906 my condition was diagnosed as a serious affection of the nervous system, and it is well known what that implies. This was after different physicians and nerve specialists had been patiently and hopefully tried for years, only to be found wanting. Then in a Carnegie library in a strange city I found a *Christian Science Journal*, and before I finished reading it I sent for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I have been studying ever since. The disease gradually faded away into its native nothingness, but there were times when its seeming tenacity was remarkable. At such times, however, treatment was applied for and the mental stress was overcome.

The nothingness, the powerlessness of any threatening evil is daily becoming more obvious to me, and I have even been helped to a clearer vision of spiritual reality by realizing that there is no vacuum in divine Love. (See Science and Health, p. 266.) Pondering this over, I perceived as never before that evil cannot exist, unless there were a vacuum in divine Love, and such is inconceivable. To those who have helped me in all ways, the editors, contributors, and writers of testimonies in the Christian Science periodicals, above all to our Leader, whose immeasurable devotion to humanity made our promised freedom an actual dominion, I feel a joyful and ever increasing sense of gratitude.

D. B. MACDONALD, Toronto, Ontario.

My first investigation of Christian Science was more in the form of a jest than otherwise, a friend saying she would visit a practitioner if I would; but after five minutes' conversation with the practitioner I saw that my opinion of Christian Science was entirely wrong, that there was nothing in it savoring of superstition or that is uncanny. I took one week's treatment for chronic bowel trouble, and was speedily healed. This was about seven years ago, and I have never had a recurrence of the trouble. I immediately saw that a well body meant a pure mental attitude, and I had quite a struggle to maintain it. Being a minister's daughter and having always taken an active part in all church work, I immediately saw that all this really meant nothing to me except in a social way. I had always been filled with envy, fear, and dark forebodings of all sorts, and now to have it revealed to me that happiness meant to be right spiritually instead of being at the head of some social function, was quite a change.

It took me almost a year to understand just how to make this change of thought, and I am still striving to love my neighbor as myself and to know that my neighbor means all mankind. I have also been healed of a nervous irritation of the eyes. On the occasion of a fall down a stairway which resulted in serious injury to the ligaments of my foot, the trouble was overcome in one absent treatment. In another case, through a fall on a highly polished floor I injured my hip; but this, too, was overcome in a week's treatment.

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Harmony has been revealed where all seemed inharmonious. I have not only been helped physically and spiritually, but I have been shown how to realize the abundant supply of everything that God has for all of His children. If I can help any one by answering any questions, I will gladly do it.

JENNY DENNY, Indianapolis, Ind.

My little boy was taken one morning with an attack of earache, but went to school. I went there about eleven o'clock, and as he had been crying I took him home, and treated him in Christian Science; but the pain became so severe shortly, that I felt I must have help, so I called a practitioner and asked her to treat him. The pain, however, kept on, and in an hour or less I called her again. Soon he was asleep and slept till half past six, only rousing up a little now and then. He had no more severe pain and rested well that night. The day following he slept most of the time, complaining occasionally of earache, and the side of his neck and all around the ear was still painful and very stiff. I kept the practitioner informed, and she continued to treat the boy. The next day there was no pain, but he did not hear much, if any, through that ear. The following day a slight pain preceded the passing of a clot of blood through the throat, and in two or three days more his hearing was perfect and he was well. He had lost his hearing, found it again, and was back to school in less than a week, and with only about an hour's pain after we called for treatment in Christian Science.

MRS. AMY N. WILSON, Denver, Col.

I desire to express my love for the cause of Christian Science, and for the many benefits I have received through the understanding of this teaching I am most grateful. It was about twelve years ago that this subject first interested me; a short time after that it appealed to my thought when I saw the benefit my mother had received mentally and physically through its healing power. From that moment I never doubted the power of God to heal the sick, if we turn to Him alone. It was not, however, until about eight years ago that I saw Christian Science was exactly what I wanted and needed more than anything else, and not until then did I make any direct effort to know more of its teaching.

It was partly through the beautiful lives of its adherents that I was thus inspired, and partly because I realized how very remote was the understanding I needed to live the Christian life I desired, which I knew was possible only through a greater understanding of the power of God to govern us aright, and which understanding I saw it was possible to obtain only through the teachings of Christian Science. I was then a member of an orthodox church, but all interest in that body had left me, although I tried hard to live a Christian life. In my efforts to progress in the understanding of Christian Science, I have encountered many serious obstacles. A great sacrifice had to be made in the beginning, but it was counted as worth while, though criticism of my actions seemed to linger for a long time and was very hard to overcome. In conversation with a student of Christian Science I received a comforting reassurance of the power of God to guide and protect all who turn to Him alone for protection, and I was so overjoyed with this light which came to me, that I was completely lifted from the despondent state of thought which had governed me. Very shortly after this I had the proof of God's loving protection and care when I was very near to great danger, for which I returned thanks to God and prayer for more understanding.

At the time I began to study the text-book I was burdened with many serious problems. There were demands upon me of such a character that I was much distressed at times, and many conditions of sinful sense and discord to be overcome, but through the understanding of the truths of Christian Science I have been able to overcome much, and am being helped daily. The way has been very dark at times, and my progress has been slow in gaining the understanding I desire; but the effort to know more of this truth, while clinging fast to the light already received, has removed the obstacles from my pathway, and it is with a heart full of gratitude that I give this testimony to the *Sentinel* for the many blessings I have received through the truth as revealed in the Christian Science text-book, even though my understanding is meager at the present time. God has protected and guided me through many trying ordeals which, without the understanding of God and man's relation to Him, gained through Christian Science, I could not have endured at all. I have been healed of many physical ills that have appeared during the past few years, such as contagious diseases, very severe headaches, also sudden attacks of violent colds which have been very subtle in entering thought; and I am exceedingly grateful that I have been able to overcome evil with good on many occasions, through the realization of the power of God, good. I have been able in a slight measure to help others out of the darkness of materialism to which they have been in bondage, for which I am very thankful, and my desire is to live a life worthy of the many blessings I have already received through Christian Science and to be worthy to be known as a Christian Scientist.

MARGARET V. PEARMAN, Omaha, Neb.

For a long time I have felt that it was my duty to give my testimony regarding the many benefits which I have received through Christian Science. For at least thirty years I was troubled with a bowel difficulty for which I had tried about everything that any one would suggest, but I received no benefit from any material source.

As a last resort I turned to Christian Science and took several treatments, but thinking I was not getting along as well as I ought, I told the practitioner that the physical results were not very satisfactory. She said it was not for me to judge, but that I should leave it entirely with God; that God would care for me, if I trusted Him implicitly. While on the car, as I was returning home, I thought over my case and saw plainly wherein I had made a grave mistake. I had been watching my bodily condition closely and critically, but I now began to see the truth, and knew that the truth would cure me. It was sixteen weeks, however, before I realized the healing, and it was not the physical healing which seemed so wonderful to me as the perfect manner in which I was cared for. During all that time I had no fever, no headache, and no bloating, but was perfectly normal in every respect. I ate the same amount of food, and did as I had always done, except that I used no material remedy of any kind.

I also had catarrh for over thirty years, and this left me at this time, as well as other ailments. I am very thankful to God for my healing, and also grateful to Mrs. Eddy for showing us how and where to look for the truth and to know that God is an ever-present help.

H. D. TENNY, Chagrin Falls, Ohio.

I can truthfully testify to what Christian Science has done for me. In the fall of 1910 I was taken with a severe cold, which seemed to settle on my lungs and later developed into serious pulmonary trouble. The cough was terrible and I suffered great pain, and for three and a half months was in a very bad condition.

I had previously had results from Christian Science treatment, and again I turned to divine Love for help. The healing did not come so rapidly this time, but through the patient work of a practitioner I was led out of darkness into the light of Truth and restored to good health. The cough has entirely disappeared and I am doing more work than for several years, which is proof enough to me that God is Love and all-power.—MRS. L. COX, Los Angeles, Cal.

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[Translated from the German.]

Since childhood I had suffered with a throat difficulty which would often manifest itself in a malignant form with all the attending symptoms, such as high fever, etc. I consulted various physicians, among them one of high authority in Berlin. I had also resorted to baths and other methods of cure; but all to no avail. While undergoing an especially violent attack of the trouble, I heard of Christian Science, and applied for help. With ten treatments I was freed of the disease, and a chronic catarrh of the throat has also disappeared since then. I shall never forget the sense of peace and trust which I now feel, as compared with my experience while under medical treatment, which only heaped fear, doubt, and worry upon me; and I am deeply grateful for this proof of the healing power of Truth.

I would also like to tell of the healing of my horse. The animal was unable to get up, and judging by its heavy groans suffered greatly. With the thought in mind that God's protection extends to all His creatures, as Jesus declared, I applied for help to a Christian Science practitioner. For three weeks the animal seemed to be worse, yet we had faith and refrained from using material means. In the fourth week it showed indication of wanting to get up, was helped to do so, went to the trough, ate, and was restored.

During the past ten years I have also been enabled through Christian Science to eliminate many inharmonious conditions in my business, and have found that when I tried to think rightly of my fellow beings, everything has been led to a good end. I am deeply grateful to God, and also feel greatly indebted to Mrs. Eddy.

RICHARD LISCHKA, Berlin-Rixdorf, Germany.

Christian Science has meant more to me than anything in my whole life. It came to me at a time when I needed it spiritually, mentally, physically, and morally. Spiritually, because I needed to be awakened to a full realization of my deepest need; and mentally, because I had spent most of my time trying to think out some way to find peace, through either the pathway of cherished ambitions or material possessions. Neither satisfied, and Christian Science found me at the brink of suicide, absolutely without hope of happiness and with a sense of utter despondency. Physically, I needed it because of headaches to which I had been subject since childhood and which many times lasted from two to four weeks. I also had an ungovernable temper and a morose and unhappy disposition. Besides all this I had worn glasses for nearly fifteen years, putting them on in the morning and not removing them until I retired. Morally, Christian Science came to me when I needed it more than anything else in my whole life, and it saved me.

I had always enjoyed reading books which seemed worth while, and at my mother's earnest solicitation I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I did not do this with any thought of looking for help, but read the book merely out of curiosity and because it occupied hours which otherwise would have been as burdensome as the past days and weeks had been. I do not remember experiencing any change while reading Science and Health; I was too absorbed in it to think of myself; but I could not leave it alone, and when it was finished I was a new creature, for "the former things" of which the apostle Paul writes had "passed away." I had found God! though I never even knew I needed Him until I studied Christian Science. I had heard it preached that we should be unselfish, kind, good, patient, loving; that we should have more faith in God and should trust Him more, should live our religion every day, but until I came into Christian Science I never knew how to do any one of those things, and not until then did I have the least desire to read the Bible. Now my mind was at rest, and I was changed from a cynical, pessimistic, discouraged, and selfish girl into a happy, contented one; life was worth living, and I was at peace, something which had never been known to me up to that time.

The spiritual light which dawned on my consciousness and drove all the clouds away was like the breaking forth of sunshine after a terrific storm, for surely no one's consciousness had more tumult in it than had mine. It was as though God had set His approval on a desire of many years to live a Christian life, and I felt such a sense of gratitude and love when the realization of my freedom from the old life dawned upon me, that I was overwhelmed with joy, and I felt that I had indeed touched the hem of Christ's garment. At last I knew how to live, at last I knew something of the peace that "passeth all understanding," and at last I knew how to gain an understanding of the Bible. I was spiritually awakened! My mother and I began to read the Lesson-Sermons, and at the end of ten months my glasses were laid aside and have not been worn since, which is over three years ago.

Christian Science has also entered into the very minutiæ of my affairs from the business standpoint. Hatred, injustice, and jealousy have disappeared into their native nothingness. I can truthfully say that not a single problem which has presented itself in the past four years has been left unsolved. Christian Science has met every one, whether physical, moral, or financial. My heart is too full of thanks to be expressed in words, and its one desire is that my life may attest my gratitude.

HARRIET M. WILLIS, Brooklyn, N. Y.

The gratitude one has for the expression of divine Love given us in Christian Science, is best shown by a truthful, patient, and just endeavor to do unto others as we would that they should do unto us. To work for that Mind to be in us "which was also in Christ Jesus," is to labor for one's daily bread, and this will furnish an unfailing supply. In the light of this new-old understanding of God as infinite and omnipotent good, Mind, Life, Truth, Love, which Christian Science has brought in a measure to my consciousness, there has been an overcoming to a certain degree of an irritable, impatient, and fault-finding disposition, which proves that in the absolute knowledge of good there is all power.

Words alone fail to express my thankfulness for the physical healing, although it was not the primary cause of my interest in Christian Science. Benefits have come to me according to the promise: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Through a realization of the one Mind numerous physical disturbances (one of long standing) have been overcome, which recalls Mrs. Eddy's statement that "an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can" (Unity of Good, p. 7).

MABEL I. TAYLOR, Somerville, Mass.

I had been in an isolated place for many months. The novelty of camp life five thousand feet above the sea-level, with the Rocky mountains in sight, had tempted me to separate myself temporarily from former associations and surroundings, a little girl nine years old being my only companion. While perfect health was realized, interest in the experience was unflagging, but one day I was taken with an alarming condition of the bowels, which continued for weeks, growing first better and then worse. Absent treatment in Christian Science failed to remove the trouble, though I was wonderfully sustained and felt calm and confident; but the time came when I felt I could not attend to the duties of camp life another day. I decided to pack my trunk and go to Denver, the nearest large city, that I might avail myself of present treatment and the care that from a human standpoint seemed absolutely necessary.

As I started to pack my trunk, the thought came to me,

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clearer than ever before, "All that you can find of Love anywhere, is right here." I walked to the door and looked out across the lonely expanse of country. There appeared no chance of my human need being met there, and I was too weak to make any further effort to help myself, while the packing of the trunk and the trip to Denver seemed impossible; but slowly over the hill came a covered carriage in which were two ladies, one of whom I had met before, the other a stranger. To make a long and beautiful story short, the stranger was a Christian Scientist who had been away on a trip, and having just returned to the country, had driven out to see me.

After I had talked with her a little while, I asked her if she would spend the night with me. "Oh," she said, "I came with the intention of taking you home with me." And this sister who appeared in the wilderness in the hour of my greatest need, got my supper for me and helped me pack my bag, then took me home with her and cared for me two weeks; but better than the care, she had such a clear understanding of Christian Science that through her awakening treatment I was completely healed of the bowel trouble in a few days.—GERTRUDE SMITH, Santa Rosa, N. Mex.

With a sense of gratitude I desire to testify to the power of Truth as revealed through Christian Science in healing the sick and destroying error. This was manifested at the birth of our last child. I had two children born under *materia medica,* and many inharmonious conditions prevailed on both occasions, leaving me quite a physical wreck and requiring an operation. I was told that with the birth of another child the same conditions would be manifested, but right here I wish to state that Christian Science alone met my every need. The birth was normal in every respect, and I was up the next day and dressed myself. I stayed in my room for four days on account of the surrounding thought, but felt perfectly well and have been ever since. I was able to attend to my household duties in less than a week. The dear baby is indeed a manifestation of the power of Love, and is always well, and for this great blessing I am truly grateful.

By living closer to God, and striving to be obedient to our Church Manual, I hope to express my love and reverence for God's law. I am thankful to Mrs. Eddy for the revealed truth of Christian Science, and grateful for the help given me in treatment. I truly appreciate our priceless publications, which bring peace and comfort to them "which do hunger and thirst after righteousness."

MRS. CARRIE M. HENRY, Monroe, La.

[Written for the *Sentinel.*]

THE PRIZE.

STELLA E. SAXTON.

I KNOW it waits for me,
  Exquisite thing:
  High, high I climb,
My steps ne'er faltering,
  So dear the prize,
Hid in a crevice there,
  A pale, soft star,
Dropped from the Alpine skies—
Fair bloom of edelweiss!

I know it waits for me,
  A cherished thing:
  High I must climb,
Nor heed the buffeting,
  So dear the prize!
To hear the words, "Well done,
  Thou faithful one!"
To know the joy that lies
In heavenly harmonies!

FROM OUR EXCHANGES.

[Bishop McCormick in *Churchman.*]

It is said that the church is always on the side of capital; that she is monarchial and aristocratic in her organization; that she is chiefly interested in maintaining the *status quo;* that she interferes with discontent and progress by teaching patience and submission; that she is other-worldly and remote, aloof from modern affairs, out of step with science and civilization, and but lukewarmly concerned with the betterment of social and industrial conditions. Laboring men do not hesitate to declare that the church cares more for the one sheep safe in her fold than for the ninety and nine in the wilderness; that she emphasizes individual salvation and the individual conscience, and cares little for social salvation and the social conscience; that she lives only to preserve herself; to narcotize her members and to maintain her paid ministers in positions of ease and influence; that she stands not for the golden rule, but for the rule of gold; that though she calls herself the church of Christ, she has lost the simplicity of Christ, the democracy of Christ, the loving-kindness of Christ, and, above all, the justice and the righteous indignation of Christ.

If any of the counts in this terrible indictment are true, and just in so far as any of them are true, every Christian must bow his head in shame. It is a frightful calamity not only to labor, but to the world, if the sad face of the Saviour of mankind upon the cross sees only this after the passion of two thousand years. And, certainly, if these charges are even partly true, self-respecting labor may be pardoned if it considers its interests to be dissimilar and divergent from those of the church.

[*Standard.*]

Whatever other reasons there may be, however, for the decrease in church attendance, it seems clear that the removal of emphasis from the church as an essential factor in the work of the kingdom of God, has had not a little to do with the change that has taken place. For some years, now, most of us have been busy in making it clear that salvation does not hinge upon ecclesiastical relationship, and that it is possible to serve the cause of Christ without using the church as a medium of expression. We have laid stress upon the immediacy of relationship between the believer and his Lord, something which always needs emphasis, and have measurably neglected to set forth the necessity for cooperative effort for the extension of the kingdom of God. In our desire to promote the essential unity of all the followers of Jesus Christ, we have, perhaps unconsciously to ourselves, conveyed the impression that the world would get along very well without Christian organizations of any kind. Those of us who believe and teach that Jesus did not organize a church may have been understood as holding that the organized church is unnecessary. It is high time to open a campaign on behalf of the church; to undertake the task of making it clear that life must organize some form of expression. The first thing to be done is not so much to convince people of the importance of any particular form of church organization, as to put beyond question the necessity for organization.

[*Christian World.*]

Today, while the individual conscience revolts at murder, and while in every church in Christendom the command is constantly read, "Thou shalt not kill," the business of killing is regarded as one of the most honorable professions, and a large part of our science is devoted to producing the most wholesale and devilish means of slaughter. The world will, doubtless, in the end, outgrow this custom. The time will come when, in the words of M. Lévi Bruhl, "Our civilization, in some aspects, will doubtless seem as repulsive to our descendants of the fiftieth century as that of Dahomey

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seems to us." At present we tolerate it because we are used to it. Truly we are a slow-going race. One might despair of its future were it not for the thought of God's infinite patience, and for the other thought that custom, so imperious as it seems, is itself under a law by which it too moves, and moves upward.

[*Advance.*]

The Holy Spirit gives power to believe truth above and beyond human reason, the faith that surmounts all difficulties, the ability to stand and do Christian work in one's place in spite of all attacks, and a triumphant outlook upon life. Here is the power that made the early preachers of Christ so marvelously successful. It may seem old-fashioned, but no new fashion can displace it without displacing the way to religious success. If the churches cannot be spiritually-minded, they cannot succeed. If the ministry cannot put itself in a receptive attitude toward the power from on high, there can be no real progress or upbuilding of God's kingdom. The work done will be superficial, the result unsatisfactory, if not bitterly disappointing. We may talk much, plan much, organize much, but the real question is, Can we be spiritually-minded enough to be a religious power?

[*Continent.*]

The thing done by our best endeavors must seem insignificant compared with the vast deal to be done. But if it is as much as God has asked of us, it is enough. The rest may be left with Him. It may be the tiniest of flames that we have kindled, but God can make it burn to a mighty fire. It is His part to care for and achieve the whole result—not ours. Only to see a little bit of the great consummation already begun—that suffices, if only one has the Master's faith. So to live and labor, unresting and yet unhasting, is to learn the poise made in the Master's soul by his vision of the Father's purpose in him and the Father's power in the sure and ordered universe.

[*Christian Work and Evangelist.*]

If we are sons of God, let us live the eternal life now, in the midst of time. We are brothers of the risen Lord; therefore we may rise now into the resurrection life, and order all our doings on the heavenly plane. The practise of immortality on earth is the issue of the doctrine since Christ came. The writings of Paul are all aglow with this call to present resurrection because the promise is upon us in Christ Jesus. One searches in vain for this compelling truth in all the literature of the endless life before that Easter morn in the garden.

[*Christian Register.*]

Only now and then are we permitted to stand on the heights, where we may look before and after and estimate influences and results. Enough for us if we have light sufficient for each day's needs, and an invincible faith that the final victory shall be worth all the failures that led to it. Failure at the worst is only relative. To the man who has once learned to control his own inner kingdom, there need come no sense of defeat in outward circumstance. To the true, brave soul there can come no real defeat. The stars in their courses fight for him, and the laws of the universe are on his side.

[*Christian Intelligencer.*]

Every community needs men filled with the spirit of Christ, fired with his love, imbued with his sacrifice, and impelled by his passion for souls. More important than being busy here and there, is the matter of personally realizing "the measure of the stature of the fulness of Christ." The apostle Paul won converts everywhere, and so may we if to us, as to him, to live is Christ. The change we need is not one of place, but of heart.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles as follows: "Greater than Circumstances," "Why Grow Old?" "Limitation," "Problem of the Hickory Tree," "Songs in the Night."

"Birthright and Dominion," containing four articles and two poems as follows: "Inalienable Rights," "Mental Self-Knowledge," "Love's Bounty," "Demand and Supply," "Humility," "Unity."

"The Father's Business," containing five articles as follows: "The Abundance of God," "One Business," "The Closed Hand," "Christian Science in the Business Life," "Truth is Power."

"The Law of Kindness," containing four articles and a poem, entitled as follows: "'Forgive, and ye shall be forgiven,'" "The Habit of Hating," "The Law of Kindness," "'Ye shall be as gods,'" "Two Roses."

"Confidence and Supply," containing the five following articles: "'The Lord thy confidence,'" "Time and Healing," "'What hast thou in the house?'" "Constructive Work," "Giving and Receiving."

Another new pamphlet has just been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE FATHER'S BUSINESS.
CONFIDENCE AND SUPPLY.
FULFILLING THE LAW.
THE DIVINE NATURE.
ENVIRONMENT AND OPPORTUNITY.
THE LAW OF KINDNESS.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.
BIRTHRIGHT AND DOMINION.

PRAYER AND HEALING. Also printed in German.

PRAYER AND CONFIDENCE. Printed in German only.

SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; one hundred copies, 75 cents; five hundred copies, $3; one thousand copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01463 x), heavy faced, very distinct type. Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

Text Bible. (01561 x), pica square type. Alaska seal, size, 7 1-2 x 6 1-4 inches, 1 1-2 inches thick. Specially adapted for use of Second Readers. Price, $7.25.

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EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY. 132 pages with index. Published in two styles of binding. Prices for paper covered editions: Single copy, prepaid, 15 cents; twelve copies to one address, $1.50; fifty copies, $5.75; one hundred copies, $10; Cloth binding: Single copy, 75 cents; by mail, 85 cents; six copies, prepaid, $4; twelve copies, prepaid, $7.50.

LIFE OF MARY BAKER EDDY (New Edition). By Sibyl Wilbur. Cloth edition; 425 pages. Cloth, single copy, prepaid, $3; six copies, $16.50; twelve copies, $32; edition *de luxe*, $5. Ten per cent discount to Reading Rooms on the *de luxe* edition.

CHRISTIAN SCIENCE AND LEGISLATION. 128 pages. Single copy, 10 cents; twelve copies, ONE ADDRESS, $1; twenty-five copies, $1.85; fifty copies, $3.50.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. New Edition. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; six copies, $7; twelve copies, $12.

THE CHRISTIAN SCIENCE HYMNAL. Revised and enlarged. Cloth, single copy, $1.15; six copies, $5; twelve copies, $9. Half morocco, single copy, $1.40; six copies, $6.50; twelve copies, $12. Full morocco, single copy, $2.50. Levant, single copy, $3.50. Pocket edition, size 4 5-8 x 6 3-8. Full morocco. Single copy, $3; twelve copies, $30.

"PERSONAL CONTAGION" AND "WHAT OUR LEADER SAYS." By Mary Baker Eddy. Single copy, 10 cents; twelve copies, $1; one hundred copies, $7.50.

PHOTOGRAVURE OF MRS. EDDY, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, is for sale at the following prices: 8-inch (mount 12x16), single copy, $1; six copies, $5.25; twelve copies, $9.50; 12-inch (mount 15x20), single copy, $2; six copies, $10.50; twelve copies, $19; 16-inch (mount 21x29), specially adapted for Reading Rooms, single copy, $3.50; three copies, $9.50; six copies, $18.50; twelve copies, $33.50.

PICTURE OF THE FIRST CHURCH OF CHRIST, SCIENTIST, in Boston, Mass., and the Publishing House of The Christian Science Publishing Society. Artist's proof with remarque on Japanese vellum. Size, 18 x 24. Each, $5; on India paper without remarque, each, $3. Ten per cent discount to Reading Rooms. Smaller reproduction of the above picture. Size, 11 x 14. On Japanese vellum. Single copy, $1; six copies, $5; twelve copies, $9.50. Photogravure Post Cards, reproduction of the large picture of the Church and the Publishing House, each 5 cents; twenty-five, $1.15; one hundred, $4.25.

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All orders for the works of Mrs. Eddy should be sent with remittance by New York draft or money order, directly to Allison V. Stewart.

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Works on Christian Science

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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ITEMS OF INTEREST.

National.

Revolutionary changes in procedure in equity cases in federal courts throughout the United States are effected in revised rules promulgated last week by the supreme court of the United States. The object is to reduce the cost of litigation and to eliminate delays. Among new rules of procedure is one prohibiting the issue of preliminary injunctions without notice to the opposite party, and also restricting issues of temporary restraining orders. Chief Justice White explaining the rules from the bench grouped the reforms under four or five heads. One was in regard to the exercise of power by the federal courts in equitable matters. Another was described as being designed primarily to remove all unnecessary steps in modes of pleading and to bring the parties quickly to the issue. Another was described as being a restriction in the modes of taking testimony, particularly in patent and copyright cases. "The whole intention has been," said the chief justice, "to bring the taking of testimony down to a more simplified and inexpensive method." Another reform was illustrated by the statement that the new rules as a general thing provide for trial by the court, instead of a reference of the suit to a referee to take the testimony and report back to the court. The new rules would make it possible for the appellate court not to reverse suits merely because of errors not prejudicial. They will go into effect Feb. 1, 1913.

The Society of American Indians, organized to advance the American Indians in every way possible, has decided to open headquarters in Washington. This was decided at the second conference of the society at Columbus, Ohio, which was attended by representatives of practically every tribe in the United States, and at which a permanent organization was effected. The objects of the society are: first, to promote and cooperate with all efforts looking to the advancement of the Indian in enlightenment which leaves him free as a man to develop; second, to provide through open conferences the means of a free discussion on all subjects bearing on the welfare of the race; third, to present the true history of the race, to preserve its records, and to emulate its distinguishing virtues; fourth, to promote citizenship and to obtain the rights thereof; fifth, to establish a legal department to investigate Indian problems and to recommend and to obtain remedies; sixth, to exercise the right to oppose any movement that may be detrimental to the race; to provide a bureau of information, including publicity and statistics.

In the United States district court at Hartford, Conn., the Buckeye Powder Company of Peoria, Ill., has filed a bill of complaint against the Hazard Powder Company, as one of the branches of the DuPont Powder Company, for violations of the Sherman law, in which damages of $1,110,057.82 are claimed. The defendants are charged with creating a monopoly in the manufacture and sale of certain kinds of powder. One of the material allegations is that the powder trust employed men to enter the Buckeye factory and obtain knowledge of the secrets of the company. There is an additional claim for punitive damages of half a million dollars.

At a meeting of the directors of the port of Boston the contract for dredging at Commonwealth pier to a depth of forty feet and the approaches to a depth of thirty-five feet was awarded. This is the first step in preparing the terminal for the use of the Hamburg-American line, which will inaugurate a new service in that port next year.

Alaska seal herds, under the protection offered by the existing international agreement prohibiting pelagic sealing, has shown an increase from 27,723 in 1911 to 215,738 in 1912, according to the 1912 census report made by the bureau of fisheries.

International.

It is announced by the *Norddeutsche Allgemeine Zeitung* that when the Reichstag again meets, a bill will be introduced by the government with a view to preventing the Standard Oil Company securing a monopoly of the German petroleum market. A German company is to be formed, with a capital subscribed partly by large financial concerns and partly by the public, on which a monopoly of the wholesale trade in petroleum for illuminating purposes will be conferred. The company will also run its own tank steamers and will purchase in America from the Standard Oil Company and its rivals. Steps will be taken to prevent the shares falling into foreign hands and to prevent the company from exploiting the monopoly for its own profit. A legal maximum price will be fixed, and if it is exceeded the company's profits will be limited to the current rate of interest in Germany. There will be no limits to the company's profits on sales below the maximum, but four fifths of such profits must be paid over to the government and will be devoted to social objects. The operations of the company will be under the direct control of the government through the chancellor, and the appointment of the directors will be subject to his approval.

The working of the minimum wage act in the South Wales coal field area is still the cause of discontent among the miners. The question of the inclusion or the exclusion of certain classes of workmen from the provisions of the minimum wage act is a constant source of irritation to the men.

Now that Italy has acquired a north African province, it is not improbable that the Italian government will consider reviving the old title of emperor, which was borne by the Cæsars.

Industrial and Commercial.

A large reinforced concrete dam is being built across the Colorado river at Marble Falls, Texas, for the purpose of forming a water storage reservoir to operate a large hydro-electric plant. The construction of another dam across the Colorado river, twenty-five miles above Austin, is also projected. The latter dam will be one hundred and fifty feet high and eighteen hundred and twenty feet long. It will be located at what is known as Lohman narrows, and will form a reservoir that will extend up the river for forty-seven miles. It will hold approximately thirty-seven and a half billion cubic feet of water. The purpose is to provide initial power for what is said will be the largest hydro-electric plant in the Southwest. It is stated that approximately one hundred thousand horse-power will be available. Power transmission lines will be constructed from the hydro-electric plant to cities and towns within a radius of one hundred and fifty miles. The cost of the dam and power plant which the Alexander syndicate is promoting will be more than a million and a half dollars.

At a meeting of the directors of the Boston Chamber of Commerce authority was granted, as requested, to the governing board of the retail trade board to form a corporation to be composed of retail merchants in Boston, for the purpose of enforcing the laws in reference to fraudulent advertising. The advantages of this form of organization are that in case of countersuits for damages the liability of the individual members of the corporation who purchase one share each and make other donations according to their interest and ability would be almost nothing, and the company would be provided with sufficient funds from the subscriptions and donations to carry forward the work properly.

The discovery has been made by M. Bethenod of a wireless system without sparks. The main advantage in this is that the neighboring posts are not so likely to interfere with one another's communications. Machines which produce directly regular and continuous vibrations can obviously be tuned up to one another with a far greater facility than those which produce the less regular and jerking vibrations given off by a series of sparks, and also with this system a considerable amount of intermediary machinery will not be required.

The Pennsylvania Railroad Company has arranged to give any employee in the service a course in electrical engineering free of charge. Many employees have announced their intention of availing themselves of the opportunity to learn the method by which the greater number of passenger trains on railroads will be operated in a few years. Electrical engines are meeting with so much success on the eastern lines of the Pennsylvania railroad that its lines west will shortly be made ready for a gradual change from steam to electrical power for passenger traffic.

One of the great silver mining companies at Broken Hill, New South Wales, the Broken Hill Proprietary Company, proposes to embark on the manufacture of iron and steel from extensive lodes of iron ore which have been found on the company's property in the state. The officials of the company state that to estimate the total quantity of ore at sight the figures would run into millions of tons, even to one hundred feet of depth, and it would take generations to work it out. It is believed to be the most extensive iron ore deposit in the world.

Agricultural demonstration in the territory that extends north and south for two hundred and fifty miles and east and west for one hundred and seventy-five miles, embracing what was originally known as the Llano Estacado, or Staked Plains of Texas, has shown that practically all of the area is suited for the profitable growing of many kinds of crops. In a group of counties in the more northern portion of the Plains country, as it is now commonly called, there was raised this year approximately nine million bushels of wheat.

The great seven million dollar dam project across the Medina river, Texas, which is being financed by the Pearson interests, will be completed early in February, and next year sixty thousand acres of land there will be put under irrigation. The dam will be completed in time to store much of the winter flood water. The Medina dam is the greatest private project ever undertaken in the South, and one of the largest in the United States. It has been financed almost entirely by British capital.

According to figures compiled by the state bureau of vital statistics, $1,966,000 was lost in New Jersey in the last year through strikes. The total number of days lost was 1,004,000, and 32,000 persons were affected by the ninety-seven strikes.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THANKSGIVING DAY.

BY THE PRESIDENT OF THE UNITED STATES:
A PROCLAMATION:

A God-fearing nation, like ours, owes it to its inborn and sincere sense of moral duty to testify its devout gratitude to the All Giver for the countless benefits it has enjoyed. For many years it has been customary at the close of the year for the national executive to call upon his fellow countrymen to offer praise and thanks to God for the manifold blessings vouchsafed to them in the past and to unite in the earnest suppliance for their continuance.

The year now drawing to a close has been notably favorable to our fortunate land. At peace within and without, free from the perturbations and calamity that have afflicted other peoples; rich in harvests so abundant and industries so productive that the overflow of our prosperity has advantaged the whole world; strong in the steadfast conservation of the heritage of self-government bequeathed to us by the wisdom of our fathers, and firm in the resolve to transmit that heritage unimpaired, but rather improved by good use, to our children and our children's children, for all time to come, the people of this country have abounding cause for continued gratitude.

Wherefore, I, William Howard Taft, President of the United States of America, in pursuance of long-established usage and in response to the wish of the American people, invite my countrymen, wheresoever they may sojourn, to join on Thursday, the twenty-eighth day of this month of November, in appropriate ascription of praise and thanks to God for the good gifts that have been our portion and in humble prayer that His great mercies toward us may endure.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this seventh day of November, in this year of our Lord one thousand nine hundred and twelve, and of the independence of the United States of America one hundred and thirty-seven.

By the President:

(Signed) WILLIAM H. TAFT.

ALVEY A. ADEE, *Acting Secretary of State.*

LOVING INTELLIGENCE.

WILLIAM D. MC CRACKAN, M.A.

THE term intelligence, as frequently used, is apt to leave an impression of coldness. It is too often assumed that to manifest intelligence means to manifest merely a keen, calculating sagacity which is wholly of the head and knows nothing of the heart. When the student learns that God who is Mind is also infinite Love, and that love is absolutely essential to real intelligence, he quickly perceives that Christian Science is teaching him the meaning of loving intelligence.

Thus the sufferer who is told that God is Mind is not presented with a cold, barren fact, but his consciousness is really opened to a living truth, palpitating with joy and bliss. The Pharisee, hampered by pride of intellect, must be taught the lesson that a little child can manifest more real intelligence and more true wisdom than he. The child Jesus at the age of twelve astonished the doctors, the learned men in the temple, by his understanding and answers; and so the picture of Jesus, "sitting in the midst of the doctors," has throughout the centuries strongly appealed to artists of every Christian nation as an illustration of the might of childlike wisdom. As Jesus grew to manhood and entered into his public ministry, he rejoiced that the Father had revealed unto babes the things which were hid from the wise and prudent. His unlearned followers proved his teachings to be demonstrable by their acts of healing. His Christianity was not appreciated by the quality of thought calling itself worldly wise, but by the child thought represented in his humble followers. Chorazin, Bethsaida, and Capernaum, names used by him to represent arrogant and unreceptive states of thought, could not perceive the glory of his untrammeled vision concerning God and man.

No more can the would-be critic of today, bound by materialistic superstitions, understand the teaching and the works of Christian Science. Mrs. Eddy very justly refers to "the tangled barbarisms of learning" (Science and Health, p. 195). The tyranny, the ruthless and unscrupulous bondage of the belief of life in matter, with its attendant train of fears,—all this results from the idolatrous worship of a so-called material mind divorced from God. The human mind, caught and held fast in "the tangled barbarisms of learning," is in no condition to express an intelligent opinion concerning Christian Science. It does not know enough of Truth to weigh justly the evidence in behalf of the works of Christian Science. It is incapable of appreciating the gift of infinite bounty offered by Christian Science to the weary and world-worn. It has not yet become disgusted with its own emptiness or felt the hunger for the bread of life. Christian Science heals the sick. For nearly half a century this fact has been before the world, and multitudes gladly witness to their own healing by its means. In trying to dispute this evidence of the power of Spirit, the tangled and barbaric mortal sense displays its ignorance. Yet it may be helpful to all concerned to notice the particular error into which it falls.

A very slight acquaintance with such criticism as is occasionally voiced concerning Christian Science practise, shows that it is based on the assumption that material medicine is a fixed science. But no one knows more clearly or is more ready to acknowledge that material medicine is experimental and not fixed, than are the practitioners of that science themselves. Underlying this form of criticism, one will always find the entirely unwarranted assumption that those who resort to material medicine are choosing life, while those who resort to the power of God to heal are courting death. The resort to prayer for the healing of sickness as well as sin, expressly enjoined by Jesus upon his followers, —upon "them that believe,"—is even described as an act of suicide, and the spiritual understanding that disease and death are not of divine procurement is stamped as a form of mental obsession. From this it is argued that man has

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no legal right to resort to God for healing, because forsooth (in the critics' opinion) this would mean throwing away his life. This line of argument is wholly unchristian; indeed, it is antichristian.

A further erroneous assumption is that he who resorts to God instead of material remedies, is standing idly by and doing nothing to check and destroy the disease. As a matter of fact the practitioner of Christian Science feels that he is using the strongest curative agent there is, namely, the divine Mind, and his non-use of material remedies is not due to any special objection to the remedies themselves, but to their impotence and powerlessness really to heal. Any attempt to restrain a man from turning to the help which he considers best, would mean to force him to resort to that which he distrusts and disapproves. The right of the individual to select his own medical attendant, as well as his right to pray, are incontestable. To deny these rights and by process of law forbid man to exercise them, would bring about the stagnation and eventual disappearance of all healing and of all religion. The safeguarding of these rights is essential to man's health and happiness, to his mental, moral, and physical salvation.

The suggestion is sometimes made that nature heals many diseases, unaided by any practitioner, and that in such cases the only use of a practitioner is to guard the patient against complications. Now the prevention of complications is one of the striking effects of the practise of Christian Science. The maintenance of harmony and of normal conditions is a characteristic effect of Christian Science practise, and often quickly brings to a close diseases which are supposed to run a wearisome course or in which complications are expected and dreaded.

Any attempt to declare that Christian Science practitioners should be held amenable to a penalty should they lose a case, would in all fairness make it necessary to prosecute and convict daily the thousands of practitioners of material medicine who would be held responsible for the hundreds of thousands who die the world over under their ministrations. Now what are the facts in regard to Christian Science practise? Is it true that people are throwing away their lives by reason of its teachings? Is it true that when they follow the Master's express command to "heal the sick" they are laboring under an obsession? Is it true that they are idly standing by and letting people die? Is it wrong for them to accept payment for their services, when everybody else in every walk of life and every occupation does the same, from those occupying the highest offices in the land to those in the simplest menial occupations?

The fact is that by reason of Christian Science multitudes are alive today who would have been dead without it. The fact is that obedience to the Master's commands constitutes a test of true Christianity and cannot by any form of reasoning be called an obsession. The fact is that the Christian Science practitioner, through the prayer of faith which James assures us shall save the sick as well as the sinning, is reflecting to his patient the greatest power there is; yea, omnipotence itself, the divine Love and the eternal Life which is God. The practitioner who devotes his time and energies to the healing work, if not permitted to receive just compensation for the services thus rendered, must either forego his beneficent labors for mankind or himself become a subject for charity.

Christian Scientists have no desire to interfere in any way with the practitioner of material medicine, or to prevent any one who desires material medicine from resorting to it. It would seem, therefore, that they are not in any way unreasonable in asking their would-be critics to exercise loving intelligence, to have that Mind "which was also in Christ Jesus," to be willing to apply to the consideration of the works of Christian Science the same spirit of patient investigation which every true scientist manifests in the presence of a new discovery.

CHANGELESS LOVE.

LUCY HAYS EASTMAN.

THE stationary appearance of rock-bodied mountains points beyond the fleeting objects of time to the things of eternity. Evening shadows may play about the stolid walls of lofty peaks, hidden springs overflow their cragged confines into foaming falls, and winter's avalanches plunge headlong with their mass of unlodged objects; but year after year, to the outward eye, the mountains stand unmoved and unchanged save, perchance, for the different mantles thrown over them by the season's fancy. In the midst of human variableness, hope and faith behold these statues of constancy and take courage; yet both, if they would live, must soar still higher and reach beyond all outward testimony until they rest upon "the evidence of things not seen," since chemistry teaches that matter is in a state of continual change, and that the substance of every mountain is undergoing constant mutation, despite all evidence to the contrary.

Immersed in these theories and blind to everything but the outward, materialism declares immortality a question and life a problem incapable of solution. Out of such darkness only the exquisite commingling of reason and the teachable faith of a little child can lead into the light of that spiritual understanding which reveals the changeless substance of divine Love, and pleads with mankind, as did the apostle Paul, to look, "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." God has never been seen by physical sense, nor has He ever been known except through the medium of thought or the spiritual senses of man. Thus it is not strange if, in searching for permanency of being, we turn away from matter's fleeting shadows to the supersensible realm of Mind and perceive therein spiritual Love, immovably fixed as Principle and idea. (See Retrospection and Introspection, p. 89.) Do we not always find the unchanging two times two are four within? and would we not pitifully stumble in ignorance if our knowledge of numbers were confined to their symbolical figures, whose manifestation is always at the mercy of an eraser?

Since God is Love, there is found within the infinite precincts "no variableness, neither shadow of turning," for Love is "the same yesterday, and today, and forever." Though unseen to material sense, this Love is omnipresent and indivisible, hence all that goes to make up the true reflection of Love must be forever permanent. Its elements, essence, substance, and energies remain eternally intact. Love's adhesion and cohesion are found in pure Mind, and so Love can amalgamate with nothing unlike its own nature. This precludes the possibility that the elements of Truth and Love can ever be converted into their opposites. Blessing the whole universe with the beauty of holiness, Love's attributes, manifested in the justice which is forever just, the mercy that is forever merciful, perpetually fulfil the purposes of Love.

Moreover, even the transitional qualities of human love, expressed in compassion, meekness, and kindliness (see Science and Health, p. 115), are transitory only from a relative standpoint, for back of them, in the absolute, lies their unalterable substance, whether or no capricious mortals manifest them today and their opposites tomorrow. When confronted by the vagaries of human nature, perfect Love, unmoved, continues to remain Love, and in so doing destroys all that is unlike itself, even as heat by remaining heat makes warm whatever is cold within its reach, and thus destroys its opposite elements. Spiritual Love is as far removed from the inconstant moods of personal attachment as substance is from shadow. No estrangement, emulation, or deceit enters its confines. Constant in its systematic, law-abiding intelligence of perfection, Love is as unshaken by the storms of malice and jealousy as are the mountain-peaks when

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enveloped by low-hanging clouds that roll themselves tier upon tier and press massively against these steadfast walls of nature.

Immutable Love is the creator of all, and its creation expresses the permanency of its Maker, for "Love's work and Love must fit." Thus man, who is the image of Love, is forever unchanged in nature and substance. Perpetually under Love's government, he naturally and necessarily fulfils its law, and is incapable of responding to the beck and call of the vacillating moods produced by emotionalism and personal attraction. How then can it even be thought that man has fallen from his high estate? Since his being is in God, the elements of love are embodied in man's thought in such mental substance as *joy*, wisdom, peace, humility, etc. Furthermore, harmony being the essence of this substance, it is a constituent part of man's consciousness, and can no more fluctuate than the qualities which express divinity can come and go.

Because there is but one God, there is but one Love, and this Love is divine, not human. It is known only through such reflection as is seen in "the tender, unselfish deed done in secret; . . . the self-forgetful heart that overflows; . . . the gentle hand opening the door that turns toward want and wo" (Miscellaneous Writings, p. 250). Such reflection is not possible to the human mind until the mortal sense of love is laid upon the altar. Being based upon matter and dependent for witness upon "the outward appearance" to which we must not look for righteous judgment, a material sense of love is necessarily temporal, changing, full of idiosyncrasies, and hence not love at all. Indeed, in its abandonment such perversion of love ripens into hatred and revenge. Were the true sense of love to mingle with this darkness, it would annul the law of mortal belief and make clear the apodictic statement of our Master, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Looking to mortals for a satisfying affection, the hungering heart will remain hungry, even as the materialist is still unsatisfied so long as he believes decaying matter to be substantial. To the degree that mortals believe the results of love are seen in both joy and grief, harmony and discord, will they contiue to "misrepresent and miscall affection; they make it what it is not, and doubt what it is" (Miscellaneous Writings, p. 250). A selfish, mortal sense of love enslaves the human affections and steals away their permanency. It is only through the Christly at-one-ment with divine Love that freedom is regained, and such at-one-ment is seldom attained unless, as Paul tells us, we have "crucified the flesh with the affections and lusts" thereof. Well may we rejoice, then, in the loneliness of every solitary hour, in the betrayal of friends or the slander of enemies, since the anguish of such experiences sunders earthly fetters and brings us the baptism of heavenly love. The purification of this baptism is the healing balm for every bleeding heart, as it dries the tears of loss and reveals the smile of God.

Our Lord and Master, who was the human presentation of divine Love, most marvelously exemplified its changeless nature when, with a malefactor on either side of him, and a mocking, jeering mob calling to him to come down from the cross, he cried, "Father, forgive them; for they know not what they do;" and again, on the eve of his ascension, when he blessed the friends who had so cruelly deserted him in the hour of trial. In this age the omnipotence of the same Love has been rediscovered, and its omnipotence demonstrated, by our beloved Leader, Mrs. Eddy, who declared anew that God is Love, and who proved her faith in this statement by her abiding love for all mankind. Through her teachings the great truth has been made plain to human comprehension that, since God made everything and made it good, He did not make aught that is impure, selfish, or variable; hence these errors are unreal, and Love reigns supreme. Clad in the armor of such understanding, though it be ours to face the jaws of hate and stand in the furnace of affliction, and "though the earth be removed, and though the mountains be carried into the midst of the sea," yet can we remain undismayed, the while we joyously sing with the poet:

> In heavenly love abiding,
> No change my heart shall fear:
> And safe is such confiding,
> For nothing changes here.

GIVING AND RECEIVING.

RAYMOND CHURCHILL.

OUR Wednesday evening meetings are always pervaded by such a spirit of genuine helpfulness and good will that we often recall the words of our hymn:—

> In atmosphere of Love divine,
> We live, and move, and breathe,

and realize that here, at least, is one place where we can with perfect assurance and safety, as in the glow of sunny spring weather, open wide the doors and windows of the heart. Our thought is so uplifted that, like the prophet of old, we sometimes feel, upon going home, as though the very ground we had trod upon was holy.

There are none who appreciate in so great a measure as Christian Scientists the eternal truth that it is more blessed to give than to receive, and in our testimony meeting is presented a grand opportunity for free and joyful giving. We give of our treasures of truth with the desire of helping others, and in return we ourselves are blessed, are given to in "good measure, pressed down, and shaken together, and running over." We feel, indeed, that we are being given a foretaste of the joys of complete overcoming, and say with Paul, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

In a small church or society, it is necessary that the few who compose its membership be always ready to give unsparingly of their good things at these meetings, if the stranger who is within the gates is to feel that he has been received with true Christian hospitality and treated as an honored guest. If all came with this intention, what rich feasts to him their testimonies would be!

As far as the writer is concerned, it used to be a difficult demonstration for him to speak in public. Being diffident by nature,—or perhaps habit would be a better word, since we are prone to hold nature, so called, responsible for many errors which we allow to grow upon us by habit,—he would let a sense of fear throttle any attempts he might wish to make to express his feelings, and when the time came when he knew he must speak if he were to take any part in the meeting at all, he could feel his heart thump like one of the trip-hammers in the factory where he worked. The experience was helpful in one way, at least, inasmuch as it proved to him very conclusively the disastrous effects of fear and all wrong mental conditions on the body. He is, however, glad to say that this fear has been overcome.

Some people seem to think that the inclination to say little is of itself a virtue, but there is a vast difference between the disposition to absorb and not give out, which we often find linked with timidity and self-distrust, and the gracious modesty of him who said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Whenever there comes from above a feeling, an idea, a thought, or an experience which has helped us, and in turn might make another a little happier, it is our blessed privilege and duty to pass it on, to share it, for we know that the truth which has blessed one has not thereby exhausted its power to help others as well. We should never forget that, as the image or reflection of God, it is our business always, everywhere and under all circumstances, to express His goodness, just as it is the

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function of sunshine to reflect the sun, and that nothing can hinder our Father's will. Where there is a true feeling of gratitude to give forth, we need not worry about words to express it. Of themselves, words are unimportant, and to the writer's mind it would be more genuine oratory for some poor, uneducated foreigner to speak one brief sentence in broken English, words that were born of love and gratitude, than for one versed in all the learning of the ages to make a cold, pulseless speech. Our revered Leader has said in "Miscellaneous Writings" (p. 262) that "whenever the heart speaks, however simple the words, its language is always acceptable to those who have hearts."

Some refrain from giving at the Wednesday evening meetings because they think they have nothing to give. Surely there must come to every one every day at least one uplifting thought wherewith he might comfort another. We should remember that divine Love gives freely and impartially to all, and it has been the experience of the writer that when he gives even a little, he always receives more. We find nothing more true in Christian Science than that our receiving is in proportion to the spirit of our giving, and as the poor widow cheerfully gave her all, which was indeed little, only two mites, and received from the Master the commendation that she had given more than all the rest, so we should never hesitate to give because our offering seems small.

It was because the unprofitable servant hid from the sight of others the one talent he had, in the fear that it might be lost, that he was condemned and his talent taken away and given to others; and this was a good illustration of the truth that "unto every one that hath [uses for good] shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." In the same way that the selfish hoarding of money would create a panic in the financial world, and affect all the people, the attempt to keep to ourselves the good which comes to us in Christian Science and not share it with others, would soon cause a famine of spiritual realization. As we so often sing, in the words of Trench,—

> For we must share, if we would keep
> That blessing from above:
> Ceasing to give, we cease to have,
> Such is the law of love.

SERVICE.

G. LEONARD MC NEILL.

WHEN we are awakened to some appreciation of what Christian Science means to the world, there is born in our consciousness an earnest desire to serve our fellow men in the highest possible way, by bringing to them this message of good cheer, this practical religion which heals sickness and sin through the only right method—the removal of the false beliefs which cause suffering and wrong-doing. As this desire to help mankind rid themselves of the burden under which they are laboring increases in intensity, we are filled with a great longing to drop our present work and to become directly and actively engaged in what we consider to be the healing and reformatory work of Christian Science. This desire is commendable, but in this as in all other matters it is necessary for us to realize that God's will is done and that we are to serve Him in whatever capacity divine Love and wisdom dictates, resting confidently in the knowledge that as we are obedient and faithful in performing those tasks which lie right before us, doing all to the glory of God, we shall be fitting ourselves for greater responsibilities and greater service.

The world has urgent need of all who have gained an understanding of Truth; each has his place to fill and such service to perform as will best advance his growth and enable him to do his part in bringing to human consciousness the blessings of the kingdom of heaven, which is here and now. No matter where our daily work may take us, no matter how menial may appear our daily tasks, we can apply to these tasks our highest understanding of divine Principle, putting into practise what we are learning, and in this way we shall become engaged in the practise of Christian Science, and need have no fear but that greater opportunities for service will be afforded us as we become fitted to meet their attendant responsibilities.

BELIEF IN SIN.

ADA JANE MILLER.

IN Science and Health we read: "The belief in sin is punished so long as the belief lasts" (p. 497). These words from the tenets of our church have an added meaning as we take them fully into consciousness. Not only must the one who sins suffer, since this is divine law, but also he who believes that some one has sinned,—that sin exists as a reality, a subject for discussion.

Jesus gave the one rule for us to follow when some one has been deceived by a subtle argument that there is any good apart from God, infinite good. "What is that to thee?" Jesus said, "follow thou me." If we dwell upon the thought that some one has sinned, we experience the discord which results from belief in sin, and we regain our peace, our harmony of thought, only as we see the claim of sin for what it is,—a belief in a power apart from God,—whether the argument is presented to our own consciousness or whether it finds lodgment in our neighbor's thought, and we accept the argument in regard to him.

The words of Christ Jesus respecting Lazarus, "Loose him, and let him go," may mean to us: Loose him from the bondage of false belief; loose him by doing to him as you would have him do to you; loose him by denying the seeming, no matter what its guise, and affirming the truth of man's being. Only in this way, whether the belief of sin is in our own consciousness or in our thought of another, is there freedom, because belief in sin is inevitably followed by that punishment which is the keenest of all—a sense of separation from God. We maintain, consciously, our at-one-ment with the Father in proportion as thought is filled with that love which Paul defines as without dissimulation; the love that vaunteth not itself; the love that thinketh no evil, and recognizes as real only that which is an emanation from God.

[Written for the *Sentinel.*]

LOVE IS ALL.

CHARLES C. SANDELIN.

TAKE courage, thou that failest; Love ne'er fails!
In thy extremity, Love's hand avails.
Turn then thy thought from matter, that it may
In Spirit find repose: thy burdens lay,
And see them not nor fear them, till they fade—
To e'en thy mortal sense become a shade.
Canst thou in Love a single sorrow find?
(Inharmony knows not harmonious Mind)
But in Love's presence peace forever glows:
Who knoweth Love, he gladness ever knows;
Rest then thy heart within Love's sweet embrace,
Seek thou Love's image, seek Love's tender face;
In sweet communion joys eternal thou
Shalt see and taste, aye, know of heaven now;
Nor rest thy hope in dim eternity:
Thy bliss is here and now and e'er shall be.

. . . . . .

In Love is comfort when all comforts fail,
In Love is strength when error would prevail;
To Love to flee when all our bulwarks fall,
In Love to calmly know that Love is All.

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SELECTED ARTICLES.

[Frederick Dixon in *Weymouth Telegram*, Weymouth, England.]

The reply of "Nemo" to my last letter is written in a tone which makes it a pleasure to reply to him. There is, however, at the very beginning of his letter a passage which puzzles me. He quotes from my last letter a sentence, not one word of which, if he will forgive me for saying so, appears in it. It is not even a paraphrase of what I wrote. I never said that he had modesty enough not to say he had found Science and Health easy to understand. I simply said, in so many words, that what was easy to one person was difficult to another, and *vice versa*, and this he himself admirably illustrates in the three books he names.

To the student of constitutional history, Hallam's book is particularly interesting and valuable, if only on account of what Macaulay once termed his "icy impartiality;" Motley's "United Netherlands" would, I should have imagined, have proved to most people an extraordinarily interesting book; but with regard to Thiers, the question is somewhat different. It is only fair to judge it in the French original, certainly not in any translation anybody chooses to have made of it. This, as a matter of fact, is the exact point I made in my letter on the subject of the fourth gospel. I was alluding specifically to the Greek text, and if the critic will refer to what Renan wrote on the subject, he will understand exactly what I mean. The authorized version which he quotes, is the result of a process of evolution, beginning with Wyclif, and passing through Tyndal and Coverdale to the King James version. More than eighty per cent of it, to be exact, is Tyndal. Possibly the Greek text is itself a translation of an Aramaic original. No man knows, but the haunting rhythm which the critic quotes is most emphatically Tyndal and not the apostle. It is precisely because generations of translators have sacrificed the scientific phraseology of the Greek to the rhythm of their own versions, that the exact scholars of our own time are being forced to make this clear.

Take the very first example given by your correspondent. The famous fourteenth verse of the first chapter, commencing, "And the Word was made flesh." The rhythm of the authorized version may be perfect, but the construction of the passage has been described by a famous scholar as "irregular, consisting of a main clause broken by a parenthesis, which records the observation of the fact." The mysticism of the original (I use the word in its historical sense) has given rise to centuries of controversy of the most envenomed description, which a scientific understanding of the text, though it would incidentally have involved a disregard of rhythm, would have avoided. The failure to get the science of the fourth gospel clear has meant the Arian controversy, the futile arguments of the *Homoousians* and the *Homoiousians*, and long centuries of persecution, blazing up in the fires of Smithfield and the *autos da fé* of Lima and Valparaiso.

The next example given by this critic is, perhaps, even more unfortunate. It is taken from the first verse of the fourteenth chapter, the chapter which begins, "Let not your heart be troubled." The rhythm admittedly is perfect, but one of the greatest critics in the church has written of the second clause, "The original words are ambiguous and can be interpreted, as indeed they have been interpreted, in four ways." As for the succeeding verse, which contains the well-known passage, "In my Father's house are many mansions," I have a strong suspicion that if it had been translated a little more literally, the phraseology might have been a little less beautiful, but the depth of meaning a great deal more clear.

The fourth example completes, in the most comprehensive way, the tenor of my original argument. It is taken from the story of the raising of Lazarus, and is that exquisite passage which begins, "I am the resurrection, and the life." It is quite certain that it is impossible to understand the real meaning of this passage unless the full meaning of the entire text is understood. The writer's peculiar use of the definite article, "the life," not merely "life," combined with the phrase, "though he were dead," which is literally "even if he die," is capable of only one explanation. "I [the Christ] am [not hereafter, but now] the resurrection, and the life: he that believeth in me [not 'believeth me,' two very different things in the Johannine vocabulary], though he were dead, yet shall he live [shall live on, even through the change men called death, not come to life again later on]. And whosoever liveth and believeth in me shall never die [as in the case of Enoch, Moses, and Elijah]. Believest thou this? [Do you accept this teaching?]" Is not Mrs. Eddy's own statement, so often quoted, on page 43 of "Unity of Good," the exact corollary of this: "I have by no means spoken of myself, I *cannot* speak of myself as 'sufficient for these things.' I insist only upon the fact, as it exists in divine Science, that man dies not, and on the words of the Master in support of this verity,—words which can never 'pass away till all be fulfilled.'"

I do not know whether the critic would still care to argue that the text of the fourth gospel is very simple and that of Science and Health complicated, on the ground that the rhythm of the authorized version, which is not the original, "sets the human soul agog with possibilities and expectations." It is not the rhythm of certain sixteenth and seventeenth century writers which fires the expectations. It is the metaphysical reasoning of the Greek text itself, devoid of rhythm, just as is the metaphysical reasoning of Science and Health, which is inspiring the Christian Science movement today. One devotee of rhythm, Renan, holds up his hands over the Greek of the fourth gospel, and thunders out his denunciation; another, Froude, rages, like the heathen, against metaphysics. You can get rhythm, the perfection of rhythm, in Renan's "*Vie*" or Froude's "History," but it will not teach you to heal the sick, and yet the fourth gospel itself declares, "He that believeth on me, the works that I do shall he do also."

A great thinker of the last century, fully as appreciative of the magic of words as Renan or Froude, put the matter a little differently, in one of those luminous and delightfully humorous illustrations in which he was wont to indulge. The fish of immortal memory, he said, which fell out of the frying-pan into the fire, was not more unfortunate than the man who seeks sanctuary from philosophical persecution within the walls of the observatory or of the laboratory. Metaphysics, in plain English, cannot be separated from science. It is Mrs. Eddy's metaphysical interpretation of the Bible in the Christian Science commentary, "Science and Health with Key to the Scriptures," which is making it possible to repeat again today the miracles or object-lessons of the scientific theology of Jesus of Nazareth, described in the Greek text of the epistles as the full, exact, or scientific knowledge of God, and so of Truth. "I knew," Mrs. Eddy writes on page 109 of Science and Health, "the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration."

The writer of the fourth gospel describes Jesus as saying, "Ye shall know the truth, and the truth shall make you free," but in this passage, as elsewhere, he draws a clear line between the truth, or the absolute, and mere truth, the relative human sense of truth. A great bishop of Durham, writing of this distinction, with reference to this very saying of Jesus, says, "The freedom of the individual is perfect conformity to the actual—to that which is;" and later, writing of Jesus' reply to Pilate, that he was born to "bear witness unto the truth," and Pilate's cynical interrogation, "What is truth?" he describes "the truth" as the "absolute reality," and "truth" as not concerned with the absolute, but purely

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with the human sense of a particular case. Now, to bring this out in the translation would have necessitated spoiling the rhythm of the authorized version, in the way that John incurred the wrath of Renan, but it would have brought out the metaphysical meaning of the text, without which a true understanding of it is impossible. It is because Mrs. Eddy has grasped to the full the metaphysical meaning of the fourth gospel that I wrote that, for the purpose of my illustration, I would compare Mrs. Eddy's method rather with that of the fourth gospel than with that of the synoptists. Now that I have explained more definitely, I think the critic will perceive that he need not be troubled by the comparison.

One further example must suffice; it is John's use of the word "see." One of the greatest Johannine scholars of modern days has brought this out in the most interesting way. He shows that the evangelist, by a careful use of separate Greek words, draws a distinction between beholding with the eye and seeing spiritually. The word signifying spiritual perception is used in such passages as, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man;" and again, "Thou shouldest see the glory of God." There are, however, two passages in particular in which the metaphysical meaning of the text is brought out with extraordinary clearness. The first is in the sixteenth chapter, "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." Here the transition from one verb to the other is made with startling suddenness, so as to put the meaning beyond question: A little while, and ye shall not physically see me, Jesus of Nazareth; and a little while and ye shall see spiritually the Christ, because I go to the Father.

The second passage is, perhaps, even more interesting. It is the description of the resurrection morning, when Mary, Peter, and John came to the sepulcher. First comes Mary, and notes that the stone is removed; then John, who runs to the tomb, glances in, and notes something which Mary has not noted; after him comes Peter, who enters the sepulcher, and beholds the napkin; and then finally John enters, and he sees spiritually and believes. The man who first saw spiritually the risen Christ was the man whose knowledge of the absolute, of the allness of Spirit and the nothingness of matter, defied the living death of Patmos.

To go into the question of the unreality of matter in this letter is impossible, but I have, I trust, shown the critic that it is the Science and not the rhythm of the gospels which constitutes the knowledge of Truth which is to free the world.

[Charles E. Jarvis in *Los Angeles* (Cal.) *Examiner*.]

Our reverend critic loses sight, or else is not aware, of the fact that Christian Science is based fundamentally and absolutely upon the Bible and the teachings of Jesus Christ, who demonstrated by his works his knowledge of the power of divine Principle to destroy sin and pain, and who commanded his followers not only to do likewise, but "greater works than these." Christian Science is essentially a religion, and while many of its adherents have first had their attention drawn to it through the healing of pain and disease, that phase of its teaching is but incidental to the far more important condition, that of spiritual regeneration, which follows the study of the Bible in the light of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It is hardly necessary to add that those who have experienced the destruction of sin and discord from their lives are most profoundly grateful.

Christian Science, therefore, becomes a genuine and gratifying means to salvation here and now, and in the degree in which we apprehend the fact that the kingdom of heaven is not a place afar off, but a state of consciousness, a condition of mind, we are released from the bondage of our former beliefs and are freed from our pains and sorrows and fears, and this realization brings with it the joy of true living and the "peace of God, which passeth all understanding."

When our critic classes Christian Science with theosophy and spiritualism, he again displays a lack of knowledge of the subject, for the truth of the matter is that Christian Science is the very antithesis of both of these beliefs, and in her book "Science and Health with Key to the Scriptures," Mrs. Eddy has differentiated so clearly between Christian Science and these beliefs that there is no excuse for confounding them.

As to the time-worn inference that Christian Scientists deny the existence of pain and sin, allow me to quote from the text-book above referred to as follows: "Sickness is neither imaginary nor unreal.—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction" (p. 460). Mrs. Eddy has pointed us to a way out of sickness, and of sin as well, and countless thousands have proved that the steps of this way lead to health, happiness, and freedom. Her followers are endeavoring to show by their lives the gratitude they feel for the good that has come into those lives through this teaching, and they are striving to follow in the footsteps of him who gave us the golden rule.

[E. M. Ramsay in *Montrose* (Scot.) *Standard*.]

Since very serious misconceptions prevail as to the methods employed by Christian Science, I hope you will find space for the following correction. Christian Science teaches that there is but one Mind, the divine intelligence, reflected or manifested by whatever is true in the thought of man or beast; it shows that the opposite belief that each one of us possesses a mind of his own is untrue and dangerous. If indeed each man possessed a mind of his own, there would be no possibility of heaven, and the race would be doomed to annihilation from the ceaseless friction of mind on mind. In considering the science of arithmetic, we see clearly the uselessness and absurdity of personal opinion; the student strives to find out what is true, and willingly subordinates his opinions and guesses to the truth which he sees. So the student of Christian Science is striving to divest himself of personal wishes and opinions, that he may learn what is true and yield it joyful obedience.

Let us suppose that the beginner in Christian Science is confronted with the problem of an enemy. A man has injured him, treats him unjustly, pursues him with hatred, stands in the way of his progress in life. What should the student do? How should he deal with the man? The first step he must take is to see clearly that there is in reality but one Mind; that consequently there are not two minds opposed to one another, however much this may seem to be the case. It is not enough, however, to see this theoretically, he must go deeper and begin to cast out of his own thought that which is unlike God. In examining his heart he sees how strong a hold on him fear has taken. What is this fear? Disbelief in the omnipotence of God, good, a belief that injustice, cruelty, hatred, though entirely opposed to God, yet possess some of the divine attributes, are powerful, enduring, and successful. Then, looking once more into his heart, he recognizes resentment, and sees that by answering injustice with resentment, he is himself keeping up the belief in an evil power, adding to its seeming strength. Perhaps he finds that he cannot get rid of this fear and resentment; they are too deeply rooted. Then let him turn to the beatitudes, and pray earnestly for meekness, purity, mercifulness, and he will find a new sense of power coming to him, a clearer sense of God's presence, a new, beautiful sense of tenderness taking the place once filled by fear and resentment. From this truer, higher point of view, he begins to see the injustice, cruelty, and hatred which once appeared to form a man, as apart from man, as false beliefs, false gods, as powerless lies. Since God is good and is infinite,

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good must be infinite. There can be no place for injustice, cruelty, and hatred in infinite good, nor can there be anything real outside of infinity.

This work, faithfully done and patiently continued, will bring results which would once have seemed miraculous. The student finds that the difficulties which have surrounded him were of his own making, or to speak more accurately, of his own acceptance; he finds that as he becomes more obedient to God, he becomes free from the tyranny of men; as his understanding of infinite Love increases, his sense of difficulty, of failure, grows less; by becoming a better Christian, he becomes a more useful and successful man. In this way the student of Christian Science defends himself from evil, is lifted out of bondage by the love of God, is enabled to return good for evil, and perchance may save his brother. "The weapons of our warfare are not carnal," the apostle Paul writes, "but mighty through God to the pulling down of strong holds."

[Ezra W. Palmer in *Denver* (Col.) *Republican.*]

Our critic asserts he has a "higher vision." It would seem therefore that one of the first uses of this "higher vision" would be to avoid the misrepresentation of the religious convictions of other people. "Thou shalt not bear false witness" is a command of the Decalogue, as equally binding upon believers in the Bible now as it was in the time of Moses. Christian Science does not "shadow the majesty of God." Christian Science gives all glory to God and takes nothing from His majesty and power. Nor does Christian Science "ignore the greatness of Jesus Christ," as the critic avers. Feb. 1, 1895, in reply to an inquiry from the *New York Herald,* Mrs. Eddy stated in part as follows: "There was, is, and never can be but one God, one Christ, one Jesus of Nazareth." [See Pulpit and Press, p. 74.] Mrs. Eddy had the most profound reverence for Christ Jesus. She ever patterned her life after his, and admonished her students to follow their Leader "only so far as she follows Christ" (Message, 1901, p. 34).

Christian Science is not a mental philosophy, as this critic further erroneously asserts. It is a religion pure and simple, giving a scientific knowledge of God, man, and the spiritual universe. It does not make gods of men, as this speaker declared, but teaches that spiritual man is the child of God. The gentleman complains that Christian Science "does not lift up to God," which merely shows that he does not understand the teachings of Christian Science. The verdict of innumerable earnest and sincere students of Christian Science is that it does uplift thought to God, and inspires men with love for Him.

This critic attempts to cast a slur on Christian Scientists by insinuating that they read Science and Health to the exclusion of the Bible. That Christian Scientists are earnest, sincere students of the Bible, and that they regard Science and Health as a commentary on the Bible, is so well known that it would seem hardly necessary to refute misrepresentations so utterly foreign to the facts. The gentleman declares that he received great help in Christian Science, that he found there the relief he sought; nevertheless, the spectacle is now presented of his denouncing the very source of his relief from tormenting ills. It will be remembered that many were healed by Jesus who never returned to give thanks, but this is no indication that Jesus did not heal in the right way.

The critic vaguely quotes Mrs. Eddy in support of his contention that there is a greater power than she or her followers have seen. He does not make clear what this power is, whether it is of God or of man. None of Mrs. Eddy's authorized writings gives authority for such vague implications, and these statements are directly contrary to the spirit of her teachings and writings. He implies that there is a distinction between Bible healing and Christian Science healing. He does not make clear what he thinks this distinction is, and he would probably find it difficult to do so, since no such distinction exists. Christian Science simply follows the Christ-method of healing both sickness and sin.

[William J. Bonnin in *Manchester* (Eng.) *Courier.*]

Your contributor "Cecilia," in the illustrated section, referred to Christian Science as dealing in romance and make-believe, but it would be almost impossible to make a more erroneous or misleading statement. The essence of Christian Science teaching may be said to be that in the measure we understand the truth delivered to the world by the Founder of Christianity, we shall demonstrate the saving power of that truth. Thus the demonstrability of the goodness of God and truth is insisted upon, and the daily demonstrations of the omnipotence of good which Christian Science brings to pass, are so many proofs that evil, or that which denies that omnipotence, is not of itself a reality or power; that it has no place in the one all-knowing Mind; that its supposed existence is only permitted through the fallibility of human concepts, and that it is, therefore, in its true nature a deception, a negation, verily a make-believe.

[Warwick A. Tyler in *Salt Lake* (Utah) *Herald-Republican.*]

Christian Science is not hypnotism, nor is it "a conglomeration of remedies for every imaginable ill," as would appear from an interview reported in a recent issue. Christian Science today is but carrying on the work of bringing the knowledge of Truth (God) to all mankind; and as each and every individual comes to know the truth concerning anything, he is freed from all errors in regard to that thing.

That Christian Scientists are learning to know God and the truth concerning all creation, is abundantly being proved today by their innumerable fruits in the shape of healing all manner of disease and sin, showing that the application of the knowledge of God concerning His creation frees mankind from all error. Christian Science is not a "conglomeration of remedies," it is Christ Jesus' specific remedy for every human ill.

[John M. Dean in *Commercial Appeal,* Memphis, Tenn.]

In this day and time there can be but little excuse for confusing Christian Science with the many forms of "drugless healing" which are constantly springing up. The great difficulty lies in the fact that those not well informed, or who approach the subject carelessly, regard Christian Science as a mere system of drug abstinence, when this is only a very small part of the teaching of Mrs. Eddy, and is but the natural outcome of a strictly spiritual teaching. Christian Science comes to heal and does heal every form of sin and sickness, and thus its adherents find no use for *materia medica,* but the non-use of *materia medica* is far from being confined to them or even to people of a religious way of thinking. Christian Science is, if you please, a system of right thinking which leads to an absolute knowledge of God and His relation to man and the universe. Being science, it is necessarily exact in its premises and conclusions and admits of no blind faith or haphazard methods. Fleeting chance and change have no part in the Christianity of the Bible, and it should not be thought strange that Christian Scientists contend for a working knowledge of God fully as accurate and demonstrable as that of any of the so-called material sciences.

Bubbles we earn with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

LOWELL.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"IN EVERY THING GIVE THANKS."

In this issue of the *Sentinel* we publish the proclamation of the President of the United States, naming Thursday, Nov. 28, as the annual day of thanksgiving. This observation of a day when all should return thanks to God for the blessings received throughout the year, is the outgrowth of that deep trust in Him, and love of Him, which nearly three centuries ago inspired brave and devout men and women to set sail for the new world, in the hope that they might there find "freedom to worship God."

This national custom of setting apart a day for the special observance of public thanksgiving and praise to God, comes down to us from these Pilgrims of the seventeenth century, who in the midst of the hardships and dangers of their new home forgot not to give public thanks to the giver of all good when with the coming of the ensuing autumn a bounteous harvest reassured them against the scarcity of provisions which had attended their first winter in the new land. From New England the custom has extended throughout North America; not, however, in the purity of its religious aspect, but, like some other commemorative days whose original significance has been forgotten, more as a holiday of general recreation. Whereas it was formerly the custom for all churches to observe the day with largely attended services, now many churches are not opened at all, and even those where a service is held are but lightly attended.

Just what is the reason for this decadence we shall not attempt to explain here, but simply note, as an exception to the general rule, the churches of the Christian Science denomination which are springing up all over the world. In these churches the congregations assembled on Thanksgiving day are much the same in numbers as those assembled each Sunday and Wednesday, and the services held on this holiday are simple and spontaneous outpourings of gratitude for blessings received. No doubt Mrs. Eddy, in making these services a part of the regular order of worship in the Christian Science churches, intended not only to check the material trend of present-day religion, but also to encourage the spirit of fellowship, hospitality, and benevolence which bore so significant a part in the first New England Thanksgiving day. These qualities are indeed inseparable from true gratitude, and should likewise be inseparable from the outward manifestations of Christianity.

A typical incident of such hospitality on the part of our Leader was recently related by one who was of her household for a time at Pleasant View. It seems that a neighbor and his family had been away from their home for several months, and returned on the day before Thanksgiving. Upon noticing that the house was open Mrs. Eddy made inquiry as to whether the family had returned, or some one was in the house without authority. Upon being informed that the family had returned that day, she immediately became solicitous for their comfort and said, "They will not have anything for their Thanksgiving dinner! What can we do for them?" When some one remarked that in all probability the family had made provision for dinner, Mrs. Eddy said, "We do not dare take any chances upon that; it would never do for people not to have a good dinner on Thanksgiving day, and how could they have a Thanksgiving dinner when they have just returned to a house which has been closed up for months? I wonder what we have that we could send them." She then gave instructions to send to these neighbors everything necessary for the preparation of an old-fashioned Thanksgiving dinner.

Such was Mrs. Eddy's interpretation of the spirit of this oldtime custom, her exemplification of the gratitude to God which is "much more than a verbal expression of thanks" (Science and Health, p. 3); and this simple, spontaneous act of neighborly kindness was typical of the love for her fellow men which ever found its greatest happiness in service to others, in meeting not alone their temporal needs, but lightening for them, whether rich or poor in this world's goods, the burden of sorrow, sickness, and sin. If as Christian Scientists we too faithfully do our part, each day and all the days, to throw off for ourselves and others the fetters with which error would bind us, soon there will dawn for mankind that glad Thanksgiving day when the listening ear shall hear that "louder song, sweeter than has ever before reached high heaven," rising "clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain" (Science and Health, p. 568).

ARCHIBALD MCLELLAN.

IDEAS AND SYMBOLS.

It sometimes happens that when a student of Christian Science places emphasis upon the spiritual sense of a passage of Scripture, the listener concludes that he therefore denies or ignores the literal sense of the statement in question. To do this would, however, be to ignore Mrs. Eddy's teaching on the subject of Scriptural interpretation. She says, "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood" (Science and Health, p. 319). This being admitted, we may well pause and take off our shoes before venturing to express an opinion as to any passage of Scripture. On page 320 we read: "The most distinguished theologians in Europe and America agree that the Scriptures have both a spiritual and literal meaning;" to which is added the statement that "the one important interpretation of Scripture is the spiritual." We must not, however, lose sight of the fact that in Science infinite Mind is represented by "its infinite manifestation" (p. 468).

In the tenth chapter of his first epistle to the Corinthians Paul presents the experiences of his forefathers in the wilderness in a metaphorical sense when he says that "they drank of that spiritual Rock that followed them: and that Rock was Christ." This should not, however, be taken as a denial of the literal correctness of the history of the Hebrews as given in Exodus, to which reference is often made in the New Testament. It will, however, be observed that Paul subordinates the literal sense to the spiritual, and makes the outward manifestation of the rock symbolize the spiritual idea, for the literal rock did not follow the people in their journeyings, but the real Rock, the Christ-idea, was ever with them, though this was too often forgotten, even as it is today.

Another example of symbolic presentation of the truth is found in the epistle to the Galatians, where we are told in a somewhat abrupt way that the story of Abraham's two sons is "an allegory," a statement which might be taken as a denial of the fact that these sons, Ishmael and Isaac, had ever had a place in human history. It is, however, certain that Paul had no intention of teaching any such thing, but he saw the necessity for wresting the spiritual lesson from every circumstance, and to do this effectively the material sense must give place to the spiritual fact, of which the outward circumstance is at most but a symbol. It is true that material sense rebels against the acceptance of the spiritual fact, and for this reason denies the healing done in Christian Science. By this logic, all the wonderful works of the Master might be denied,—the feeding of the multitudes, the stilling of the storm, the healing of "all manner of sickness and all manner of disease," and his own glorious overcoming of death and the grave.

Here we must remember that most of the so-called liberal

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thinkers stop far short of the spiritual idea in all these cases, and deny that Jesus ever actually did any of these things, because material law would render such demonstrations impossible. Christian Science, however, denies the authority of material law, and maintains that man is spiritual and governed by spiritual law. On the divine side the evidence is spiritual harmony, changeless and eternal, but to our present human sense the need is to have harmony restored, it may be by the disappearance of some dread sign of disease, and the process is no mere "allegory," as the word is generally understood, but is the working out of our salvation from the spiritual fact that God "worketh in [us] both to will and to do of his good pleasure." The neophyte craves a sign, the more advanced student reaches out for the spiritual idea and its manifestation, and thus he realizes the wholeness or holiness, without which no one can see God.

ANNIE M. KNOTT.

"ANOINTED OF GOD."

IN his last long heart-to-heart talk with his disciples, Jesus said to them, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, : . . that whatsoever ye shall ask of the Father in my name, he may give it you." In these pregnant words the Master both outlined and initiated the reign of true individualism, that ideal democracy in which every man is to find his freedom, his quickening, and his efficiency. He is instructed what to do, and he is given assurance of the divine sustenance and support in the doing.

With the Jew, the chosen one had been looked upon as the rare one, the "anointed of God." Endowed with "the Spirit of the Lord," he was to rule in wisdom and lead with might. The term was strongly flavored with the oriental sense of distinction, of exclusiveness and exaltation, so that it brought to Jewish thought only the heroes of their history. Hence, in calling all his followers to the exercise of his own prerogatives and powers, Jesus instituted a new order which spoke as had no other event for the dignity and the privilege not of the few, but of all mankind. He expressed his own responsiveness to this divine order when in his native Nazareth he found in the Scriptures the place where it was written: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted." Having closed the book, he said to his neighbors about him, "This day is this scripture fulfilled in your ears," thus daringly identifying himself before men with the divinely royal figure prophetically portrayed by Isaiah, and accepting the responsibility for humanity's spiritual leadership. And now, in these last moments with his nearest followers, he was speaking to each of them and to the spiritually aspiring of all time, in the spirit of the 45th Psalm, "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness."

This personal call and appeal of the Master, this divine authorization, enduement, and commission, is voiced anew in Christian Science, and men are realizing that it bases and cements the democracy of good. It is that recognition of our spiritual selfhood, capacity, and obligation which impels one, in the hush of humility, to repeat those wondrous words, "He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted," and to let them frame his thought of life and duty anew. This is the greatest, most inspiring experience that can come to any man. Said one recently, "If you will but tell me what to do, I can go at it with enthusiasm; I am an inspired man and my success is assured." This is the need of all, an awakening to their place and privilege, as "the sons of God," to the possibility of spiritual sovereignty, achieved through what they know of God, what they are in Truth; and this need is being met through Christian Science in that correction of consciousness, that anointing of God, which is for each individual the appearing of Christ, our Saviour, "who hath abolished death, and hath brought life and immortality to light through the gospel."

This appearing of Truth is always an immaculate conception; it is not of merit, but of grace for the redemption of human sense and the glory of God. From the divine side it is the gift of God, from the human it is that progressive illumination in which spiritual desire, or "prayer" as Mrs. Eddy names it (Science and Health, p. 1), becomes the first witness to the divine presence. This is followed by that holy uplifted thought, that spiritual realization, which disarms and dispels the falsities of mortal sense, and thus, in demonstration over sickness and sin, verifies the divinity of the word which it has been given us to apprehend and to declare in Christian Science.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

SAN FRANCISCO, CAL.—Responsive to the urgent need for larger quarters to accommodate the steadily increasing congregation, Fourth Church of Christ, Scientist, in San Francisco, Cal., has leased the beautiful new Native Sons hall, with a seating capacity of twelve hundred, located at 430 Mason street, in which they will hold their first Sunday service on the 22d instant. Ever since the organization of Fourth Church in March last, Elks hall, where its services have heretofore been held, has been crowded to overflowing, particularly on Wednesday evenings, and finally the need for more spacious quarters became so imperative that advantage was taken of the opportunity to secure this hall, which is nearing completion, and which has a seating capacity of almost double that of the former place of meeting.

The step it was found necessary to take in renting these quarters has proved conclusively the real need of a downtown church in San Francisco, where the conditions may be said to be somewhat peculiar in that this section, which is apartment house and hotel district, is a thickly populated one. It is safe to say that this demonstration of the city's requirements insures the establishment of a permanent downtown congregation as a feature of the history of our cause in this community.—*Correspondence.*

HUDSON FALLS, N. Y.—The Christian Science church of this village, in furtherance of its plan for securing a church home, has recently purchased a house and lot. The lot, which is about sixty-six by one hundred and twenty feet, is very nicely located on Maple street, one of the principal thoroughfares of the village, about five minutes' walk from its center, and is easily accessible from all points. The house, which is a large one, will be remodeled and made very convenient for the Sunday services and Wednesday evening meetings, also for a reading-room. It will be ready for occupancy about Oct. 1, and will very nicely meet the needs of the church for the present. Since its organization three years ago, this church has had a steady though not rapid growth.—*Correspondence.*

WELLINGTON, KAN.—The little frame building which for years served as a church edifice for the Christian Scientists has at last been moved from the corner of Jefferson avenue and Seventh street, having given way to a larger brick one. It is planned to make a small park out of the ground at the rear of the church.—*Wellington Journal.*

MOOSE JAW, SASKATCHEWAN.—The contract for the first Christian Science hall in Saskatchewan has been let in this city and the work is proceeding apace. Our hearts are full of thankfulness to God, and of gratitude to our Leader for the general advancement of freedom and happiness it has been our lot to experience and to witness.—*Correspondence.*

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THE LECTURES.

MAHANOY CITY, PA.

Before a large and deeply interested audience Virgil O. Strickler delivered at the First Baptist church the first Christian Science lecture ever given in this city. The lecture was under the auspices of the local Christian Science society, and the speaker was introduced by J. Heaton Kirchner, editor of the *Mahanoy Tribune*, who said in part,—

I have been asked to introduce the speaker of the evening, and it is with great pleasure that I do so; and because I am a member of another church, I consider the request an honor. I am not here to say what I believe or what I do not believe, but on behalf of the Christian Science society of Mahanoy City I extend to you a sincere welcome to this their first public lecture. To those present who have been lifted out of doubt or grief or have been physically healed through this doctrine, it is not new. To those who have not received any such benefits it is intended to give a logical and rational explanation of life and its perplexities; and I am glad for the occasion which brings us together this evening, because I believe that from whatever religious faith we come, we should be liberal enough to come together as friends who should know each other better.—*Correspondence.*

LONGMONT, COL.

William R. Rathvon delivered a lecture on Christian Science in Dickens opera house. He was introduced by Grant E. Halderman, attorney-at-law, who said:—

Unfortunately for me, I do not happen to belong to the religious society, Christian Science, nor do I understand much of its teachings and beliefs. From a rather perfunctory observation, however, I can truthfully state that I have for that belief the highest regard and the most profound respect. In the course of that observation I have noticed, too, that, generally speaking, the communicants of the Christian Science church are composed of those members of society in the respective communities where there is a church organization, who are endowed with a degree of intelligence and intellectuality greatly above the average intelligence of the community. It is a matter of no concern to you, however, what I may or may not believe with reference to the Christian Science religion. Suffice it to say that in the last decade it has made most wonderful progress in its development, and growth in its membership, and this fact alone speaks volumes.—*Correspondence.*

MARSHFIELD, ORE.

Frank H. Leonard delivered a lecture on Christian Science in the Masonic opera house to an interested audience. Miss Nellie A. Montgomery, the first reader, formerly principal of the high school, in introducing Mr. Leonard said in part,—

What is truth? The question of the ages is still the profoundest question confronting mankind. Philosophers have sought the answer in the realm of metaphysics. Scientists have delved deep into the earth, have studied physical phenomena, have utilized the microscope to give the eye a keener vision in their quest. Philanthropists are seeking the truth that shall bring healing to the economic and social conditions that result in despair and suffering. Through Christian Science, Mrs. Eddy has turned the microscope of Spirit on these problems, revealing God, good, as the only creator of man and the universe, hence as the only intelligence, the only Mind.

Jesus of Nazareth, centuries ago, annulled every material law with the spiritual law. He healed the sick, reformed the sinner, raised the dead. The students of Christian Science are proving Christ, Truth, to be still with us, that divine idea which today repeats the new-old message, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—*Coos Bay Times.*

BALLARAT, AUSTRALIA.

An interested and very attentive audience assembled in the City lecture hall, Ballarat, to hear a lecture on Christian Science by Bliss Knapp. In introducing the lecturer, David Anderson, committee on publication for the Melbourne church, said they were there by invitation of First Church of Christ, Scientist, Ballarat, to hear an authoritative address on Christian Science by a qualified exponent, a member of the board of lectureship of the Christian Science Mother Church, The First Church of Christ, Scientist, in Boston, Mass. They had not come to be proselytized and no efforts in this direction would be made. Whatever there might be in the address of comfort to the sin-stricken, the sick, and the sad, they would hear no emotional appeal and nothing savoring of denominational aggrandizement. But it was a simple fact that, in considerably under half a century, Christian Science had become a world-known religion. It had met with opposition during its incipiency, and even now, though in a constantly lessening degree, it was misunderstood and misrepresented; and it was chiefly by way of dispelling some of the more common misconceptions on which these misunderstandings rested, that these lectures had been instituted.

Australians were sometimes spoken of as a people of somewhat marked sporting proclivities, but Australians always liked to play fairly, and he had no need to appeal to a Ballarat audience for a fair and dispassionate hearing of the lecture. Australians had, however, a more marked and an altogether undeniable characteristic. They had always a hearty handshake for the accredited stranger; and because Mr. Knapp was a stranger, and from the country with which their bonds of kipship and of common interest had of quite recent years been more firmly welded than ever before, he asked them to give the lecturer a real Australian, a hearty Ballarat greeting.—*Correspondence.*

OAKLAND, CAL.

A crowded house greeted Francis J. Fluno, M.D., at the Macdonough theater to hear his lecture on Christian Science, given under the auspices of First Church of Christ, Scientist. The lecturer was introduced by S. B. Reynolds, first reader of First Church, who said:—

It has been believed and taught for more than nineteen hundred years that the immediate disciples of our Master were divinely favored persons, who possessed and exercised a power not needed in this day and age, and whose privilege it was to enjoy many blessings that the Christian of today may not and cannot enjoy. It is the mission of Christian Science to correct these false views, to show that what made one a disciple nineteen centuries ago makes him one today, enjoying the very same privileges and possessing the very same power, according to his fitness to receive it. Less than half a century ago, Mrs. Eddy discovered and gave to the world an understanding of that law and its unchanging Principle, which is ever active, ever present, ever operative, and of which Solomon said: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it."

No one can help being amazed beyond description, who will consider for a single moment the valiant courage, the untiring devotion, the ceaseless vigilance of that lone woman who for years endured the scoffs and jeers of practically

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the whole world. And for what? Not for the aggrandizement of self, but that all mankind might learn how to be free from the bondage of material sense. Who dares to say that she was not God's messenger, and that she knew she was giving to the world that same truth which Jesus taught and practised and commanded his followers to practise? Surely, we may say of her that "wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—*Oakland Tribune.*

BERLIN, ONTARIO.

First Church of Christ, Scientist, was well filled by an attentive audience which had assembled to hear an authoritative exposition on the subject of Christian Science by William D. McCrackan, M.A. S. J. Williams introduced the speaker, and said in part,—

Over forty years ago Mrs. Eddy, the Discoverer and Founder of Christian Science, gave to the world the textbook "Science and Health with Key to the Scriptures,"—a book whose mission was to restore to the world the practise of the teachings of Jesus. Christian Science touches every phase of human life, spiritual, moral, social, financial, and physical, and by its touch transforms. Myself and many others in this audience can testify to benefits received. We can also say we know that any one who studies this book honestly and lives up to its teaching will be made free. They will also be able to say they have found "the peace of God, which passeth all understanding."

The gentleman who is to address us this evening has come to tell us what Christian Science is, and what it is not, and to remove misconception and misunderstanding about its teachings.—*Berlin News Record.*

FORT COLLINS, COL.

Prof. Hermann S. Hering lectured on Christian Science at the Majestic theater to a large and attentive audience. He was introduced by Dr. I. E. Newsome, who said in part,—

During the last few days we have seen much in the newspapers regarding the return of Christ. I trust you will not be startled if I tell you that the Christ is with us continually. The dark ages of creed and dogma are passing away, and we are beginning to see with a clear vision that the Christ-life is not one to be preached of and wondered at, but one to be lived and practised. It has often been said that Christianity is impractical in the business world, and yet it is in business as well as in other lines that the spirit of Christ is so rapidly returning to the world. Men of large affairs are using the fundamentals of Christianity in their business as never before. We have with us today a representative of the church which has been the strongest advocate of actually living and acting as did Christ Jesus when he was here in the flesh.—*Correspondence.*

TOLEDO, OHIO.

A lecture on Christian Science was delivered by Virgil O. Strickler in Valentine theater before an audience of nearly twelve hundred people. He was introduced by William L. Rowland, first reader, who said:—

When the Roman governor of Judea ascended the throne of judgment on the morning of the crucifixion, he saw before him the world's most notable prisoner. Jesus' accusers stood without the judgment-hall, clamoring for the life of him who had said, "I am come that they might have life, and that they might have it more abundantly;" and who, in reply to Pilate's question, "Art thou a king then?" answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." This reply wrung from Pilate's lips that momentous question, "What is truth?" Blinded by ignorance, prejudice, and fear, he failed to recognize the answer to his question in the person of the humble Nazarene who stood before him,—that representative of Christ, Truth.

Anxious, inquiring thought has been repeating Pilate's question from that time to this, and is still giving expression to its desire for a knowledge of the truth which makes men free. Multitudes have received a satisfactory answer to this question through the understanding of Christian Science as given to the world by Mrs. Eddy, and the purpose of this gathering tonight is to listen to a lecture on this subject.

Correspondence.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Alameda, Cal.—Unitarian church, Grand street near Santa Clara avenue, 8 p.m., Nov. 26.
Asbury Park, N. J.—Library hall, First and Grand avenues, 8 p.m., Nov. 19.
Ashland, Ky.—Ashland theater, 8 p.m., Nov. 28.
Bay City, Mich.—Masonic temple, 8 p.m., Nov. 25.
Beaumont, Texas.—Woman's Reading club, 8:15 p.m., Nov. 26.
Boulder, Col.—Curran opera house, 8 p.m., Nov. 29.
Brantford, Ontario.—Grand opera house, 8:15 p.m., Nov. 26.
Carthage, Mo.—High school auditorium, 8 p.m., Nov. 25.
Cincinnati, Ohio (First Church).—Emery auditorium, 8:15 p.m., Nov. 29.
Clarksburg, W. Va.—Monday evening, Nov. 18.
Connersville, Ind.—Vaudette theater, 3:30 p.m., Nov. 24.
Darlington, Durham, England.—Mechanics hall, 8 p.m., Dec. 5.
Dublin, Ireland.—35 Molesworth street, 8 p.m., Dec. 3.
Edinburgh, Scotland.—Synod hall, 8 p.m., Dec. 7.
Everett, Mass. (auspices Malden Church).—Whittier hall, 8 p.m., Nov. 22.
Flushing, N. Y.—League building, Sanford avenue, 3 p.m., Nov. 24.
Fort Worth, Texas.—Byers opera house, 3 p.m., Nov. 24.
Frankfort, Ky.—Farmers Bank building, 8 p.m., Nov. 19.
Fremont, Ohio.—Colonial hall, over Colonial bank, Front street, 8 p.m., Nov. 26.
Galena, Kan.—Midway theater, 8 p.m., Nov. 26.
Greenville, Mich.—Grange theater, 7:30 p.m., Nov. 29.
Greenville, Ohio.—Henry St. Clair Memorial hall, 3 p.m., Nov. 28.
Houston, Texas.—Beach auditorium, 8 p.m., Nov. 25.
Jackson, Miss.—Century theater, evening, Nov. 29.
Kansas City, Mo. (Second Church).—Church edifice, 31st street and Troost avenue, 8 p.m., Nov. 21 and 22.
Lima, Ohio.—Nov. 25.
Lincoln, Ill.—Opera house, 7:30 p.m., Nov. 26.
Liverpool, England.—Picton lecture hall, William Brown street, 3:15 p.m., Dec. 1.
Lowell, Mass.—Lowell opera house, 3 p.m., Nov. 24.
McKeesport, Pa.—White's new theater, 3 p.m., Nov. 24.
Mobile, Ala.—Battle House auditorium, 8 p.m., Nov. 21.
Newcastle-on-Tyne, England.—Grand assembly rooms, Banas Bridge, 8 p.m., Dec. 9.
Otsego, Mich.—Edsell's opera house, 8 p.m., Nov. 26.
San Jose, Cal.—Victory theater, 8 p.m., Nov. 25.
Springfield, Mo.—Sanders theater, Walnut street, 3 p.m., Nov. 24.
Terre Haute, Ind.—Zorah temple, 639 Mulberry street, 8 p.m., Nov. 28.
Victor, Col.—First Church of Christ, Scientist, 8 p.m., Nov. 28.
Worcester, Mass.—Worcester theater, 3:30 p.m., Nov. 24.

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TESTIMONIES OF HEALING.

Mrs. Eddy tells us in Science and Health (p. 67) that "grace and Truth are potent beyond all other means and methods." I desire to testify to a wonderful proof which I had of the truth of this statement. In October, 1909, while traveling, our six-year-old daughter was infected by a disease which it is considered difficult to heal under *materia medica*. We were in Ohio when the slow fever which ushered in the malady appeared, and there we had two well-recommended physicians, both of whom did what they could, though without making a correct diagnosis of the case. At the end of two heart-breaking weeks I took my pathetic-looking baby home to Washington, D. C., where our family physician (assisted by the best of surgeons and three specialists) named the disease and gave me such slight hope as he could. Three weeks more of patient nursing and doctoring proved the futility of material means, which were accomplishing nothing except daily to weaken and make more nervous what seemed the wreck of our once healthy, joyous child.

Meanwhile, as I had a slight understanding of Christian Science and had seen proofs of its healing efficacy, and as I was in a fair way to become a nervous wreck myself through nursing and witnessing the sufferings of my little one, I applied to a practitioner for help for my own sleeplessness, etc. One treatment was all I needed to place my thought and trust upon Spirit, God, so at the end of the five weeks of pain and sorrow, when as a family we were united in our desire and purpose to give God His opportunity, we turned to divine Truth for help and sent for the same practitioner. I can never forget that first visit to our home of a Christian Scientist. She found my little girl lying in her bed, with no desire to be elsewhere. How earnestly she talked to us both of God's love and ever-presence, and taught my little daughter to repeat a line from the 46th Psalm, "Be still, and know that I am God." After she had explained this passage in its spiritual import, she remarked that the child would no doubt get up that afternoon (this was about two o'clock), and added that we were both to come to her the next day. As her home was seven long blocks away, I smiled at what seemed absurd; but I acquiesced, just because she appeared so confident.

Sure enough, as soon as we were alone my little girl insisted on getting up, and helped as best she could at dressing herself. Then she said she was hungry, and only a mother can realize how I flew to prepare the food which she desired (as the practitioner had said she could eat anything she relished), and how, tear-blinded, I watched her eat heartily. My eyes and heart were kept busy the next day, too, when she arose in the morning, and did indeed take the walk to the practitioner's home with me. And when this dear lady said that she could come by herself the next day, the little face lighted up in response; and when she eagerly replied, "Yes, I'll come on my skates," my gratitude was too deep for anything but tears. A slight manifestation of the disease continued for ten days, though the child felt and acted as one perfectly, joyously well. At the end of this time I realized that I had been holding to a material desire of which I was making a god, and it dawned upon me that it is indeed true that "carnal beliefs defraud us. They make man an involuntary hypocrite,—producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless" (Science and Health, p. 263). When this was clear to me, I at once let Truth destroy my false belief, and left the case to God, to Life and Love. The next morning every symptom of the disease had disappeared, never to return; thus breaking every material law relative to this disease.

This taught me the necessity for work in my own consciousness, and so I set about the study and practise of divine Science. Though beset with difficulties, the way has been constantly broadening, and never for an instant have I had a desire to go back to my old beliefs and what I once thought was faith and prayer. Since this satisfying proof of the potency of grace and Truth, we have employed no other method of healing and have never enjoyed such immunity from the ills which seem to beset a growing family. Our two children go gladly to the Christian Science Sunday school and are growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." We are all more deeply thankful than words can express to God, who is All-in-all; to Christ Jesus, the Wayshower; also to our revered Leader. My desire is that every thought and act may testify to my humble appreciation, and that I may pay my debt of love by passing on the lessons which I am learning to others, who may be weary wanderers as was I, and who desire to undertake the journey from sense to Soul.

MRS. LAURA BLANDFORD JENNINGS, Washington, D. C.

It is with a sense of gratitude deeper than words can express, that I relate my healing in Christian Science. My illness was of fifty years' duration, with short intervals of relief gained from some new application. My complaints were severe,—stomach, uterine, and bladder troubles. I was subject also to very painful attacks of rectal trouble, during which I would have to be lifted in and out of bed. I had such a fear of eating anything, that when invited out to dinner I would take a crust of brown bread with me. Nearly all known remedies of which we heard were resorted to, including hygiene, electricity, mineral waters, change of climate, and surgical operation. My last illness culminated in sixteen weeks of starvation, the last ten of which were spent in a hospital. The latter part of this term I was given a small quantity of liquid food once in twenty hours, and at times I would feel so famished that I would crawl to the door and beg some one to call the nurse to bring me food or I would die. It was believed by all that I would soon pass away.

I had known of Christian Science, but only to ridicule it. My husband had been a minister in an orthodox church, and from childhood I too had worked earnestly in the various departments of the church. While in the hospital, one of the patients, seeing my helpless condition, told me of some one who had been healed in Christian Science, and advised me to see a practitioner. I consented very reluctantly, more out of curiosity than anything else, and when the practitioner called, I proceeded to resist and abuse Christian Science with all the strength I could summon. As I think of it, I was very insulting, and the practitioner went away, saying that I was not yet ready for Christian Science, but that I would be—and she was right! About two weeks later she called again, and this time I was ready. I no longer resisted the truth, but accepted gladly all that was offered me.

In that one treatment I was healed, absolutely healed, of all my ailments. I arose, and called for a supper of solid food with no doubt as to my ability to digest it, and ate it with comfort and peace. The next morning I asked to eat at the table with the other guests. Permission was granted, and for the first time in sixteen weeks I saw the dining-room. I ate everything that was placed before me, and who can ever know the gratitude and joy I felt at being a well woman! The authorities of the hospital did not understand my healing, and believing I had but a short time to live, gratified what seemed to them "dying whims." For dinner the nurse asked me what I wanted, and I said I would have some of everything the others had. The tray she brought me was taken back nearly emptied. Although it was the month of June, my limbs were wrapped in flannel, hot irons were at my feet, hot cloths were on my stomach, and cold cloths on my head (which was sore on account of electrical sponges previously placed upon it), but these were all removed after my treatment in Christian Science. Three

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plasters also were taken off, and a few days later I returned to my home.

I had worn glasses over thirty years, one pair for the street and another for reading and sewing. After experiencing the above healing, the thought of wearing glasses troubled me, and one day I determined to get along without street glasses. Shortly after this my reading glasses were broken, and as we were quite a distance from an oculist, I felt greatly disappointed when the thought of not being able to read came to me; but almost immediately I thought, How do I know that I cannot read? A daily paper lay on the floor near by, and on picking it up I found to my great joy that I could read—after having worn glasses for thirty years! My healing took place seventeen years ago, and since then I have been able to read, write, and sew without the use of glasses. I can truly say with the psalmist: "The Lord will give strength unto his people; the Lord will bless his people with peace."—ADELINE ROBERTS, Chicago, Ill.

It is over seven years since I became interested in Christian Science, and for the many blessings it has brought into my life I wish to express my deep gratitude. I have been healed of a number of physical ailments, such as acute attacks of cold and catarrh, also of tubercular disease. While under treatment for the last named ill, the characteristic symptoms and swellings disappeared in less than a week. These healings have fully convinced me of the efficacy and healing power of divine Truth, and that Christian Science is a most practical religion.

The spiritual uplifting and regeneration is, however, more wonderful to me than the physical healing. It has helped me to a higher plane of thought, so that, in the words of Paul, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Mrs. Eddy's definition of church, as given in the Glossary of Science and Health, has always appealed to me. There we read that the church "is the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (p. 583). I now see that true worship consists in having the right concept and understanding of God.

Fear has been banished from my life, for I know that God "hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

F. FREMONT BURNHAM, Milwaukee, Wis.

[Translated from the German.]

In 1906 I first heard of Christian Science through dear friends who knew of our continuous struggle with sickness. At first I was reluctant to consider the subject, but a few months later, conditions having grown particularly distressing, I asked for several copies of *Der Herold der Christian Science*, and later went to Berlin in order to know more of this helpful teaching. I returned from my trip in a happy and joyous frame of mind, with a sense of absolute certainty that God would help us, and I may say that our condition improved from that moment on. I myself had been under medical treatment almost constantly for eight years, and had gone through many seemingly serious attacks of illness. After this, however, the symptoms of disease which now and then tried to manifest themselves, were always quickly met, partly through my own understanding of Christian Science, partly through the help of dear Christian Scientists.

Today I may say with a heart full of gratitude that I have neither had a physician nor used any medicine since 1906. In view of the many proofs of Truth's healing power in our family, I must refrain from stating them in detail, though I would like to mention briefly two instances which occurred in the case of our children. One of them having been taken with whooping-cough a few years ago, I immediately applied for absent treatment, and in three weeks' time the child was completely healed. There was not the slightest symptom of weakness apparent, although this is supposed to be the usual after effect of the disease; on the contrary, the child was stronger than before. The physician whom we had to call in, owing to the police regulations, predicted that the twin sister would surely be taken ill, having been exposed to the same contagion. I therefore requested treatment to be taken up in Christian Science for the other child also, with the result that she remained safe and sound. The second case was one of seemingly serious inflammation of the throat. On the third day this child was able to go to school, whereas the period of recovery under *materia medica* in similar cases formerly had been of longer duration.

When my thought reverts to the time prior to our acquaintance with the teachings of Christian Science, to those years full of sorrow and sickness with, to sense, no hope of improvement whatever, I feel that I cannot be grateful enough for the gift which has come to us from God, through Mrs. Eddy's book, "Science and Health with Key to the Scriptures," for we are now indeed awaking to the recognition of the fact that God is Love, and that His will is that all men should be helped and healed.

FRAU ELLA WARNS, Wandsbek b. Hamburg, Germany.

Two years ago, while I was out one afternoon, the maid who took care of my children came after me, very much frightened, and told me that the little boy had cut his hand very severely while playing with the lawn-mower. I went home as quickly as possible, to find that the little fellow had been taken to a doctor's office near by. When I reached the office the doctor met me at the door and told me how badly two of the fingers were cut. He said he had done nothing at all, but had been waiting for me, as he knew I was a Christian Scientist and he did not want to do anything until I had told him. The dear baby (only three years old) was terribly frightened, and held up the injured hand to me. I was anxious to quiet him, and forgetting the doctor, I took him in my arms, declaring the truth. I then asked the doctor to tie the hand up and let me take the child home; but he looked anxious and told me that the fingers were in a dreadful state and must be amputated, as they were cut through the bone. This I told him would not have to be done, but he said that if they did grow together they would give much trouble, as the lawn-mower was rusty and the wounds were full of dirt.

I wanted to be alone with the child, and on reaching my house I went into the parlor, closed the doors, and gave orders that under no consideration was any one to come in. I then commenced to declare God's presence and power, and repeated the Lord's Prayer with its spiritual interpretation as given in Science and Health (p. 16), especially the first two lines. In a few minutes the child stopped crying and put his arms around my neck, and a few minutes later I laid him on a couch in the adjoining room and went on an errand. When I returned he was, to my surprise, out in the yard playing with the other children, and he slept well all night. He never from that time complained of his fingers, and used his hand in playing. The next day I took the child over to the physician, and requested him to clean the wounds and place the fingers so that they would grow together. The doctor said that it was a pleasure to have a child who was not the least afraid of him, as he sat perfectly still while the wounds were being dressed. I knew that not one of Mind's ideas can be lost, and this gave me courage to work for the manifestation, to human sense, of the child's hand as perfect. The fingers healed rapidly, without any trouble at all, and the hand is as perfect as before the accident, except for a slight mark on one finger, and that is disappearing, in spite of medical laws so called.

This demonstration of the power of God in Christian Science was watched by many people. I had not lived in the neighborhood long, and the people had a very erroneous

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opinion of Christian Science. This, however, has been entirely destroyed. Before this experience the neighbors were not friendly to me, would not even allow their children to play with mine, but before I moved into another part of the town I knew that every one loved me and that their thought of Christian Science had changed, as they were most kind and friendly and asked many questions. One family sent a little girl who was very nervous to a friend of mine (a teacher) because she was a Christian Scientist, and, as the mother expressed it, "The influence of having the child with a Christian Scientist would be beneficial;" and this proved to be true. As our beloved Leader has taught us, and has so fully exemplified by her life, Love always is "the master of hate" (Science and Health, p. 44).

MRS. ETHEL S. ACKLEY, Palo Alto, Cal.

[Translated from the German.]

About two years ago we became acquainted with the teachings of Christian Science at a time when I was in a pitiful condition, an eruption of the skin extending almost over my whole body and causing me much suffering. I had consulted several physicians, but the remedies which they prescribed brought very little relief. I then turned to Christian Science and asked a practitioner for treatment, which she at once gave me; besides this, I attended the services. In three months' time the eruption had disappeared.

Soon after, our fourteen-year-old daughter was taken ill with acute lung trouble, and in our excitement we consulted a physician, whose verdict left us but little hope. Knowing that in this case our heavenly Father alone could help, we did not get the medicine which the physician had prescribed, but called in the Christian Science practitioner, the result being that the fever soon abated, which caused the physician to be greatly astonished. Four weeks later our daughter had recovered her health completely, and she is today a very strong girl. We have also experienced deliverance from error through Christian Science in several minor instances. Our sixteen-year-old son, who was very delicate and suffered with a rheumatic affection of the joints, has been completely freed of these troubles, and our seven-year-old boy was freed from an obstinate throat trouble. For all the good which we have experienced through Christian Science we wish to express our heartfelt gratitude to God.

CARL WUNDENBERG, Hannover, Germany.

After scoffing at Christian Science, I finally accepted treatment for a chronic form of rheumatism. Even then my faith was not all it should be, until I was healed of asthma of seventeen years' standing, which I had been told by a physician would develop into tubercular disease in less than a year. Some time later, while entering the subway, I injured my ankle, and it was found on examination that the ligaments had been torn. I had to be carried into the train, and in less than five minutes my foot was so swollen that it was crowded entirely out of my low shoe and became badly discolored. My friends insisted upon an X-ray examination, feeling sure that the injury was even more severe than it appeared; but I asked for the privilege of remaining quiet and having treatment in Christian Science. This was given me, and the healing of the sense of pain was instantaneous, so that I was immediately able to walk. In one week the swelling had entirely gone, and in ten days the discoloration disappeared. To the witnesses of this accident and my condition, this speedy healing seemed incredible.

The physical healing is, however, the least of the blessings I have received. Through this great truth I have been able to overcome the sense of hatred, revenge, domestic infelicities, limitation, and above all, to acquire that peace "which passeth all understanding." I give this testimony with a heart full of gratitude to Mrs. Eddy for Science and Health, which is truly a "Key to the Scriptures."

MRS. W. H. HECKMANN, New York, N. Y.

It has certainly been proven to me many times, since I became interested in Christian Science, that God is Love; and I have had many beautiful demonstrations of the power of this great truth, as given to us by Mrs. Eddy in "Science and Health with Key to the Scriptures." Not long ago I awoke one morning with a very distressing condition of the throat; in fact, the pain and soreness seemed more than I could endure. There are no Christian Scientists here, and as I am living alone, several miles from town, I had no one at that time by whom I could send a telegram to a practitioner; but before many minutes had elapsed, these words, which I had previously read in *The Christian Science Journal*, came to me: "The law of divine Love is the law of destruction to its so-called opposite." I held to this thought, and I truly felt the power of infinite Love. Within an hour I was able to eat my breakfast, and in the afternoon all soreness disappeared. I was completely healed.

Christian Science helps me every day and every hour, and since coming out here from Chicago, nearly two years ago, my only companions have been and are the Bible and Science and Health. I am very thankful to God for Christian Science, and also grateful to our Leader, Mrs. Eddy.

MRS. SADE BERRY, Ross, N. Dak.

I wish to acknowledge the many blessings which I have received in Christian Science. After many doctors had said that my case was incurable, I turned as a last resort to divine Truth and was healed of what was called "Bright's disease" in its worst form. I had also a form of paralysis and had been walking with crutches for six months, but after the first present treatment in Christian Science I was able to lay them aside. I walked to the barn, free from pain, and have never used the crutches since. Many other ailments were overcome, such as severe headaches, which I had had as long as I can remember, also the tobacco habit, intemperance, and the use of profane language.

At one time I opposed Christian Science very bitterly; so much so, in fact, that I followed a practitioner out into the road and ridiculed it to her, but all this opposition to the truth was overcome after the first present treatment. I cannot find words to express my gratitude and admiration for our beloved Leader, Mrs. Eddy, who has given to the world so much comfort, and shown us how to make it a better world, as God means it to be. I had formed a habit of severely criticizing my neighbors, and it was hard to find good in any one save myself, but this also has been overcome by making the Bible and Science and Health my daily study.

From being a follower of atheistical teachings I am now a humble follower of the world's redeemer, and study his teachings as illumined by Christian Science. While I am very grateful for the physical healing, I find that the spiritual uplifting does the greater work. It means that knowledge of God which insures the peace that "passeth all understanding."—WILL SEDWICK, Lebanon, Ind.

I give this testimony with the hope it will bring courage to many who are past all earthly help, as I was twenty years ago when I began the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was healed by putting its teachings into practise as well as I could understand them. Quite recently I was able to lay aside crutches that I had used a year and a half on account of a paralytic affection. Besides this, heart trouble, asthma, neuralgia, and many other ailments disappeared, and I was soon able to help others, although deafness which came on when I was sixteen years old has not yet been overcome. I am over sixty-five years old, am a member of The Mother Church, and have had the privilege of class instruction. I am very thankful to God for sending so grand and noble a teacher as Mrs. Eddy has proven herself to be, and for the many blessings received through Christian Science.

MRS. OCTAVIA L. MOORE, Kensett, Iowa.

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With a heart full of thankfulness to God, and of gratitude to our revered Leader, Mrs. Eddy, I wish to add my testimony to the many others which have appeared in the *Sentinel* and *Journal*. It was over three years ago that I came to Boston from Australia to learn more of this glorious truth which heals and saves, and I had the privilege of attending services in The Mother Church for seven months; then for two years I lived in a small town in Manitoba, Canada.

During the winter of 1910-1911 I had a very severe attack of rheumatic fever, and my husband declared that I could not get over it without medical aid. I told him that he could send for a doctor if he wished, but that my only trust was in God, and that I had written to a Christian Science practitioner to help me. Time went on, and the doctor did not come, but I was getting my help in Christian Science. As the practitioner lived over ninety miles away, he could not get down to see me very often, but he paid me two visits, and the rest was absent treatment. On his first visit I slept at night, for the first time in several weeks. After the second visit I found that I could get out of my bed and walk across the room.

Soon after this I went to stay with some Christian Science friends, and when I got back I heard it was reported that I was a cripple and would be for the rest of my life; so the next day I walked down-town to prove to the people that I was perfectly well. They were astonished, and asked what my medicine had been, and I was glad enough to tell. I am grateful now for the experiences which I went through while there, although at times I seemed to be almost overwhelmed. I am deeply grateful, too, for the healing, and to those who gave me encouragement and help during the time I was so ill. I also give thanks for the Christian Science literature, which brings to one and all a daily feast of good things. My prayer is that I may ever be found loyal, and worthy of the name Christian Scientist.

VICTORIA M. GRACE, Boston, Mass.

[Written for the *Sentinel*.]

MESSAGE OF THE BELLS.*

ELIZABETH EARL JONES.

NIGHT is gone, and with the dawning,
Filtering through the mists of gray,
Sound these heralds of the morning,
Ringing blessings on the day:
"Rise, give thanks," resounds the warning;
"Praise the Lord!" they seem to say.

Then, when cares of noon would bind us,—
Lest we miss the heavenly way,—
Deep-toned melodies remind us:
"God is with thee, watch and pray!"
Self nor fear nor sin can blind us
To the duties of the day.

Rest comes with departing daylight,
Glory streams from setting sun;
And the harmony at twilight
Ends a day of work well done,
Or reminds us through the long night,
There is still a race to run.

Angels of His presence ever,
They are with us day and night;
And their voices, ceasing never,—
Chastening wrong, proclaiming right,—
Over time and creeds forever,
Cheer the lovers of the light.

*The bells in the tower of The Mother Church ring a refrain from Handel known as the "Westminster Chime" at the hours of 9 a.m., 12 m., and 6 p.m.

FROM OUR EXCHANGES.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth*.]

Difficult though it be, to make clear what I mean, I insist that the real could not be anything else than the ideal, for it is at once the infinite source and the perfect satisfaction of everything that every soul can possibly aspire to. It may be more and greater—doubtless is vastly more and greater—than the highest we have ever yet glimpsed; but it cannot be less, for it is all. Reality can be no other than this, from whatever standpoint we contemplate it. And wrong and wretchedness can find no place in it, for the simple reason that wrong and wretchedness are experiences which imply inability to get at and draw upon ample reserves of life and power; wrong and wretchedness would instantly vanish if we could all manage to do that. And, when I tell you that if we could only get out and up to reality this is what we should find, I might as well add that it is exactly what we are in process of doing. Step by step and bit by bit we are working our way upward toward a state of spiritual consciousness which will put us at one with reality, which is only another way of saying at one with God. "Ye shall know the truth," said Jesus, "and the truth shall make you free." This is what our present earthly discipline is for; it is that we may understand the nature of the reality to which we all belong and from which we have never been separated for a moment, the illusions of sense notwithstanding. We make mistakes, choose false turnings, trip and fall in the mire of materiality, but in the end we shall get home to what we essentially are. There is a "Light, which lighteth every man that cometh into the world," the light of the Christ eternal, a light that ever shines even when the darkness comprehends it not. To follow that light is to tread the pathway that leads to the eternal glory.

[*Christian World*.]

As Charles Booth has shown, there are districts in London—districts below the poverty line—where the religious appeal meets with practically no response. We have created there an atmosphere in which the soul cannot breathe. Is it not something of an impertinence for us to proclaim the laws of God's kingdom in regions whose conditions show, on the part of us who permit them, a flat disobedience to the plainest of them?

The church, for its own salvation, as well as for that of the world, is bound to work for a social reformation as an integral part of the spiritual one. Its preachers, if they are to lead the movement of our time, must more and more be prophets. The great precursors of Christianity, the Micahs, the Isaiahs, were Israel's most spiritual men. But they never, in their message, stopped with the spiritual. There is surprisingly little in their exhortations about a distant, invisible world. They were emphatically this-world men. The kingdom of God to them meant a kingdom here and now, a kingdom in which man should be right with himself and right with his neighbor. To secure this they were content to endure the obloquy which attaches to the social reformer. They were exceedingly unpopular with the hireling priest, with the landgrabber, with the idle rich. And religion today, if it is to solve the problems of the time, if it is to lead the coming movement, will have to be as brave as it was then.

[*Christian Intelligencer*.]

Men must learn that they cannot despise God's law and obey the laws of men; that they cannot be irreverent to the King of kings and reverential toward their earthly rulers; that they cannot burlesque and ridicule men in public life and at the same time seriously follow their advice and their guidance; that they cannot make light of crime and sin and folly and yet stand in awe of committing such wrongs themselves. In a word, our people must remember that external prosperity, an appearance of luxury, and material advance

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without the solid support of the immaterial—that is, of moral and spiritual and intellectual realities—is but a huge and gaudy bubble that bursts under the first pin-prick of real strain and stress. As the prophet Amos warned the people of his day, so should our generation be warned that to "lie on beds of ivory and to eat the lambs out of the flock and the calves out of the stall" may seem to be the highest development of national prosperity, but is in truth the evidence of national corruption, unless the luxury is tempered by charity and the prosperity is attained through righteousness.

[*Universalist Leader.*]

The contemporaries of Jesus lacked the perspective of history, without which no great leader or great movement can possibly be understood. Doubtless the associates of Jesus understood and interpreted him as well as we should have understood or have interpreted him. Perhaps they understood him as well as our generation would if he should appear among us. Certainly it requires a spiritual insight which is seldom found among any large number of men to understand a great leader at any time. Before we criticize his age for rejecting Jesus, we should be quite sure that our age would accept him. Before we are too severe in our judgment of those who have so blunderingly misinterpreted him during the intervening centuries, we should be persuaded very thoroughly that we would have made less blunders than they have made. Much of our criticism of the mistakes of Christendom in the interpretation of Jesus is born of our own intellectual conceit.

[*British Congregationalist.*]

We are in a state of transition, and many of the old landmarks are disappearing. This is true in the religious as well as in the material world, and it is, or should be, the chief function of the religious journalism of this, as of past times, to see to it that with the disappearance of the old landmarks there is no corresponding obliteration of essential truth or of the higher ideals. Modern thought, modern aspirations, and modern endeavors to meet human needs, may be along a new road. Let us see to it that the way is kept clean, and that the feet of those who tread along it are not mired by the way.

[*Christian Advocate.*]

While Jesus was the friend of law and order, he gave his approval to no specific form of government. Any style of national organization may claim him which embodies and expresses his teaching. He vested the authority of government in a source not always acknowledged by man. He did not believe that it was the inherent right of monarchs or of the people. He would have found as much fault with the French revolutionists as with their monarchical oppressors. According to his conception, no right to government rests anywhere save in the will of God.

[*Christian Work and Evangelist.*]

Spiritual forces alone can purify politics, prevent revolution by producing reform, lift men above party into brotherhood, and produce that general elevation of national and social life we so much desire. Christ is the captain of our salvation—the Christ in man. Men must hear him as he voices his imperative laws of unselfishness and brotherhood in the listening depths of their souls. Men must follow him if they would be emancipated from the thraldom of self and realize that social salvation for which their age groans and travails.

[*Advance.*]

We all want to see things move, and the religious unrest of the day is largely due to a feeling that the success of our efforts along lines of Christian work is not so great as it ought to be. It is by no means a bad sign when men begin seriously to ask themselves, Why are we not doing more and better spiritual work? It is apathy and indifference which are to be dreaded.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles as follows: "Greater than Circumstances," "Why Grow Old?" "Limitation," "Problem of the Hickory Tree," "Songs in the Night."

"Birthright and Dominion," containing four articles and two poems as follows: "Inalienable Rights," "Mental Self-Knowledge," "Love's Bounty," "Demand and Supply," "Humility," "Unity."

"The Father's Business," containing five articles as follows: "The Abundance of God," "One Business," "The Closed Hand," "Christian Science in the Business Life," "Truth is Power."

"The Law of Kindness," containing four articles and a poem, entitled as follows: "'Forgive, and ye shall be forgiven,'" "The Habit of Hating," "The Law of Kindness," "'Ye shall be as gods,'" "Two Roses."

"Confidence and Supply," containing the five following articles: "'The Lord thy confidence,'" "Time and Healing," "'What hast thou in the house?'" "Constructive Work," "Giving and Receiving."

Another new pamphlet has just been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy. Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published January, April, July, and October.

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Published Monthly.

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 12.

BOSTON, NOVEMBER 23, 1912

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ITEMS OF INTEREST.

National.

President Taft has issued a proclamation fixing the rates that the foreign shipping of the world shall pay for passage through the Panama canal. The provisions of the proclamation are as follows:—

First, on merchant vessels carrying passengers or cargo, one dollar and twenty cents per net vessel ton—each hundred cubic feet—of actual earning capacity; second, on vessels in ballast without passengers or cargo forty per cent less than the rate of tolls for vessels with passengers or cargo; third, upon naval vessels, other than transports, colliers, hospital ships, and supply ships, fifty cents per displacement ton; fourth, upon army and navy transports, colliers, hospital ships, and supply ships, one dollar and twenty cents per net ton, the vessels to be measured by the same rules as are employed in determining the net tonnage of merchant vessels. The secretary of war will prepare and prescribe such rules for the measurement of vessels and such regulations as may be necessary and proper to carry this proclamation into full force and effect.

The plan has recently been revived of continuing the original Washington street of Boston, which now runs as far south as Providence, R. I., from the New Hampshire line, north of Lowell, through Massachusetts and Rhode Island and across the Connecticut border to New London. If the plan is carried out, Washington street will be approximately one hundred and fifty miles long, one of the longest thoroughfares under a single name in the world, and a very effective memorial to the name and fame of the father of this country.

The secretary of the Amateur Athletic Union and chairman of the New York City recreation commission will shortly present to the New York board of estimate plans for a stadium which he proposes to have erected in Central Park, where all kinds of athletic contests may be held. He will ask for an appropriation of five million dollars for the structure, which would be a duplicate of the white marble stadium in Athens.

Delegates to the thirty-second convention of the Farmers' National Congress, which met in New Orleans last week, discussed a proposal for the merger of all agricultural associations under the name of the United States Country Life Association. The advantages of a merger were urged by Assistant Secretary Hays of the department of agriculture, and he suggested the American Grange, the Farmers' National Congress, the Southern Cotton Growers' Association, and the Farmers' Union for membership.

Determined effort to push as near to conclusion as possible all the pending antitrust prosecutions of the Taft administration before President-elect Wilson and his attorney-general take the oath of office on March 4, is being made by the department of justice.

The total amount to be collected by the commonwealth of Massachusetts this year in the form of taxes on corporations will be greater than ever before, the exact figure being $1,205,319.62.

Messages have been exchanged by the navy wireless station on Point Loma, Cal., and the big new navy station at Arlington, Va., approximately thirty-five hundred miles across country.

A device has been invented by which it is possible to make for automatic piano players permanent records of the pianistic interpretations and mannerisms of the great pianists.

Statistics of subway travel in New York city for the twelve months ended June 30 show that 302,973,856 passengers were carried.

James Bryce of Great Britain, ambassador to the United States, has resigned his post.

International.

In support of a spirited speech made in the Brazilian Congress by Deputy Calogeras against the concession granted to a British syndicate—the Amazon Land and Colonization Company—by the state of Para, covering an area of no less than sixty thousand square kilometers—twice the area of Belgium—the metropolitan press comes out with earnest warnings against such concessions, which, it is pointed out, have been multiplying of late. The policy is denounced as leading to the establishment of footholds of foreign domination.

The British government was beaten last week by twenty-six votes on the financial amendment of Sir Frederick Banbury to the home rule bill. Mr. Asquith at once moved the adjournment of the House to consider the government's position. When the House again convened there was so much disorder over the question of rescinding the amendment that the speaker adjourned the body from the 14th to the 18th.

Officials of the Grand Trunk Pacific Railway Company say that the ocean-to-ocean system will be completed some time next year. Forty-five hundred men are at work on the divisions west of Edmonton, and seventeen hundred are employed on the eastern divisions.

The vested interests of great landlords in South St. Pancras, London, are being attacked by the Progressives. It was stated that land which in 1776 was rented at five thousand pounds is now rented at two million one hundred thousand pounds.

The Canadian Pacific railway is to build a terminal passenger station in Vancouver, B. C., which will cost about one million dollars.

The British government has accepted the offer of the Malay states to provide a cruiser costing twelve million dollars.

Industrial and Commercial.

One thousand apple growers of the Pacific Northwest, together with orchard by-product manufacturers, railway traffic managers, and bankers, held a conference in Spokane, Wash., last week and endeavored to solve a number of pressing problems affecting the apple industry, particularly the question of distribution of the fast increasing apple crop, and the matter of profitable utilization of orchard by-products. Regarding the conference, W. T. Day, chairman of the Apple Show board of trustees, said, "Cooperation between growers, bankers, by-product manufacturers, and railroad officials is vital to the success of the apple industry. It is established beyond doubt that we can raise large quantities of first-class apples in the Pacific Northwest, but we must get them to the average consumer at a price which he can afford to pay. It is to secure cooperation and to devise a marketing plan that this conference has been called. The system must be on such a basis that the apples will go where needed, and without so great a difference between the price paid by the consumer and that received by the grower."

Imports of cocoa into the United States in the calendar year will approximate one hundred and fifty million pounds, against fifty-seven million pounds ten years ago. The value of tropical and subtropical products which entered continental United States in the fiscal year 1912 was $750,000,000, against $335,000,000 in 1900. Of this grand total over one half was foodstuffs, sugar alone amounting in value to practically $200,000,000; coffee, over $100,000,000; fruits and nuts, $50,000,000; tea, $18,000,000; cacao and chocolate, $16,500,000; olive oil, $6,500,000; spices, $6,000,000; and rice, nearly $5,000,000. Of the manufacturers' material imported, india rubber amounted to practically $100,000,000; raw silk, $70,000,000; tobacco, $45,000,000; fibers, $34,000,000; cotton, $22,000,000; vegetable oils, $20,000,000; gums, $11,000,000; and cork and manufactures thereof, $5,500,000.

Commissioner Tomkins, of the department of docks and ferries of New York city, has been working to find a suitable solution of the pier problem. His recommendation is to straighten the pier head line from the Battery to the Chelsea piers, so that it will go out to meet the extended piers of the White Star Line, and also to make two nine-hundred-foot piers by cutting into the land at the point where the West Washington market is at present. Another scheme is to run the piers obliquely instead of at right angles to the shore line. This would make it possible to build piers ten hundred and fifty feet long in the neighborhood of Desbrosses street.

The New York, New Haven & Hartford Railroad Company is about to make a second investigation of the matter of reclaiming the many miles of salt meadows along the Connecticut shore of Long Island sound. The first investigation was conducted by the New England Lines Industrial Bureau at Boston, but the results indicated that the scheme would be a difficult one to put through, because of the chemical constituents of the soils of these salt meadows and also because their owners have not yet been brought to see the benefits of such a plan sufficiently to insure their cooperation in draining them.

The Michigan State Horticultural Society, at its forty-second annual meeting at Grand Rapids last week, considered the question of low prices, which have been the rule this season for all kinds of fruit, making it obvious that methods must be changed or risk still weaker markets and more reduced prices. Much time was allowed to this problem and especial attention given by experts who reviewed the situation and explained how the matter is being met elsewhere.

The enormous sum of $4,171,134,000 represents the farm value on Nov. 1 of the United States crops of corn, hay, wheat, oats, potatoes, barley, flaxseed, rye, and buckwheat. With the value of the growing cotton crop and the crops of tobacco, rice, and apples, the aggregate value of these principal farm products will mount well beyond five billion dollars.

Rich deposits of alluvial tin ore have been found in a new district in the northeastern part of Tasmania, to the south of the known tin deposits near Ringarooma. The wash is twenty feet and over in depth, and contains up to two and one half pounds of tin ore to the cubic yard.

Twenty million pounds of butter were sent out of European Russia in the first three months of 1912. It was valued at $4,859,000.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"A SOUND MIND."

IRVING C. TOMLINSON, M.A.

STUDENTS of the Scriptures will be helped in their problems, as they study the words of Paul as found in his second epistle to Timothy: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Throughout Mrs. Eddy's writings, God is presented as the one perfect Mind. In Science and Health (p. 143) she says, "Mind is the grand creator;" then she bids us "give to Mind the glory, honor, dominion, and power everlastingly due its holy name." Apropos of a "sound mind," Max Müller writes: "As far as we can trace back the footsteps of man, even on the lowest strata of history, we see that the divine gift of a sound and sober intellect belongs to him from the very first; and the idea of a humanity emerging slowly from the depths of an animal brutality can never be maintained again."

Students of Christian Science learn as one of their first lessons that God's gift to His children is an intelligence which is reliable and which should rule. God's man has nothing whatever to do with nervous temperament or nervous exhaustion, since God's every gift to His children is perfect. Christian Science is of great help in showing that divine Mind is the only communicator to man, that diseases are not of God's creating and that He never pronounced them good. Being the outcome of false material sense, they have and should have no lordship over man. This teaching makes it very plain that mankind should at all times manifest self-control, affection, moderation, and kindliness toward all. Mortal mind does great injury in excusing irritability, impatience, eccentricity, and a so-called hasty temper, by ascribing these faults to what it is pleased to name a nervous temperament. To see God, good, reflected by others will tend to make us loving with those who might else annoy and trouble us; and this spiritual insight will aid in putting an end to complaining and rebellious thoughts. If given power in mortal belief, evil of any kind, committed by any one, can but result in harm; therefore the demand of Christian Science that one establish himself in love and truth, is imperative upon all its followers.

The Bible affirms: "Great peace have they which love thy law: and nothing shall offend them." A certain cure, then, for so-called nerves and nervousness is love of and hence obedience to God's law and the resultant peace it brings. Lack of self-control or of patience must be due to the absence of that unchanging Love which steadies and heals. The reflection of this Love causes us to manifest gentleness, meekness, and understanding in our conduct with others. Channing wrote: "No power in society, no hardships in your condition can depress you, keep you down, in knowledge, power, virtue, influence, but by your own consent."

It is said of the apostle John that in his old age his constant message to the early church was, "Little children, love one another." Thus spake this beloved disciple who was so dear to the Master, and whose wonderful writings have made known to us the heart of the Christ. Let us therefore seek to have and manifest his spirit, thus leading those about us to commend Christian Science because they perceive that we are true to its message of love. As each child of the one Father seeks to know Him better and draws closer to Him, this fact must needs establish that loving comradeship which doubtless existed as an ideal in John's mind when he gave utterance to the words already quoted. Let us know for ourselves that there is no reality whatever in any condition which would imply the domination of the individual by brain or nerves. Let us know that divine Mind only can govern us, and that its messages must needs bring happiness, quietness, and strength as we respond to them. The law of Love is supreme, able to give instant deliverance from evil of every sort. Then let us seek to apply that law so faithfully that we shall be better fitted to receive fuller revelations of its power. How true are the words of the psalmist concerning man, that God has given him dominion, —has "put all things under his feet;" and how surely, if we accept and utilize this dominion of "power, and of love, and of a sound mind," will peace and harmony reign within us.

SPIRITUAL INTERPRETATION.

ROBERT O. CAMPBELL.

OCCASIONALLY, people holding to the religious beliefs of the congregations commonly called orthodox, criticize Christian Scientists because of their interpretation of Scriptural passages. In some instances they challenge the right of the Scientist to the use of any interpretation which differs from their own concept of what is correct. Others, also, who read the Bible literally, contend against the giving of any spiritual meaning to the Scriptures, for the reason, as they say, that there is no authorized interpretation: that there is no unchanging code by which all Scriptural references may be judged, whereby the meaning can be proven capable of standing the test of universality as applied both to time and to persons. In the experience of the writer, the lawfulness of spiritual interpretation was made apparent in a manner sufficiently simple to beget strong faith in its being correct, although its application was understood only in part.

From childhood to the age of fourteen years, my thought of religious subjects had been shaped largely by the instruction commonly given in Christian Sunday schools. At the latter period, contact at frequent intervals with one who was an admirer of the writings of a well-known agnostic, and later some personal consideration of the same articles, almost completely annulled the faith gleaned from earlier instruction. For a number of years afterward, doubt of the divinity of the Scriptures held sway, until it seemed there was scarcely anything to which one could pin his faith. While others apparently found solace during stress of grief and trouble in the hopeful assurance of the Bible, they seemed very little better off than those who had no faith, because they were unable to escape the suffering common to humanity. This condition of thought continued for several years, church services were seldom attended, and less and less attention was paid to religious matters.

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These years of agnosticism came to a close with an attack of illness. After suffering mental and physical distress for a number of months, during which medical help was sought and proven of no avail, an appeal was made for Christian Science healing. This appeal was answered by my being restored to a state of health superior to that experienced for several years, and with the improved health came an illumination of thought which made the study of spiritual guidance of absorbing interest. Study along this line has been continuous since then, and as the truth taught in the Christian Science text-book was unfolded in consciousness, there also came the experience with Scriptural interpretation previously mentioned.

During boyhood days the sense of loyalty expressed in the book of Ruth was an admired ideal. So prominently was this virtue presented, that other ideas were dimly perceived, and the book was held in thought as presenting a high type of that quality. Some time after this, when the orderly study of the Scriptures with the aid of the Christian Science text-book was begun, the long-neglected book of Ruth was again taken up for pleasurable reading, when to my surprise it was found filled with passages which appealed to me as beautiful expressions of love, obedience, and humility. These ideas were then just as apparent as the idea of loyalty had formerly been, and my consciousness was awakened to appreciate the lawfulness and consequently the universality of the interpretation made possible by the revelation of the Christ-teaching given by our beloved Leader, Mrs. Eddy. Another might have been able to glean more largely of these spiritual ideas, and later, with more understanding, my own study would possibly have been more profitable, but their interpretation even at that time supplied my need, thus showing that the spiritual illumination was individual.

As the months go by, time takes not away any of my appreciation or of my growth in the understanding of the demonstrable Christ-ideal, but clearer apprehension of Truth and the unfolding of new views, make enjoyable my progress in this knowledge. The loyalty shown by Ruth to Naomi, loyalty evidently inspired by a higher understanding of "the Lord God of Israel," enables the Christian Scientist consistently to echo her memorable words, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

"SAVED BY HOPE."

LOUISA E. BELL.

TODAY, as of old, mankind seek salvation from the ills which oppress them. All wish to be saved, be it from want, wo, sickness, sin, or death; and though the way is shown throughout the Scriptures, there are still very many who are vainly longing, yet bravely striving to be on the right road. In his epistle to the Romans, St. Paul tells us that "we are saved by hope;" so it would seem the difficulty has been that we have not known what to hope in, what to hope for, or have possibly not realized the meaning of the word "hope." In the same epistle we are told that "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

"Hope," in Webster, is defined as "desire accompanied with expectation of obtaining what is desired." Here we may ask ourselves, Have we hoped, and continued to hope for good, always expecting to receive it? or have we merely wished for a cessation of pain, trouble, and worry, without doing our part and clearing our consciousness of wrong thinking, thus preparing thought for the inflow of good? Then, not experiencing the unearned good, have we become impatient and discouraged, forgetting how frequently we may find hope and patience working side by side and mentioned together in the Bible? Again, have we waited "rejoicing in hope"? The prophet Isaiah gives an example of this, and of his confidence in God, in the words, "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

We have needed the help to see our way,—to awake out of sleep; and that need is already met by divine Love through the teaching of Christian Science, as set forth in "Science and Health with Key to the Scriptures" by Mrs. Eddy. A faithful study of this book, bringing the power of Truth and Love within human comprehension and practise, so illuminates the Bible that we are now able to understand what formerly had little meaning for many of us. On page 40 of Science and Health, Mrs. Eddy tells us that "in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us. . . . Like our Master, we must depart from material sense into the spiritual sense of being."

Here the way is made clear to us, and Christian Science teaches that on our journey from sense to Soul we, like the children of Israel, are not making that journey alone and without help, but are divinely guided through the Red sea and led through the wilderness, witnessing many demonstrations of spiritual power over material limitations and obstructions, until the promised land is reached. Thus encouraged, let us hope more, expect more; meanwhile gratefully acknowledging the help we have experienced by being ready to give an answer to every man that asketh a reason of the hope that is in us.

THANKSGIVING FOR THE *MONITOR*.

ALBERT E. MILLER.

CHRISTIAN SCIENTISTS have become so accustomed to the hourly giving of thanks for the innumerable blessings constantly unfolding in their lives, that in conforming to the general practise of allotting a certain day for the enjoyment of a season of thanksgiving, they very naturally recall not only the accumulated blessings of the year, but many reasons for special thankfulness at this time. One of this faith, therefore, can but remember with gratitude that among the many blessings Mrs. Eddy has bestowed upon mankind, not the least is her beneficent act in discerning the world's need of a better class of daily newspaper, and devising *The Christian Science Monitor*, which had its first issue at this season four years ago, as the proponent of this new order of journalistic achievement.

That which contributes to the welfare and happiness of mankind in a substantial and enduring way, deserves the support of all right-thinking people, and that which is related to or based upon truth, invariably blesses all with whom it has to do. As Shakespeare has so well said of the quality of mercy, that

> It is twice blest;
> It blesses him that gives and him that takes,

so it is with Christian Scientists as custodians, if they may be termed such, of this journalistic endeavor. Not only have they reason to feel grateful for the opportunity thus offered them to share in this benefaction to the human race, but it is theirs to realize that this opportunity is a rare privilege, inasmuch as it has in turn been the means of making them not only benefactors, but chief beneficiaries as well.

Considering journalism in its broadest aspect, there is one point frequently overlooked by those who contribute to the making of newspapers. Paul gave emphasis to this when he said, quoting the words of the prophet, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" There is a strong tendency, oftentimes, on the part of the average journalist, to emphasize the distressful side of human activities, to the exclusion of much achievement in the line of human betterment, the result being that readers of daily papers are likely

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to infer that good is largely absent from the activities of the hour, and that evil is invariably found to be dominating the events considered worth recording, when the reverse of this erroneous point of view is the true one.

Mrs. Eddy was deeply impressed with the effect upon public thought of this daily purveyance to morbid tastes, and in April, 1883, through the pioneer Christian Science publication, *The Christian Science Journal,* she voiced her protest in these words: "Looking over the newspapers of the day, one naturally reflects that it is dangerous to live, so loaded with disease seems the very air. These descriptions carry fears to many minds, to be depicted in some future time upon the body. A periodical of our own will counteract to some extent this public nuisance; for through our paper, at the price at which we shall issue it, we shall be able to reach many homes with healing, purifying thought" (Miscellaneous Writings, p. 7). Mrs. Eddy waited twenty-five years for the culmination of her hope in the issuance of a daily newspaper, but of the good accomplished in the intervening years through the message of salvation from sickness and sin carried into thousands of homes by the *Journal,* and later through the weekly issue of the *Sentinel,* there is no need to speak here. In the four years since its inception the *Monitor* has likewise wielded an influence for good that has won for it an enviable distinction not only among Christian Scientists but with the general reading public.

In Philippians Paul reminds us to think on those things which are true, honest, just, pure, lovely, and of good report. To be consistent with our expressed desire, as Christian Scientists, to be lifted out of the "house of bondage," out of evil, we must give heed to the apostle's admonition to "think on these things;" and to the man or woman who is seeking to keep good uppermost in thought, *The Christian Science Monitor,* a newspaper whose avowed policy as established by Mrs. Eddy is "to injure no man, but to bless all mankind," is valuable. This course is also in accord with her loving advice: "Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them" (Pamphlet, What Our Leader Says).

It is inevitable that all shall finally come to the recognition that creation is perfect. It is the duty, then, of each one to recognize for himself this perfect creation, in order that its benefits may be utilized in every-day life, and the *Monitor* is a practical aid in this direction. Surely one is less apt to reach the recognition of God's perfection by being constantly reminded of the fictitious imperfections of mortal mind which are exploited at such great length in many of the daily papers, than by the constant reminder which the *Monitor* gives of the ascendency of good. In summing up our blessings, then, we may well give our daily newspaper a prominent place on the list of those things for which we have reason to be truly grateful.

THE COMING OF CHRIST.

S. F. SWANTEES, M.D.

In some of the German provinces, many years ago, a legend was cherished that each year, to some home, the home best prepared for him, the Christ-child would come on Christmas-eve and would sup with the family and give to its members the benediction of his presence. So, as the Christmas season drew near, every home was thoroughly cleaned, every nook and corner was investigated and made presentable, "for who knows," the mother or father would say, "but that the Christ-child will come to our home this year."

This legend comes to my thought frequently when I think of the Christ-idea as expressed in Christian Science. When Jesus was born in Bethlehem, all the world seemed to say that there was no room for him, as was the case with the inn—no room in human thought for the Christ-idea. The Romans and Pharisees were quite certain that nothing could enter their domain without acknowledging their supremacy, but in spite of the general opposition to the truth there were some hearts ready to receive the Christ. There was Mary, there were the shepherds, the wise men, and some others whose thought was ready for the Christ-idea, and to them it appeared—and there was no power to hinder its appearance to the prepared thought, for Truth was and today is omnipotent. How is the thought prepared? By following the advice given in one of the hymns by Mrs. Eddy, which we often sing: "Cleanse the foul senses within" (Poems, p. 75).

When demonstrations seem slow, when it seems as if we were holding to the truth in vain, it is comforting to remember that when the thought is thoroughly prepared for the Christ-idea, the divine idea will surely appear, and nothing, absolutely nothing, can hinder this appearing. In Revelation we read: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." When Christ, Truth, sups with us, our demonstration is made, for "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

GROWTH MADE POSSIBLE.

EVELYN DEPEW MILLER.

In my window stands a fern of unusual beauty. Some time ago it occurred to me that this plant, though symmetrical and thrifty, was not making any growth. Upon examination I discovered that it was "seeding." As the chief province of a fern when used for decorative purposes is beauty and not propagation, I decided to cut back the fronds which were producing spores. My intention wavered when I found that the spores appeared on the largest and finest fronds, the removal of which would seriously mar the appearance of the plant. I, however, adhered to my first decision and pruned the plant relentlessly, so that, as compared with its former appearance, it did present a sorry sight when the pruning was completed. Soon, however, evidences of rapid growth became apparent; the old fronds became larger, new ones appeared, the green took on a livelier hue, and the whole plant seemed to have imbibed new life. This growth has continued until the fern is now more beautiful than at any time before its pruning.

This experience has been to me an illustration of the growth of the individual in Christian Science, and the analogy is apparent. While living under material conditions and obeying the behests of mortal mind, one's life may manifest symmetry and harmony to a certain degree—to such a degree, even, that both he and his friends are satisfied with it. But let Christian Science come into this individual's experience, and at first he may be overwhelmed with the sacrifices that seem to be demanded. Our text-book says, "Few understand or adhere to Jesus' divine precepts for living and healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye, —that is, to cast aside even the most cherished beliefs and practises, to leave all for Christ" (Science and Health, p. 141). But let the disciple adhere to "Jesus' divine precepts for living and healing;" let him "cut off the right hand;" let him "pluck out the right eye;" let him set aside his "most cherished beliefs and practises;" and what is the result?

At first life may look empty and bereft, as did the fern after its pruning. Then comes the rehabilitation, and the disciple awakes to find that he has sacrificed nothing but worthless encumbrances. He had been gradually accumulating traits of character and habits of thought and life which were checking his further growth. This accumulation had been imperceptible to the casual observer—even to himself; but the searching rays of Truth brought it to light, and in separating himself from them the disciple not only loses

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the obstacles to his further growth, but gains new sources of strength and new opportunities for development. As he advances in understanding, he manifests a more harmonious and symmetrical development in every relation of life. His health is restored, his daily work is performed with more ability and despatch, his business becomes more successful, his social qualities grow more pleasing because more genuine. His mental horizon widens. In short, he begins to see spiritual realities.

But one asks, "Does Christian Science then demand sacrifices of its followers?" and we answer, "Has one made a sacrifice when he removes from a dingy little old house into a light, commodious residence equipped with all modern improvements?" The poet Holmes says:—

> Leave thy low-vaulted past!
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length art free,
> Leaving thine outgrown shell by life's unresting sea.

Mrs. Eddy has frankly and lovingly pointed the way. Let her followers go forward, not with hesitation or regret because of some seeming material sacrifice required, but with bounding footsteps, zealous for the cause, courageous for the conflict, and grateful for the light which illumines the pathway.

TRUE GIVING.

RAE AULDRIDGE.

WHAT a deep meaning the word "giving" has to a Christian Scientist! When we stop to compare our present concept of giving with that which we entertained before studying Christian Science, deep gratitude should fill every heart for the example our Leader has set before us, and her untiring efforts to awaken humanity to the necessity of true giving. It seems an easy matter to satisfy one's conscience by contributing liberally to the financial support of our church, and feeling that our duty ends there. We cannot of course deny that financial aid is a necessary factor, but we do know it is only a step in the right direction.

One and all we have a duty to perform in respect to our Wednesday evening meetings, especially in the smaller churches and societies. It has frequently been remarked among Christian Scientists that it is not possible to give a testimony every Wednesday evening. The writer has often pondered over these remarks, and wondered what one's duty really is along this line of giving. Mrs. Eddy says: "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79). Surely when the opportunity presents itself, one should consider it a great privilege rather than a duty to express gratitude for the manifold blessings which come to every earnest Christian Scientist. A lesson on giving can be learned from our *Sentinel*, which comes regularly every week, and as regularly do we find the carefully prepared editorials given to us for our spiritual food and guidance.

It makes no difference where we are or what our surrounding conditions may seem to be, we always have an opportunity to give of ourselves in some way. It may be only a smile or a kind word, but if we respond cheerfully and lovingly we will soon awaken to the fact that these very acts are stepping-stones to higher duties and opportunities. It is imperative, moreover, that every Christian Science student give a portion of his time each day to the earnest study of the Bible and Science and Health. As divine Love gradually unfolds to our consciousness the true understanding of God, and of man as His perfect reflection, a deep sense of gratitude and humility fills the heart, for then we recognize the call of our Master to be about our Father's business.

When at the temple gate the lame man asked alms of Peter and John, Peter said: "Silver and gold have I none; but such as I have give I thee," and he straightway commanded the man to rise up and walk. No one can doubt the keen appreciation of the lame man for this gift of healing bestowed upon him, for the passage continues: "He leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

What person has not at some time presented a friend with a gift, and on noting the appreciation manifested on the countenance of the friend really gained the greater happiness in having been the giver. How much more will it mean to us when we can turn from material gifts and help to feed the hungering multitude with the "bread of life" so necessary to their spiritual existence, thus obeying Christ Jesus' command: "Feed my sheep."

THE READING-ROOM.

MAE JUNE SMITH.

MORE and more Christian Scientists are coming to see how wise was the provision of our dear Leader, Mrs. Eddy, in establishing the reading-room as an adjunct to the work of all Christian Science churches. Its very atmosphere is permeated with purity, and there one has the great privilege of reading or purchasing the authorized literature of Christian Science, and through the application of its teachings is enabled to obtain and retain this sense of purity which is so closely allied to the healing.

For more than three months in succession, I have been a daily visitor at the Christian Science reading-room in a large city, and have rejoiced at seeing the great benefit it affords to all who desire it, from the laborer to the banker, from the busy toiler in the world's great mart to the person of leisure. Christian Science knows no distinction, but blesses all, and the presence in the reading-room day after day of familiar faces, furnishes the proof of their appreciation of its beneficent effect.

The wisdom and kindness of the one in charge is another blessing. She gives to all comers a cheery greeting, a kindly word of encouragement, and is a veritable ray of sunshine to the weary and heavy-laden seekers for rest and peace. I have been healed of many ills in this "my home," as I love to call it, for to the traveler it offers the protection of a home, a veritable place of refuge where Love heals and comforts the weary. Like The Mother Church, it has a larger part in benefiting the world than many at present understand; but Isaiah's words, which tell of "sure dwellings" and "quiet resting places," point to its purpose.

[Written for the *Sentinel*.]

ONE FOLD AND SHEPHERD.

MAUDE J. SULLIVAN.

O YE who abide in the fold's cheery shelter,
Protected and fed, snug and safe from the cold,
List ye to the sweet loving voice of the shepherd:
"And others I have, which are not of this fold."

Despise not the straying—perhaps in the darkness
And howling of storms they have wandered in vain,
And erring, mistaken, now blindly are striving
To traverse the path to the sheepfold again.

Perchance, O the pity! some hireling shepherd,
Unheeding, uncaring, has led them afar,
Then left them to wander through paths that are thorny,
Where pitfalls and snares of the wilderness are.

Perchance, to some lambkin alone in the darkness,
A voice, seeming sweet in the gloom, sounded near,
Mistaking the shepherd, he sought but to follow,—
Poor, lost little least one, aquiver with fear.

Some time, from the darkness and depths of the fallen,
The least and the greatest shall answer Truth's call,
And know 'tis their shepherd, and gladly will follow
His voice to the fold: "They shall know me"—yes, all.

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SELECTED ARTICLES.

[Frederick Dixon in *Chelsea Mail*, London, England.]

The statement that Mrs. Eddy was once a "spiritual medium" is absolutely devoid of any foundation at all. It is simply a piece of gossip, which has been picked up from certain sources which would no doubt like people to believe it, and passed round, absolutely without inquiry; and the writer of the letter to the *Mail* will fail to find any evidence whatever in support of it. Mrs. Eddy was an essentially experimental scientist. Brought up in the strict orthodoxy of a Calvinistic household, she gradually began to shake herself free from these fetters. The reading of the Bible made it clear to her, from the first, that the healing of sickness was not only not confined to a certain number of people, in a certain age, but was as much a command to Christians in every age as was the healing of sin. From first to last, the demand put forward by Jesus was that his followers should preach the gospel and heal the sick.

In due course Mrs. Eddy studied homeopathy. As she did this, she found that the healing was not dependent upon the drug, but was largely in proportion to the elimination of it. From this she drew her conclusion that healing was never dependent on material action, but always on some mental action. It was about this time that she heard of Mr. Quimby and became interested in the healing work he was doing, and this was perhaps an inevitable step in the process of experimental science in which she was engaged, but it was only a step. Gradually she began to perceive that the healing accomplished in this way was effected through the action of the human mind, and as such was not only liable to the grossest abuses but was absolutely incapable of permanence.

Jesus of Nazareth himself, she came to realize, had pointed out this very fact, when, accused by the Jews of healing through Beelzebub, that is to say, by the art of the exorcists of the day, he had pointed out that a house divided against a house was incapable of standing. That was merely his way of stating, in the metaphorical manner of the East, that a belief that good and evil are equal powers, is not a mental condition which can destroy the power of evil. The writer of the Jehovistic manuscript of the book of Genesis had pointed out that the eating of the fruit of the tree of the knowledge of good and evil ultimated in death. Jesus of Nazareth, face to face with the accusation that he healed by means of the exorcism practised commonly in Palestine, turned on the Pharisees with the demand by whom their children, the exorcists, cast out devils, and then went on to show that a house divided against a house, a mind believing in good and evil, could not stand, since, as he said elsewhere, it was impossible to gather grapes of thorns or figs of thistles.

He did not, however, stop with this. He went on to show what true Christian healing was, that is to say, the casting out of devils through the Spirit of God. Christian healing never has come and never will come to any one through suggestion from a mind torn by material passions and imbued with the belief in good and evil. It comes, as Jesus said, by means of the Spirit of God; in other words, in the exact proportion in which a man lets go his belief in materiality and evil, and gains instead the Mind that was in Christ Jesus. Evil is not real and is not power, no matter how real or how powerful it may seem to the human senses. It is, as Jesus himself said, a lie, and the only reality or power a lie ever seems to have or to manifest is dependent on its remaining unexposed.

"Ye shall know the truth," Jesus said, "and the truth shall make you free." In the words of one of the very greatest English churchmen and scholars who ever lived, this truth is the knowledge of the absolute, of that which actually is, in a word, the knowledge of the spiritual; and in proportion as this knowledge of the spiritual and the absolute is gained, a man finds that he has been deceived by his relative belief in the material, and learning the truth, is freed from the effects of the lie.

This may begin to make clear to your readers something which the writer of the letter has not begun to get a glimpse of, and that is the teaching of the unreality of evil, and consequently of sorrow and sickness and sin. Christian Science does not say that sickness and sin are not real to the human senses. It says, on the contrary, that to these senses they seem terribly real, but this does not make them the absolute truth. If Christian Scientists did not realize that sickness and sin were something to be overcome, they would not be engaged in endeavoring to follow out the command of Jesus to preach the gospel and to heal the sick. If, on the other hand, they believed them to be real, they would know them to be God-sent, and so indestructible, and they would never be guilty of the futility of attempting to destroy something which God had made.

This, though the writer of the letter does not seem to have a suspicion of it, was the very point upon which the Gnostics differed from the early Christians. He speaks of the eastern philosophy of Gnosticism, as if there was anything less eastern about Gnosticism than about primitive Christianity. The dilemma which the Gnostics propounded to the early church was the demand to account for the imprisonment of spirit in matter, and of the creation of evil by an entirely good God. That dilemma remained absolutely unanswered until Mrs. Eddy explained, in Science and Health, exactly what Jesus had explained two thousand years previously, which was that the whole of the belief in evil, no matter in what form it manifested itself, was no part of the divine creation, but was the mere negation of the omnipresence of divine Mind. That was the real problem of Gnosticism, a problem never answered by the so-called orthodox church, and unanswerable today except in Christian Science. If evil is a reality, where did it come from? The Bible says distinctly that God made all that was made, and made it good. If evil were real, then it would be one of the things which God made, and which God made good, which is an absurdity. The alternative is that it had an independent creator, in which case God did not make all that was made, and is not the only creator. No amount of ingenuity will succeed in avoiding this simple difficulty. It is, once more, the dilemma which Gnosticism put to the early church, and your contributor would have been very much wiser if he had left Gnosticism out of the question altogether.

Finally, to say that Christian Science leaves all that Christianity values out of its teaching, is frankly absurd. Christian Science insists that the whole of Jesus' teaching shall be accepted. He taught absolutely and emphatically, and in a way which can never be disputed, that the healing of sickness constituted Christianity as much as the healing of sin. As a matter of fact, one is inseparable from the other, and that is why he said to the scribes, speaking of the man sick of the palsy, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" There is no escaping from the directness of the divine command, "He that believeth on me, the works that I do shall he do also." No one can deny that these works were, to an enormous extent, works of physical healing, and the proof which Jesus demanded is the only proof a man can give today that the gospel which he preaches is the gospel which Jesus taught, and that proof is the ability to do the works which Jesus did.

This is the teaching of Christian Science. It is the teaching which is spreading Christian Science today all over the globe, and the critics of Christian Science will find their criticism more effective when, instead of objecting to Christian Scientists' acceptance of the simple meaning of Jesus' words, they give mankind a greater hope, a more effectual prayer, and a completer understanding of the truth which is to make the world free.

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[Olcott Haskell in *San Jose* (Cal.) *Mercury.*]

Our critic lays the foundation for his argument by stating, "The laws of nature are the expressions of the will of God." Mrs. Eddy says: "In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter" (Science and Health, p. 119). It is probable that our friend has not considered where his assumption inevitably leads. God's laws certainly do not dispense disease and destruction, and to assume that they do is to become involved in just such unthinkable hypotheses as have turned many a good man away from the thought of such a monstrous concept of God; whereas, if God were understood as divine Principle, as infinite good, and if His laws were understood as promoting life and harmony, men would regard God correctly and would recognize Him as the protecting Father, and as the author of "every good gift."

No Christian Scientist would advocate that a man should trust God without obeying His law. In fact, an intelligent trust involves an understanding of God and obedience to His will. Jesus followed perfectly the will of his Father, yet he never obeyed a "law" of sin or of sickness. He proved that God's law rightly interpreted saves from all evil, and that sickness is neither sent by God nor produced by His laws. The Bible affords no warrant for rashness, or for attempting that which one is not able to accomplish, yet it also affords no excuse for yielding either to sin or to sickness. Christian Scientists do not ignore present human conditions, but they comply with them as far as necessary, until progress enables them to obtain results in a better way. The lives of the constantly increasing number of successful Christian Scientists afford ample proof of this. If our critic refuses to accept the Scriptural evidence of divine healing, it may be that he is not prepared to accept more modern evidence; yet many physicians frankly acknowledge the successful healings of Christian Science.

In my previous article I quoted from a government report in which Professor Fisher, chairman of the committee of one hundred, states: "There was no reason why it [the profession] should have lost hundreds of thousands of patients to Christian Science except that these patients were for the most part benefited, and greatly benefited, by Christian Science after having received no benefit, often injury, from the profession." Some years ago, in the case of The People *vs.* Merrill Reed *et al.*, heard in Los Angeles, twenty witnesses were placed on the stand and testified to the healing they had received through Christian Science. These witnesses were people well known in the community, and their testimony, given under oath, was subject to cross-examination. The cases healed ranged from tuberculosis and sciatic rheumatism to a deformed foot, spinal trouble, and insanity. In our own state of California there are nearly one hundred cities and towns where public meetings are held every Wednesday evening, to which visitors are welcome, and where may be heard and seen direct evidence that Christian Science heals all sorts and conditions of men, restoring them morally as well as physically.

Can it be that in the face of such evidence our critic would have all this good work stopped unless every Bible student and every practitioner through prayer could first show that he had attended a medical college or could pass an examination in *materia medica?* Or when he remembers that those of his own profession habitually charge fees, collectible by law, does he object to the reasonable charges made by Christian Science practitioners for their services? And can such objection have any weight in view of the fact that, as Professor Fisher says, many of the patients have been "greatly benefited by Christian Science after having received no benefit, often injury from the profession"?

Our critic cheerfully offers to "lay low" diphtheria bacteria with a "well-given" dose or two of diphtheria antitoxin, but he quite overlooks the fact that this latest application of modern "preventive medicine" is in itself a serious menace to health and life. In Chicago three years ago last winter antitoxin was made compulsory for all diphtheria cases and contacts; nevertheless, one of the mid-winter weekly bulletins of the health department showed a diphtheria mortality thirty-three per cent greater than for the same period of the previous winter when the use of antitoxin was optional. A medical magazine published in St. Louis gives a list of the morbid symptoms said to follow the injection of antitoxin and other such serums into the blood, and expresses the opinion that such patients never recover their original normal condition. A few years ago in the city of St. Louis more than ten children died within a week from the effects of antitoxin administered to them by physicians. These children, so the record showed, did not have diphtheria at all, but the antitoxin was given to them as "preventive medicine." It did indeed prevent them from having diphtheria, but it cost them their lives. Was this "scientific medicine" "the application of God's laws"?

Our critic ridicules the thought that to cultivate fear of disease in the minds of children and adults could lead to harmful results; but many writers of prominence differ with the doctor on this point. The *San Francisco Star* of Feb. 12, 1912, commended Mayor Rolph for his words of caution to those planting pictures of the ravages of tuberculosis in the minds of school-children. Dr. P. L. Myer of Toledo, in an article published in the journal of the American Medical Association in 1906, says: "Had we not better hedge a little before the great lay mind grasps the fact that they were frightened into panicky laws and restrictions over will-o'-the-wisp possibilities and not probabilities or actualities. With all the wonderful strides of our science in a hundred years we still have the public as abjectly cowed today, before the omnipotent hosts of bacteria, as it was by the evil spirits and ghosts and witches of a past century." More recently this same journal of the American Medical Association published an article which states that "an insane terror of infection may make life very miserable without appreciably lengthening or strengthening it." This article closes the discussion by stating that the aseptic Eden, which seems to be the ideal of the germophobes, is unattainable.

Our critic three times repeats his demand for "regulation of the practise of the art by law," and he expresses wonder that so many good people object to legislation which would impose greater restrictions than those already in force. These people do not object to proper restrictions for the practise of surgery and medicine, but surgery and medicine do not by any means occupy the entire field of "the healing art." Can it be that our critic has failed to see that the logical effect of such "regulation" as he advocates, if inaugurated or administered by physicians of the "regular" or allopathic school, would be to suppress every other method of healing?

If medicine were truly scientific and if its practise had invariably proved successful, the matter might be regarded differently, but honest and experienced physicians are the first to admit that modern medicine is not a science.

[David Anderson in *Melbourne* (Australia) *Herald.*]

Premising that all of Christian Science is found in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the writer disclaims all authority or desire for discussion of the subject, either academic or polemic; but he is grateful for the opportunities which are given by an impartial press to correct such misconceptions and misrepresentations of Christian Science as are sometimes placed before the public, and he can assure a recent inquirer that there are really a number of scientific men who believe Jesus' statement regarding prayer which is recorded in St. Matthew xxi, and whose concept of prayer has been formed from the chapter under that heading found in Science and Health.

Christian Scientists do not believe that prayer controls anything, but they do believe that God, infinite Spirit, con-

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trols everything in the universe of His creation. In times of contagious epidemic, as at all other times, they are law-abiding citizens, obeying constitutional authority, and conforming to statute laws and municipal regulations just like their neighbors, although they do regard many of the so-called "laws of health" as merely laws of belief. Christian Science inculcates all that stands for purity. The purest and best in the material approach most nearly to the spiritual, and so Christian Science demands cleanliness of body and mind, mental as well as material sanitation; the clean thoughts that precede and eventuate in clean deeds and clean bodies.

[John H. Wheeler in *Kansas City* (Mo.) *Star*.]

A discussion as to the nature of hell appeals to mankind in proportion to their ethical mood to receive it, but the essential premise upon which to search for a truthful conclusion concerning it must first include a sympathetic and faith-lighted conception of God and His infinite kingdom of heaven, in order to comprehend understandingly the negative or converse nature of this claim of evil which is commonly styled hell, for its whole pretense, place, and power is the very antipode of God and His creation, even as Jesus said: "A liar, and the father of it."

The Pharisees once asked Jesus "when the kingdom of God should come." The deep unrest of sin and its full measure of human wretchedness in mortal life impelled them to demand of the great prophet his views on this mooted question. The reply was: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." And one is forced to conclude that the spiritual culture which is gained through self-abnegation alone reveals this inner heaven, while "an evil man out of the evil treasure of his heart bringeth forth that which is evil;" and this, in turn, is the essence of hell, seen daily in every walk of mortal experience.

Jesus once narrated how a Pharisee and a publican went up into the temple to pray. Their differing methods presented a striking contrast, and served to reveal the awakened germ of genuine goodness in the self-condemned consciousness of the contrite sinner who, as he stood afar off and "would not lift up so much as his eyes unto heaven," said: "God be merciful to me a sinner;" while the unrepentant and austere self-righteous Pharisee's prayer seemed a parody on humility. Christian Science teaches that we make our own heaven through righteous thought and living during our mortal experience, or else we perpetuate our own hell through sinful thought and action.

Again, heaven ever stands as the true or permanent nature of God's character and infinite presence; to gain it one must be "pure in heart," for such only shall see God, said our Saviour. All who have thus attained will daily think and act from motives wholly in keeping with their pure heart's ideal. This is a foretaste of heaven and a corresponding destruction of the illusively sinful or human sense of life, rightly named hell, which can only bring upon its victims great mental confusion or anguish. Holy Writ declares God to be everywhere present, which presence is heaven, harmony, and the unchanging bliss of immortality. The presence of evil, be it consciously or unconsciously entertained, and one be in sympathy with it, only perpetuates a mortal sense of life and all of the tragedy we call hell.

Christ Jesus came as a light unto this world of sin, and in so doing he encountered the bad mental realm of humanity until its multitudes crucified him. He did the work necessary for him to do in order to prove by example that if his pure mentality and sinless career were adopted in the sin-sick world, it would insure a new state of being, and this change would constitute in itself the destruction of hell for all individuals concerned. In the translation of the Bible from the original text four words, *sheol, hades, gehenna, and tartaros* are used interchangeably, to show that the evil mentality or sinful condition of mortals is always hell in its degree, while sin's bondage of human weakness is but the temporary and unreal opposite of spiritual being, which only vanishes before the truth of God's word, for Paul declared that "at the name of Jesus every knee should bow, . . . every tongue should confess that Jesus Christ is Lord;" and thus death and hell shall be eventually swallowed up in the victory of pure thinking.

The only hell possible in human experience lies in the delay we allow, pending the new birth and the transformation of our human nature into the divine. Mrs. Eddy wrote thus: "Think of this inheritance! Heaven right here, where angels are as men, clothed more lightly, and men as angels who, burdened for an hour, spring into liberty, and the good they would do, that they do, and the evil they would not do, that they do not" (Miscellaneous Writings, p. 251). Jesus taught: "If a man keep my saying, he shall never see death," the culmination of sin. St. John the divine wrote: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: . . . that they may rest from their labors; and their works do follow them." Conclusively, then, Paul's admonition, "Let this mind be in you which was also in Christ Jesus," involves the destruction of all pretense to a false belief by the understanding of ever-present Love.

[Frank Bell in *Williamsport* (Pa.) *Sun*.]

The presumption of one who undertook, as quoted in a recent issue, to stigmatize Christian Science as unchristian, is equaled only by the degree of ignorance displayed in the attempt to classify it with such utterly dissimilar things as Mormonism, spiritualism, and Brahminism.

Those who reject what they consider Christian Science to be, are entitled to respect in their opinions, but the day has gone by when the subject may be dismissed in any such offhand disregard of the facts as in the instance above noted. Christian Science is as unlike the beliefs mentioned in connection with it as it is unlike any system that would attempt to define Christianity in terms of profession rather than of practise.

Christianity was founded by one who never asked a follower to subscribe to the theories of "the ancient and historic church," but instead laid down the rule, "He that believeth on me, the works that I do shall he do also." These works certainly included the healing of the sick by purely spiritual means. Scholastic theology has tried for centuries to improve on that all-comprehensive definition of a Christian, but the failure of the attempt to substitute words for deeds was never more widely discerned than today, when the general trend of thought is toward requiring every doctrine to prove itself.

[Written for the *Sentinel*.]

LOVE EVER NEAR.

GEORGE W. COLE.

My child, I give thee life and health,
  Thou art My constant care;
I fill thy days with treasured wealth,
  With thee, My goodness share.

Doubt not My presence, though unseen,
  Nor think Me else than near;
Though earth-born clouds may roll between,
  The day seem dark and drear;

For e'er about, and round thee still,
  The light of Love doth glow;
E'en all creation doth it fill,
  With never-ebbing flow!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

NOT MORTAL, BUT IMMORTAL MIND.

Most of us can remember the time when for a physician to admit that Christian Science had healed any one of any disease was an unheard-of thing. This period was followed by one in which it was somewhat grudgingly admitted that Christian Science might and possibly did cure nervous or "imaginary" diseases, and to this second period succeeded a third, in which even those diseases which are believed to be more deeply seated than the nervous and imaginary kind were acknowledged to have been healed. In this latter period the tendency to credit these cases of healing to the use of hypnotism has been quite marked, and one of the latest evidences of this is a statement in the address delivered by an English physician a short time ago, as reported in the *Stoke Newington Recorder*.

It is true that this gentleman did not call the method which he supposed was employed hypnotism, but rather "the influence of the mind upon the body." This, however, is simply a detail, because it is quite evident from the context that he was talking, not about immortal divine Mind, synonymous with God as used in Christian Science, but about that changing finite sense which Paul called the carnal mind and which Mrs. Eddy has defined as mortal mind. Even with this misapprehension of Christian Science in his thought, it is of interest to note that this physician was not in the least backward in giving credit to Christian Science for its healing work.

We quote from the *Recorder's* report of his address as follows: "But the doctors were coming to see that the Christian Scientists had got hold of an important part of the truth, in proof of which there were cases, too numerous to be denied, where doctors' methods had failed and Christian Science had actually cured the patient." He also cited the healing of a case of locomotor ataxia which had come into his own experience, and "in the face of cases like that, apparently incurable in many instances," he said, "it was of no use to say the thing was a fraud." This statement from a physician of admitted standing in his profession adds one more to the already long list of medical men who have become impressed with the efficacy of Christian Science through being brought into direct contact with its work, and not a few of them to the extent that they have embraced its teachings.

It would appear, therefore, that in time this cumulative evidence would do away with whatever merit there has seemed to be in the allegation that reported cures through Christian Science are unreliable because of the lack of technical knowledge on the part of the practitioner through whose understanding of the truth the patient is healed of some particular disease, and this notwithstanding the fact that in the majority of cases the sufferer failed to find relief at the hands of the physicians who had previously both diagnosed his ailments and prescribed for them. It is a fair inference that the diagnosis of the case of locomotor ataxia referred to by this physician had been made by himself, and if such is the fact, his opinion should not only carry weight with his medical brethren, but his frank admission that this supposedly incurable disease had been healed by Christian Science treatment should tend to silence the assertion that Christian Science practitioners ought to be debarred from the healing work because of their inability to pass an examination before a medical board.

The time came in Jesus' ministry when some of those who stood by, unable to deny his healing works, would have ascribed them to the supposed power of Beelzebub, a charge promptly refuted by that unanswerable argument, "By whom do your sons cast them out?" The critics of this generation try to explain the workings of Christian Science on the basis of faith-cure, will-power, or mental suggestion, but Christian Scientists have demonstrated in innumerable instances that they have got hold not only of a part of the truth, as the doctor admitted, but the whole of it, since the "finger of God" by which the Master cast out devils and healed the sick has again been proved available through the discovery by Mrs. Eddy that the power of the divine Mind by which Jesus declared they that believed in him should do the works that he did, has lost none of its efficacy. Moreover, her admonition to her followers to "rise in the conscious strength of the spirit of Truth to overthrow the plea of mortal mind, *alias* matter, against the supremacy of Spirit" (Science and Health, p. 390), leaves no doubt that the basic Principle of Christian Science is not mortal, but immortal Mind.

ARCHIBALD MCLELLAN.

"THINK ON THESE THINGS."

The Christian life has two aspects which can never be dissociated, namely, right thinking and right doing. St. James emphasizes the importance of the latter in that familiar passage which closes with, "Even so faith, if it hath not works, is dead, being alone;" while St. Paul speaks for the significance of our mentality to life when he counsels the Philippians that if there be any true, honest, just, pure, and lovely things, "any virtue or any praise," they should "think on these things." As a whole, professed Christians devote far more attention to the correction of their conduct than to the purification of their thought, and in this they make the fundamental mistake of seeking to remedy effects while leaving their cause undisturbed.

Christian Science brings one a clearer apprehension of the vast and vital implications of the proverb which saith that as one "thinketh in his heart, so is he," a proverb which Christ Jesus elucidated when he pronounced upon the pharisaical hypocrisy that was zealous regarding the cleanliness of the outside of the cup, while indifferent to its foulness within. Most Christian people have the feeling that they must be wholesome both within and without, but in its teaching that Mind is the only agent, that all force is mental, and that health is to be gained through the spiritualization of thought, Christian Science at once gives needed outline and definiteness to this conviction. Moreover, it leads its students to seek for right-mindedness not only that they may be good, but that they may do good. They see that God rules and must ever rule in and through the Christ-consciousness, and that the realization and mental declaration of divine truth may indeed move mountains.

The true Christian ministry is thought of more and more as a mental service, and it becomes large and enlarging for the Christian Scientist as the possibility of the removal of every asserted limit to the power of right thought is made manifest through demonstration. As the young Nazarene worked at his bench he was ever thinking great thoughts for his fellow men, thinking true thoughts for Truth, and thus he laid the foundations of that kingdom of thinkers for God and the right, of which we have been made citizens through Christian Science. There is no sweeter consciousness for the sunset hour, no softer pillow for one's head at night, than the remembrance that during all the day he has not only been saying and doing kindly things and helpful, but that he has been thinking right about every person and event it has brought him, been reckoning every experience with respect to its spiritual value, been seeing for every person his better selfhood; in a word, been living in this initial way the perfect life. This achievement is possible to every Christian Scientist, and for his clearer vision of it he gratefully recognizes his indebtedness to Mrs. Eddy.

Faithfulness to this privilege and duty of maintaining a

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right thought about everything and everybody, may precipitate a problem for some in that it seems to clash with another duty, namely, not to give treatment without the knowledge and consent of the one treated. While the maintenance of a scientific poise and assertion of thought is imperatively enjoined in Christian Science, trespass upon the mental freedom of another is no less imperatively forbidden; but this involves no conflict or contradiction. When we realize and declare the truth of being, in terms of the universal, with a view of maintaining the integrity of our own thought, we do not intrude in any unwarranted sense upon another's personality. In Christian Science treatment the realization and declaration of Truth is focused upon the children or the incapacitated for whom we are held responsible or upon a needy brother who has asked for help. We take up his problem and address ourselves to its solution as though it were our own. The line of discrimination between the two is no less clear than important, and so long as it is respected we need feel no embargo upon the range and activities of right thought.

JOHN B. WILLIS.

THANKFULNESS AND THANKSGIVING.

AT this season of the year the word Thanksgiving is often heard among American people, and the sentiments associated with the name are without doubt many and varied. We have been accustomed, as a people, to express our gratitude for "peace and plenty," to put it briefly, whether we as individuals were always ready to analyze our own deepest feeling and to be sure that we were truly thankful for being in conscious possession of the treasures "reserved in heaven" for us, to quote St. Peter. In Christian Science we learn to be profoundly thankful for the knowledge that no person, place, or circumstance can rob us of that which God has provided for us. If the reverse of this were true, then indeed evil would be more powerful than good, but Christian Science teaches that good is omnipotent and that evil has only the power accorded to it by mortal belief (our own, or that of others), and that its seeming show of "brief authority" is but for a day.

Our revered Leader presents a keen and searching analysis of gratitude in the chapter on "Prayer" with which Science and Health begins. Among other things she says "gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech" (p. 3). This leads one to think of the man who went up to the temple to pray, and who thanked God that he was "not as other men," or even as the humble publican who stood near him. We smile at the arrogance and blindness of the Pharisee, as we read the Master's parable, but there would be little excuse for the Christian Scientist who could so yield to the promptings of personal sense, because we are often reminded that we should never attempt to measure our progress by the status of any mortal, high or low, but by the divine demand, "Be ye therefore perfect," and to yield loyal obedience to this calls for unceasing watchfulness on our part, as individuals and as a nation, "lest we forget" what we owe to God, to our country, and to our fellow men.

At the old seaport town of Gloucester, Massachusetts, a bronze tablet on the face of a great rock overlooking the harbor, commemorates a strange event in the early history of the nation. The tablet tells of the founding of the Massachusetts Bay colony in 1623. Then we read: "Here in 1625 Governor Roger Conant by wise diplomacy averted bloodshed between contending factions—one led by Miles Standish of Plymouth, the other by Captain Hewes." It is scarcely possible to think of such an outburst of enmity between men whose aims were so high and whose efforts so self-sacrificing, men who had not forgotten to give thanks to God amid trials such as only heroic natures could endure, thanks for the glorious ideal of civil and religious liberty which had sustained them in founding this great nation. Despite this discord, however, harmony soon prevailed and its foundations were laid broad and deep in the hearts of the people, for which the descendants of those good and great men—all the world indeed—may well give thanks.

These men gave the world many great lessons, and one of the noblest of their descendants, Mary Baker Eddy, says this concerning them: "On shores of solitude, at Plymouth Rock, they planted a nation's heart,—the rights of conscience, imperishable glory" (Pulpit and Press, p. 10). It is ours to guard this sacred heritage, to give thanks for it, not only once a year, but in unceasing watchfulness lest we be tempted to forget either the rights of conscience or its high demands. If faithful in so doing, our thanksgiving will flow around the world, a living stream of goodness and gladness, while peace and prosperity will dwell in our hearts as well as within all our borders.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

HOUGHTON, MICH.—The Christian Science society has leased large new quarters to meet the needs of its growing attendance, and occupied them for the first time Wednesday evening, Oct. 2. The quarters, which will be known as Christian Science hall, are located in the Carkeek building, 160 Shelden street. This is the location of the society's first home, and a room was occupied there from the time of the organization of the local Scientists in 1905, until the growing numbers compelled a larger room, which was secured in the Leopold building at 92 Shelden street in 1909. This room has been occupied ever since, but the limit of its capacity had been reached. The new Christian Science hall is provided by removing the partition and throwing the smaller rooms into an auditorium that will seat over one hundred people.—*Mining Gazette.*

ST. PAUL, MINN.—Work is being rushed on the excavation and foundation of the new Christian Science edifice, in order that it may be completed before winter sets in. The building, which will be constructed of cream brick, Bedford stone, and terra cotta, is to occupy the half square bounded by Summit and Portland avenues and Grotto street, and calls for an outlay of one hundred thousand dollars. It will be ninety by one hundred and ten feet, and will have two entrances, one on Summit avenue and one on Grotto street. It will stand back sixty feet in the lot, which is one hundred by two hundred and sixty feet. The ample size of the site will make possible a dignified landscape setting. Work will be started on the building proper as soon as the weather permits in the spring.—*Dispatch.*

WASHINGTON, D. C.—The new edifice of First Church of Christ, Scientist, just completed at the southeast corner of Euclid and Champlain streets, at the intersection with Columbia road, is a distinct addition to the church architecture of the city. The building has an area of ninety-seven by one hundred and twelve feet and sets back about thirty feet from the front. The church has for the past eight years been holding services in its edifice at the corner of Fifteenth and R streets Northwest. The congregation has grown to such an extent that overflow meetings have been held at the Wednesday evening services in order to accommodate those who attend. A larger building became a necessity, and work on the new edifice was begun last year and was completed Oct. 5.—*Washington Herald.*

HUTCHINSON, KAN.—The Christian Science tent at the recent state fair held in our city was greatly appreciated by the many who took advantage of the comfort found there and the welcome given them. During the week there were

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distributed 395 *Monitors*, 581 *Sentinels*, and 82 *Journals*. We also improved the opportunity to give out announcement cards of our lecture. Much commendation was given our local church for such kindly interest in the welfare of the public.—*Correspondence.*

ALBERT LEA, MINN.—We have recently arranged for a committee which systematically handles the distribution of literature all over the city. Boxes containing periodicals have been placed in all the depots, in both telephone offices, and in our hotels. Every week fresh literature is placed on the tables of our dental offices and barber shops. The public library, city hall, and county jail are also supplied. The most beautiful part of this work is that our literature is gladly received. Love has taken the place of hate, prejudice and ridicule have been replaced by a desire to learn something of Christian Science. We also rejoice that our congregations have so grown of late as to overflow our old quarters, and we are at present holding Sunday services in the Idle Hour theater. Rejoicing in the steady growth of our little band, we are each day coming to realize more fully that "a grain of Christian Science does wonders for mortals, so omnipotent is Truth" (Science and Health, p. 449).—*Correspondence.*

JOLIET, ILL.—One day recently I was sitting at my desk in the reading-room, reading a second time the article "Efficiency," in the *Monitor* for Sept. 23. A friend who sat near was also reading. As I came to the two sentences beginning with, "Nothing stands between you and attainment," and ending with, "thus proving what is that good, and acceptable, and perfect will of God," I wanted to read the passage to her, but hesitated to interrupt her. When, however, she closed her book I read the sentences to her, and I saw by the expression of her face that they meant much to her. Before leaving she told me she had come in to read because seemingly she was not well, and that in listening to the words read to her she had been instantly healed. I might add that we two were the only ones in the reading-room at the time, so no one was disturbed by our conversation.—*Correspondence.*

ANN ARBOR, MICH.—The corner-stone of the new building of First Church of Christ, Scientist, of Ann Arbor, was laid Sept. 24. The ceremony was very simple in character, and was witnessed by the immediate officers of the church and members of the board of directors. The new building, which is situated on South Division street, will be completed before the first of the year.—*Times News.*

THE LECTURES.

BOSTON, MASS.

Judge Clifford P. Smith, who delivered a lecture on Christian Science under the auspices of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., in the church edifice, at Falmouth, Norway, and St. Paul streets, was introduced by the first reader of The Mother Church, John C. Lathrop, who said:—

A study of the history and development of the world, and of Christianity in particular, shows that periodical reforms have awakened and advanced the thought of mankind step by step down to the present age, when human thought is found to be prepared for the greatest mental and moral advance in human history. This last progression, represented by Christian Science, is therefore a most orderly and inevitable awakening, and it is rapidly coming to be thus understood by the thinking world.

Christ Jesus said: "I am the door," but it has remained for Christian Science to comprehend and interpret this simple utterance, to unlock and to open this universal entrance to eternal life and heaven's kingdom; and none realize this so well as the countless beneficiaries of Christian Science, who know that their mental and physical liberation has been wrought as the result of their discovery of and entrance into this spiritual door, which to them means more than ever before the way to practical salvation, the way to a present understanding of the divine Principle of life, and of God's healing and saving laws.—*Christian Science Monitor.*

CHRISTCHURCH, NEW ZEALAND.

A lecture on Christian Science was delivered by Bliss Knapp at the Kings theater, Christchurch, New Zealand. The lecturer was briefly introduced by the mayor, Mr. Holland, who said he had no personal knowledge of Christian Science but that he understood its purpose to be the spiritual and moral uplifting of humanity, and any such movement commanded his sympathy. As mayor he took a broad view of his position and placed himself at the disposal of all who asked his services. He had had a short conversation with the lecturer, and he felt in introducing him that the audience would have an interesting and instructive lecture.—*Correspondence.*

FORT WAYNE, IND.

Virgil O. Strickler lectured before a large audience on Christian Science at the Minuet hall. The lecturer was introduced by George A. Townsend, Jr., president of the local church, who said:—

Some six years ago I had the pleasure of introducing a Christian Science lecturer before an audience of about this size at Moline, Ill. At that time I had looked into the subject only enough to think that it required a lengthy explanation as to what the lecturer intended to say, and I gave it. Since then I have come to realize that Christian Science is like a well whose depths have never been sounded, yet whose waters are always available to quench the thirst of those who come to drink, and I therefore am content to leave the subject in the hands of our lecturer.

Correspondence.

REDFIELD, S. DAK.

A lecture on Christian Science was delivered by William R. Rathvon at the Redfield opera house. W. F. Bruell introduced the speaker, saying in part,—

Some of the fundamentals of our government which we highly prize are the freedom of speech and thought and the right to worship God in the manner we desire, without fear of prosecution or persecution. We are not bound down to any state religion. It was this spirit that prompted the Pilgrims to come to America, and it has developed until today these United States of America are recognized as the home of those who desire to worship according to their own conscience with full assurance of protection. We have heard much in the past concerning Christian Science, and much that we have heard concerning this religion and its teachings was doubtless incorrect, to say the least. I am not a communicant of your society, as you doubtless know, but as a seeker after truth I am pleased to be here tonight and listen to one who I know will give an authentic interpretation of this teaching.—*Redfield Press.*

WILLITS, CAL.

A lecture on Christian Science was delivered at Whited's hall, by Frank H. Leonard. The lecturer was introduced by W. P. Turner, second reader of the society, who said in part,—

We are assembled here this evening for the purpose of listening to a lecture on Christian Science, the first to be

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given in Mendocino county on this all-absorbing subject. During my three years as a student I have found that Christian Science is practical and logical, that it has nothing to do with suggestion, hypnotism, mesmerism, or spiritualism. It is just the Christianity which our great Master taught and demonstrated nineteen hundred years ago. My experience has forced me to the conclusion that wherever Christian Science is honestly and conscientiously lived and practised, it is silently doing a great work of regeneration, not only in the individual but in the whole body politic. It also stands for all that is highest and noblest in life.

Correspondence.

BELOIT, KAN.

Attorney R. M. Anderson, in introducing Prof. Hermann S. Hering, who lectured on Christian Science, said in part,—

It is no secret among lawyers that when they are approached for an opinion, they do not rely upon that information which they may retain in mind, but rather do they surround themselves with many volumes which contain the authorities, the decisions of the courts, and the reasoning of the eminent jurists who preside thereover. True to my instinct, or perhaps rather training, when I was invited to speak a few words this evening I provided myself with a quantity of Christian Science literature, hoping that I might arrive at a sufficient understanding of its theory and practise to speak with some intelligence; but when I read the works which the courtesy of a member of the church had placed at my disposal, I was astounded, I was humiliated, to find that my indifference toward Christian Science had amounted almost to an injustice. There would have been grave danger of its eventually becoming an injustice, for if it had been permitted to continue, it might have grown into a prejudice, and prejudice against any worthy effort in life would certainly be an injustice. I became convinced that I was under deep obligations for this opportunity to be present this evening and listen to the words of wisdom as they fall from the lips of the lecturer whose duty is to instruct us.

I believe I can say without laying myself open to a charge that I seek to cast an aspersion on those who have gone before, that the present generation is much broader in its view-point, more liberal in its toleration, and less confined to dogmas of old than were those who have gone before. We should not take credit to ourselves for this as a virtue, for it is only due to the fact we are merely actors in the evolution of life; and it is our further duty to look about us, and if we find anything in the lives or practises of those who dwell with us which possesses worth or beauty or usefulness, to take such into our own lives, that we may thereby become better and more useful citizens. Personally I am sure that I shall listen with much pleasure, as I am convinced all who are present will likewise do, to the words of the eminent lecturer who is with us tonight.

Correspondence.

READING, MASS.

It was a record attendance that heard the lecture on Christian Science by William D. McCrackan, M.A., in Security hall. The speaker was introduced by Walter S. Parker of the Congregational church, who said in part,—

It gives me very great pleasure to be present here this afternoon. This is the first time that we have publicly had the opportunity to acknowledge the very great kindness and promptness with which the members of the Christian Science church aided us at the time of the fire. The prompt response, and the kindness with which the aid was given, touched our hearts. It also gives me pleasure to be here because in one way we all belong to the great church universal. We are beginning in these later days here, it seems to me, to have a larger and truer conception of the Father, over the old historic idea that God was a person in a far-off country, a monarch on a throne somewhere, whom we individualized or made a person of like ourselves. Of course we now feel entirely different about that. We feel that it was a narrow conception of the great creator.

The words concerning the creator which Dr. Van Dyke is continually using in his books, "God is out of doors," appeal to me. I do not see how we can work in the fields without being conscious of the God of the universe. If there is any creator, He is omnipresent. Then how can He be in some far-off country?—*Reading Chronicle.*

INDIANAPOLIS, IND.

Willis F. Gross delivered a lecture on Christian Science in Murat theater before an audience of about twenty-four hundred people. The lecture was given under the auspices of First Church of Christ, Scientist, and was one of far-reaching interest and influence. St. Clair Schooley, first reader of the church, who introduced the lecturer, spoke as follows:—

The demand for an answer to the query, What is truth—where can I find it? has never been more universal and persistent than it is today. With this demand is a growing conviction that there must be an explanation for the seeming contradictions in the world about us, that our ideals can be realized, our restless longings satisfied. With the physical healing which I experienced in Christian Science came also a complete and satisfactory answer to these demands, a basis for thought and action, an incentive to endeavor, a rule for the solution of every problem. The joyful conviction that what Christian Science has done for one it can do for all mankind, makes it a heartfelt pleasure to introduce to you one who comes authorized to tell you something of its redemptive work.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Anderson, Ind.—Grand opera house, 8 p.m., Dec. 3.
Asheville, N. C.—New church building, North French Broad near Haywood street, 8:15 p.m., Dec. 3.
Carey, Ohio.—Snyder's opera house, 8 p.m., Dec. 6.
Cheyenne, Wyo.—Elks hall, 8 p.m., Dec. 3.
Chicago, Ill. (Fourth Church).—Church edifice, Harvard avenue and 67th street, 8 p.m., Nov. 29 and 30.
Hamilton, Mont.—Opera house, 8 p.m., Dec. 6.
Hastings, Neb.—Kerr opera house, 8:30 p.m., Dec. 5.
Hudson Falls, N. Y.—Court house, 8 p.m., Dec. 3.
Kirkwood, Mo.—Church edifice, Washington and Clay avenues, 3:30 p.m., Dec. 1.
Jersey City, N. J.—Orpheum theater, Five Corners, 3 p.m., Dec. 1.
Lima, Ohio.—Faurot opera house, 3 p.m., Nov. 24.
Manchester, England (First Church).—Free Trade hall, 7:30 p.m., Dec. 10.
Minden, Neb.—Shapper's opera house, 7:45 p.m., Dec. 6.
New Orleans, La.—Atheneum, 8 p.m., Nov. 28.
North Adams, Mass.—Richmond theater, 7:45 p.m., Dec. 1.
Ottumwa, Iowa.—Grand opera house, 8 p.m., Dec. 3.
Plymouth, Mass.—Universalist church, 8 p.m., Dec. 5.
Poughkeepsie, N. Y.—Opera house, Market street, 8 p.m., Dec. 1.
Ridgewood, N. J.—Church edifice, 8 p.m., Dec. 2.
Rocky Ford, Col.—Grand opera house, 7:45 p.m., Dec. 1.
Savannah, Ga. (Second Church).—Savannah theater, 4 p.m., Dec. 1.
St. Louis, Mo. (First Church).—Church edifice, Kingshighway and Westminster place, 8 p.m., Dec. 2.
Wheeling, W. Va.—Elks club, 8 p.m., Dec. 6.

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TESTIMONIES OF HEALING.

The following testimony is given in grateful recognition of what Christian Science has done and is doing for the writer every day, and in the hope that it may prove a message of hope and encouragement to some one in need of healing. When Christian Science was presented to me, about six years ago, I had given up all hope of ever regaining health and happiness in this world. I had been a constant sufferer for fifteen years with the most severe form of stomach and bowel trouble, and was slowly starving to death, and although a man of large frame, my weight at that time was greatly reduced. I had tried many physicians and almost every school of medicine, only to be told again and again that there was no permanent cure for me, and was finally sent in search of health-giving climates, which brought me to California, only to find that climate had no cure for my many ailments.

About that time my troubles developed into what was called ulceration of the entire digestive system, also later a severe form of kidney trouble, as well as a serious nervous condition, coupled with sleeplessness and despondency. For several years I lived in constant fear of losing my reason, and through the intense suffering with its accompanying frequent use of narcotics, I formed the drug habit without really being aware of it, thereby adding to my burdens instead of lessening them. When Christian Science found me, I had not slept a night for years without the use of drugs, and my condition both physical and mental cannot be described. It appealed to me from the start as a beautiful religion, but I could not believe in its healing power as applying to my own case. After some study I, however, became willing to try it, but the fear was so great that I could not let go of the drugs for some time, and consequently made very little headway; but with the faithful help of a practitioner I was finally enabled to take my stand and throw away all drugs, and from that hour my healing, although very slow, was assured. After something over a year I had not only been healed of the greater troubles, but all the minor ailments (for which I had taken no treatments) had completely left me, proving that Truth makes a new creature, in whom "old things have passed away," and today I rejoice in perfect health.

My wife, who had been almost an invalid for six or seven years, was healed through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and during six years Christian Science has met every need in a family of three children. It has brought health, harmony, and happiness into a home which was filled with sickness and discord. Words can but feebly express our gratitude to our beloved Leader for her labor of love in bringing the truth to this age, and giving to us a practical, every-day religion, applicable at all times and under all circumstances. The least we can do is to endeavor to prove our gratitude by loving obedience to her precepts and admonitions and by loyal and earnest support to the cause of Christian Science.

P. H. SCHRADER, Los Angeles, Cal.

For over twenty-five years I had suffered from an internal trouble, which was said to have been caused by a fall in childhood. Several doctors had done their utmost from time to time to relieve the pain, which was almost incessant; but they all agreed that an operation was necessary. About ten years ago I underwent that operation, with the full assurance of friends and doctors that it would end the suffering. I was told that the operation was successful, but when I began to go about again, I became conscious of another and even worse pain, which became so intense that often I was incapable of walking, and once or twice opiates were resorted to for relief.

Our doctor did what he could for me, and finally urged another operation. A London specialist diagnosed the cause of the pain as a fibrous growth, which would probably increase in size and would eventually have to be removed through an operation. I still possess that written diagnosis! An American physician advised me to try treatment of a certain kind before yielding to the surgeon's knife, which treatment I tried for five or six years, and while it gave me considerable relief, it did not remove the growth, and I could not leave off the treatment for any length of time without a return of the pain.

About eighteen months ago, I found complications arising which brought me great discomfort and fear; and it was then that a friend of many years' standing brought with her from America the knowledge of Christian Science. I was in great pain at the time, but wanted very much to be present and to help at a charitable picnic at the end of that week. At this friend's recommendation, I rang up on the telephone a practitioner whose name we found in *The Christian Science Journal* and asked for help. I explained to this lady what was necessary, and she asked me very few questions. I was a complete stranger to her, but she gave me some loving words of encouragement, and assured me of God's help. The next day, which was Friday, I found that most of the symptoms had disappeared, and all day I was not only free from pain, but felt a happiness and a joy which I had not before experienced. On Saturday I was perfectly well, free from all pain and from all the symptoms which had distressed me so much, and I went to the picnic and enjoyed every moment of that day.

I can honestly testify that I was completely cured of that internal trouble of so many years, in a few hours, for from that day to this I have had perfect health, and drugs and all other material remedies are things of the past, for I have learned of the truth which makes free. This testimony is given with the hope that some one who is suffering as I suffered may read it and learn from it where the only real remedy may be found. I am truly grateful not only for the perfect health I now have, but also for the peace and joy and happiness which this knowledge and understanding of the fulness of divine Love has brought to me. Every day is full of blessings, and of love to which my eyes had been closed.

Words cannot express my deep gratitude to God and His Christ for this proof of the divine love, and my thankfulness to Mrs. Eddy for bringing to us the "pearl of great price," the understanding of Truth, which she discovered and declared for the benefit of all humanity. I know I can best prove my gratitude by keeping God's commandments; by living the life which our Leader has shown us by her example, following closely in our Master's steps, and by keeping the flame of love for my fellow creatures always burning in my heart.—ELIZABETH PIERCE, Liverpool, England.

Having put aside all orthodox beliefs as of no use, as they had failed to bring either health, peace, or comfort, and having read some of the writings of noted agnostics, I accepted their teaching and believed that all of life lay between birth and death, and proceeded to "make the most of it" by drinking, gambling, and leading an immoral life. Without God, without hope, without even honesty—I can now see what a dark dream of evil it all was. Attacks of serious illness and periods of heavy drinking would entirely incapacitate me for days at a time, and leave me more disgusted and discouraged than ever. When finally on the verge of delirium tremens, a friend came to visit in our home, and she told me I could be healed by Christian Science. I had taken great pleasure in deriding religion, and especially Christian Science, because some of the most influential citizens and prominent business men of the town had been healed and were following its teaching. I had been approached by some of them on this very subject, but one and all they were unkindly rebuked.

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This friend had, however, a copy of Science and Health with her, and I became so interested in reading it that I felt encouraged to continue, for the terrible condition I was in became more burdensome and the only relief I could see was death, a prospect which was far from satisfying. As the truth of God's unchanging love and of man's immortality dawned on my consciousness, the liquor habit gradually left, though the last few days before its final destruction the battle was a fierce one. The craving was such that the usual stimulants could not satisfy it, and the last day I drank a large quantity of vanilla. I prayed for deliverance as I never had prayed before, and my prayer was answered! I could at last walk in the blessed light of Truth, a free man. Profanity and the tobacco habit were the next to go, and here I would say to those who are struggling with this form of evil, Do not try to fight it as a reality, but by growing in grace and in the understanding of God, let it quit you. Finally the physical complaints grew less, until their nothingness was proven. I had worn glasses for about twelve years, and the condition which required their use seemed stubborn, but I asked for help for this, and it was quickly proven that sight is an eternal fact of divine Mind and never can be lost or grow dim; and so the glasses were laid aside.

Words fail to express the good that has come to me through the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I can only sum it up briefly: It has transformed my home and family; it has lifted us out of sorrow and trouble into joy and peace; it has brought us out of poverty and sickness into the understanding of the unlimited supply of good, and through the application of divine law, health and wholeness have been demonstrated, and I find that Truth meets our every need. It has taught me to see my fellow man in a different light and to deal with him honestly. I am truly grateful to Mrs. Eddy for showing us how to apply the rule of healing as Jesus did. Surely this book has been the "key" that has unlocked for us the treasures of the kingdom and made it possible for us to understand that God's will is done "on earth, as it is in heaven."

In the Preface of Science and Health we read: "To those leaning on the sustaining infinite, today is big with blessings" (p. vii). One of these great blessings is our periodicals. Each day there comes the *Monitor*, every week the *Sentinel*, and each month the *Journal*, bringing the good news; and I have been so helped by the literature that I write this, hoping in turn to help some one who is struggling under a load of belief in sin and sickness. If we cling to the rock of Truth, we shall find it to be the full savior, and Truth does purify, redeem, and save. If we walk in the straight and narrow path which Christ Jesus pointed out, the crown of rejoicing is just ahead.

W. D. LEWIS, Central Point, Ore.

It is with deep gratitude that I give the particulars of my healing through Christian Science. After being married some time, I had a very serious illness, and from that time on I was seemingly dragging out a weary existence. The physician attending me was considered one of the most skilful in the town, and he said that the only hope for me was to have an operation, as I had an internal growth which medicine could not cure. Having made his final examination, he said I had better decide at once to have the operation, and let him know as soon as I became reconciled to it. I was to be taken to the general hospital in the town, where the operation could be performed, but I was in a very weak condition, and felt I could never stand the ordeal.

Just then, at the last moment, a friend in the house where we were rooming asked why I did not try Christian Science, and told me of some cases of which she had known that had been healed through Christian Science. At that time I had scarcely heard of such a system of healing, but she asked me if she might tell a practitioner to call on me. In a few days the Scientist called, told me that all things are possible with God, and that His work is perfect and complete; so I decided that I would try Christian Science. I did so, and in ten days I was up and able to be around and the abnormal growth had disappeared entirely.

About two years after this experience I gave birth to my first child, and the same doctor waited on me. Before leaving he told me that the internal growth for which he had formerly made an examination was no longer in existence. I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and through the study of its teachings I have been able to overcome many difficulties.

MRS. MARGARET WILEY, Barrie, Ontario, Canada.

I am writing this testimony as a token of my gratitude to God for Christian Science. On Sept. 2, 1907, the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was lent to me. I read it at night and in the early mornings, often sleeping only a few hours. Some of it I found difficult to understand, but very much was so clear and appealing that I could not help loving this truth and Mrs. Eddy for giving it to the world.

I had been told that I could be healed in Christian Science of a spinal trouble from which I had always suffered, and also of the need to wear glasses, but this I did not believe. When I had been reading this wonderful book for a little less than six weeks I was suddenly attacked by a very bad backache, worse, as it seemed, than I had ever before experienced. This lasted for five days and nights, which seemed very dreadful, as I had always before obtained relief by lying down. I did not tell any one, as there was nothing to be done, different doctors having told me that I must bear it and not expect to be as strong as other people; so I continued to read Science and Health, as by this time I was becoming convinced that it contained the truth which Jesus said would make us free, and on the sixth morning I awoke healed. I have never had a backache since!

In a few weeks I had to begin altering my dresses, as I became straighter, and now I am more than an inch taller. In course of time I left off the glasses which I had worn constantly for fourteen years; indeed, if ever I was a half-hour without them, my eyes would be inflamed, but now I have not used them at all since March, 1910. This healing seemed to be slow, and I have needed help, which has been freely and lovingly given. Although my eyes are now quite strong, there are still days when I need to realize the truth to see clearly.

I would like to say what a very great help the Christian Science literature is at all times, and I am especially grateful for the Lesson-Sermons. Of all the many proofs I have had of the healing power of Truth, it is impossible to write. Every day brings to me fresh evidence of the loving, tender care of our Father-Mother God, as revealed through the study of Christian Science. I am grateful that I am learning to understand better the Bible (which I had always loved), and that I am learning to be patient and to look for the good in others. My life is filled to overflowing with joy and that peace "which passeth all understanding."

VERBENA PRICE, Chickwell, Somerset, England.

In the 28th chapter of Deuteronomy a most beautiful promise is held out to those who shall hearken diligently to the voice of God, and this same promise is repeated again and again all through the Scriptures. Jesus expressed it when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This great and everlasting truth is the greeting in the Preface of "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy, where she says, "To those leaning on the sustaining infinite, today is big with blessings."

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But eighteen months have elapsed since we in our home sought the truth of these promises, and in that time have come glimpses of this kingdom and an ever-growing consciousness of the presence of the sustaining infinite. When Christian Science found us, my wife had just been informed by her medical adviser that an operation was the only hope of a permanent cure for an internal trouble from which she was suffering. We did not doubt but that the operation would be successful, but through fear of the ordeal she readily grasped at Christian Science as an escape from it. In a few weeks this condition had disappeared, and since that time we have used no material remedies of any kind, and all the ailments which have come up to be met have been overcome, but not always without help from a practitioner. Among the physical conditions which have been overcome, were a dislocated knee, sunburn, colds, fevers, toothache, catarrh, and headaches.

I mention the demonstration over these physical conditions, as being merely the outward manifestations of great mental and moral healings, and of these I must make mention. Previous to our acceptance of Christian Science, my wife was conscious of hardly a waking moment free from fear of some sort,—fear that our home would take fire, fear that some accident would befall her, fear that our little girl would be overtaken with evil in some form, sickness or accident or some other ill: in short, always fear. This mental state has been entirely eradicated, and in its place is the peace which comes from the consciousness that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). My own mental condition was almost indescribable. Although brought up in a Christian home, I was at that time steeped in sin, without God, whom I did not want so long as I thought Him responsible for all the want, wo, and suffering which I saw around me. The regeneration in my wife aroused in me a desire to know what had caused it, and although I had previously read Science and Health, I started to read it again, this time in a different frame of mind, and I have found that as I earnestly and constantly try to live what I have learned from this wonderful book, I am becoming a new man, while there has also come to me a degree of the peace that passeth understanding.

Since that time, the tobacco habit of twenty years' standing has gone. I had this habit in its worst form (cigarette smoking from morning until night). The desire for intoxicating liquors (not quite so old as the tobacco habit, but a very close companion) has also gone. The gambling habit and profanity have likewise passed into oblivion, and I am earnestly striving that the evils of self-righteousness, selfishness, temper, criticism, and envy may find no place in my consciousness. I know that through the understanding of God as good, and man in His image and likeness, all evil is overcome. Through this same understanding, lack of money and lack of business opportunity have been overcome, and divine Love has led us, when in search of a new home, so that we are sure the blessings of Truth do follow "them that believe."

To say that we are grateful would be expressing it very mildly, but we can best show our gratitude in works, and in reflecting the peace and joy and love which come from seeking the kingdom of God.

FRANK W. GIBSON, New York, N. Y.

What a wonderful privilege it is to know that God is ever present, all knowing, and all loving, and how tenderly Truth fits us to receive the good which is for us in abundance! Truly it is like the unfolding of the rose, something not to be forced, but as each day brings its share of warmth and sunshine and rain we at last see the perfect flower. I am truly grateful for the many blessings which have come to me through Christian Science. The Bible, Science and Health, and the *Quarterly* are my daily companions, and how beautifully the *Sentinel* assists us in uncovering error, perhaps not recognized before as such! Through this truth, fear, sorrow, the sense of limitation, and all the errors which so easily beset us, are being overcome. That I may express Truth and Love in all things, and let my light shine, is my great desire.—EDITH CLE JOHNSON, Primghar, Iowa.

[Translated from the German.]

In November, 1910, I was taken ill with severe inflammation of the throat, abnormal growths having formed, with high fever attending. My mother and myself had heard a good deal about Christian Science, and as I was unwilling to have medical attendance we applied for help in Christian Science. Treatment was taken up lovingly, and after a fortnight I was freed from all my ailments. For this I am most deeply grateful to God, also to our revered Leader, Mrs. Eddy. The text-book, "Science and Health with Key to the Scriptures," was given me by the kind practitioner as a Christmas present, and I shall strive to know more of God, to learn through the study of the Bible and our text-book how to apply Truth's healing power.

ELFRIEDE GIEHR, Berlin, Germany.

My heart goes out in gratitude to God for the many blessings that have come into my life through the teachings of Christian Science. It has been demonstrated to me for twenty-five years that Christian Science solves all the problems which come to mortals as they journey from sense to Soul. When I first took up its teachings, I thought I had to call a practitioner for every ill, yet I was living where it was not convenient to get help at all times, being in the country, twenty-five miles from a practitioner, with no telephones and no rural delivery, so that I was compelled to drive seven miles for mail; but today I am thankful that it was so, since it forced me, as the apostle admonished, to work out my own salvation.

When my children were sick, I went to work for them in the truth and was surprised at results. My greatest battle was with fear—I thought of what the neighbors would say if one of the children should pass on and I had no doctor. Many times I worked all night over a case. Three of the most trying times were attacks of acute lung trouble. Once, my younger daughter, a granddaughter, and a girl who was working for me were all beautifully healed. So many of my family had passed away with this disease, that I had no desire to experience it. Croup in its most disturbing form yielded to the power of Truth, and not one material remedy did we use. Whooping-cough was healed in less than one week. My daughter had been coughing for a few days when she said that the children at school had whooping-cough. This was in April, and the third night after I began to treat her she coughed incessantly for several hours. I arose, went to her room about twelve o'clock, and remained with her the rest of the night. That was the last of the hard coughing. My aunt, who was visiting me, said it could not have been the ill named above, for that could not have been cured in one week. The other children in the neighborhood coughed through the summer. What a comfort it is to a mother to know she has a divinely provided remedy for every ill that comes to her children!

My three grandchildren, from one to six years, have never tasted medicine. They ask to have Science and Health read to them when they get hurt. One of the children was visiting me, and during the night she had very high fever. She said, "Grandmother, are you going to take me down-town tomorrow?" I said, "Yes, if you are well." She said, "Can't you treat me and take me?" I took her! If we could all become as little children, and only trust! Many beautiful lessons we learn from little ones who have been taught that God is the only healer.

I could never tell of all the healing that has come to me and mine during the past twenty-five years, but best of all is

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the spiritual uplifting, the desire to live a higher and holier life, to love my brothers more, to be free from fault-finding, to be less selfish, to criticize and condemn less; in short, to analyze my own thought and to find what is unlike God, good, and cast it out. My one desire is to know and do the will of God, since in no other way can we find health and happiness and be worthy of the name Christian Scientist.

MRS. KATE ECTON, Kansas City, Mo.

To express the gratitude I feel for every helpful article in the *Sentinel* and *Journal*, I send in my testimony. It was about seven years ago that we received the first benefit from Christian Science, when my husband was healed of a form of malarial fever. For over a year he had attacks once a month, and they left him in a very weakened condition, so that we were a good deal discouraged. He finally tried Christian Science, was healed at the first treatment, and has never had a return of the illness.

From that time on we had implicit faith in the power of divine Truth to meet every condition, and through the faithful work of a practitioner it did so, but we made no effort to help ourselves until it was demonstrated to me that I must work out my own salvation. Two years ago I was taken suddenly ill, from a premature birth. What was called a septic condition followed, and again the faithful work of the practitioner relieved me of the serious symptoms; but afterward, once and sometimes twice a week, I was taken with very severe pains.

But by this time my interest was such that I was reading the Bible and the Christian Science literature almost constantly, and one day some two months later, I read in a copy of the *Journal* the psalmist's words, "Be still, and know that I am God." I sat still for a moment, and then almost shouted for joy, for I had at last realized what I had been struggling to understand, that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468). I was healed in that moment, and in another week was doing all of my own housework. I have not neglected the study since, and have been rewarded with many beautiful demonstrations. Our boy, six years of age, has never taken medicine in his life.

My gratitude to our heavenly Father-Mother cannot be expressed in words. I am also grateful to our revered Leader, Mrs. Eddy, and to those who have so patiently helped me on my journey.

MRS. WALTER OSBORN, East Oakland, Cal.

I had intended to tell, long ere this, of the blessings Christian Science has brought me. I was healed of appendicitis in about one week's time, although previous to this I had suffered for more than six months and had never been free from bowel trouble. Our family physician had said that I could not be well without an operation, and I was about to go to Minneapolis, Minn., for this purpose (my home then being in Eau Claire, Wis.), when this truth was brought to the notice of my mother. She greatly dreaded the operation for me, and thought it would do no harm to try Christian Science. The results were as above stated, and though it is now over eleven years, I have never had the slightest return of the affliction.

Since that time the power of Truth has been proven to us again and again. Of these experiences I will briefly mention two. Our little girl, now four years old, has known no treatment but Christian Science, and has been a remarkably well child. She was healed in Christian Science of a fracture of the skull in two weeks, and a bad habit of sucking her thumb also vanished before the truth. My endeavor is so to live that I will reflect this light to others, even as the Master bade us. I feel deep gratitude to God, also great thankfulness to Mrs. Eddy for bringing this truth of Christian Science to mankind.

MRS. BERTHA SIGNOR BROWN, Buckeye, Wash.

FROM OUR EXCHANGES.

[*Christian Register.*]

The elder fashion of opposition to the church has become obsolete. Of the bitter antagonisms of the Ingersollian days we hear very little. These serious-minded men are not fighting the church. What is much more significant, they are creating theories and constructive principles of life without reference to the church; and they will not accept as the substitute for the creed any system of institutional activities, any clatter of emotional excitement, any display of mere ritualistic splendor. They will not submit to any intellectual anesthesia, and call its visions "faith." They cannot worship in any temple to which the intellect is denied admittance. But every thoughtful man has his creed. He may discard the name, but he retains the thing. The creed of the architect is in the plan of his building. Into that creed has passed his splendid faith in the stability of those natural laws by virtue of which he constructs his massive structures of stone and metal. One atom of heresy would mean destruction. A creedless architect would be a short-sighted pretender. He might build huts, but not cathedrals. He needs a larger knowledge of the laws of nature; in a word, a better theology.

And so, in creating the greater structure of personal and social life, the wise man knows that he who builds only for today is working by the "rule of thumb," like the sailor who steers only by "dead reckoning." This wise man, as the poet says, "looks before and after." He wants to know the relation of his earnest work to the past and future. He is eager to trace out the laws which will give permanency and dignity to his daily task. He wants to see the plans of the divine architect. As the skilful mariner cannot safely steer without the stars, so the wise master builder finds at last that every law he uses in his daily task is pregnant with divine implications. Every road he takes leads to the portal of that divine science which men call theology.

[*Christian Advocate.*]

The kingdom was not of the earth, but it was to be upon the earth; it was to provide social, industrial, intellectual, spiritual liberty for men who are in bondage. It was to do so by emphasizing and insisting upon the fatherhood of God and the brotherhood of man. It began by recognizing the essential dignity of every human being as created in God's image and by seeking to save that which was lost.

It follows that Jesus held the fundamental law of political order to be the service of each citizen for the benefit of all. This involves the surrender of individual rights in the interest of justice for the community. Wherever the kingdom of God has penetrated, this is the ruling precept of the state. It is no accident that the principles of Christ's teachings are necessarily the principles of all well-balanced governments. A true political economy is grounded in eternal righteousness, of which the kingdom of God is the concrete expression. Organized society cannot exist without the surrender of individual rights to the common good, a fact which those ought to remember who talk bravely of their personal liberty.

[*Continent.*]

The immensity of the sin of the world staggers the church. Common sense says that any one popular evil is so vastly bigger than the church that it would be ludicrous for the church to tackle it. The best possible is for the rescue missions to save here and there one man. While that philosophy prevails, the church will continue mainly to play the rôle of innocent bystander in humanity's tragedies. But suppose common sense were suddenly swept aside by the stupendous conviction—or even illusion, if the cynic will have it so—that every crime done among men is actually the church's fault,—what an upheaval would come! There

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would be such an inrush of the church into the midst of the world's wickedness as would make the foundations of hell quiver. It is severe, but it is not unjust, to make the church lay its shuddering hand on the scapegoat of the world's sin. Nothing else will make it realize the measure of the atonement it must render to humanity in the name of its own suffering Christ.

[*Watchman.*]

It is not infidels alone who pervert truth; it may be done in a smooth and deceptive way by those who have the truth in keeping. It often appears in the way in which Christian people think, teach, and act when they do not have an honest conscience toward the truth. If all Christians were free from the leaven of the Pharisees, how long would they continue in their differences as to the truth of Christ?

There was also a leaven of the Sadducees which was a proud, cynical skepticism, and a leaven of the Herodians which was worldliness, but that of the Pharisees was an influence that works inside the church and in the heart of a believer. It is a subtle, deceptive disposition of mind to hold the truth in unrighteousness, to be unfaithful to it, to observe its external acts and to lose the spirit of loyalty and obedience. A dry rot can go on in the inner life which destroys loyalty and love to the truth.

[*Advance.*]

We complain of the multitude,—that it is restless, that it chafes under its conditions. We are alarmed at its cry and its strivings. But who ever made this world better until he was restless? Dangerous as the dissatisfied man may be, his heart is the soil for new seed. The prophets of old cried out, and all prophets evermore must cry out against those that are at ease in Zion. We speak of the childishness of the theories of a disturbed populace. But children grow and learn. All great teachers of new doctrines and new reforms have been driven out of synagogues, cathedrals, and stately temples to the seaside, and the hillside, to commons and street corners, to the multitude. This does not mean that churches are to be abandoned, but it does mean that there is a link between Christ and the common people which no preacher, reformer, or philanthropist can drop without breaking the golden chain.

[*Standard.*]

The Christian church must lead in the campaign for righteousness. If Jesus did not teach the necessity for personal goodness, he did not teach anything. To content ourselves with laying stress upon theological statements or subscription to creedal forms is suicidal. The one thing that Jesus demands is a pure heart. Out of personal goodness will issue action by which the world is made better. It is the growing recognition on the part of Christian people of the primacy of goodness that is bringing together men and women of different faiths in united effort to promote the reign of righteousness.

[*Outlook.*]

Every man and woman who submits to the discipline of life, and out of temptation gathers strength, out of sorrow peace, and out of work vigor of purpose, and who submits to the discipline of experience, not to resist, but to cooperate and to grow, is always putting off this mortal and putting on immortality. We all see the external process; what we do not always understand is the internal change. But men are beginning to understand it and to recognize the putting off of the mortal and the putting on of the immortal.

[*Churchman.*]

Christian revelation in its breadth and depth, as it affects the individual and society, is marked by miracle. One of the weaknesses of the modern religious consciousness is to isolate the sphere of the miraculous, to confine it to a period.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles as follows: "Greater than Circumstances," "Why Grow Old?" "Limitation," "Problem of the Hickory Tree," "Songs in the Night."

"Birthright and Dominion," containing four articles and two poems as follows: "Inalienable Rights," "Mental Self-Knowledge," "Love's Bounty," "Demand and Supply," "Humility," "Unity."

"The Father's Business," containing five articles as follows: "The Abundance of God," "One Business," "The Closed Hand," "Christian Science in the Business Life," "Truth is Power."

"The Law of Kindness," containing four articles and a poem, entitled as follows: "'Forgive, and ye shall be forgiven,'" "The Habit of Hating," "The Law of Kindness," "'Ye shall be as gods,'" "Two Roses."

"Confidence and Supply," containing the five following articles: "'The Lord thy confidence,'" "Time and Healing," "'What hast thou in the house?'" "Constructive Work," "Giving and Receiving."

Another new pamphlet has just been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy. Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. *Also printed in Dutch.*

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

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CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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SUPPLY.
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

The United States geological survey has just issued the first sheet of the international map of the world, including Rhode Island and portions of New York, Connecticut, Massachusetts, New Hampshire, Maine, and Nova Scotia. This world map, recently undertaken by agreement with the leading nations, is being prepared on a scale of nearly sixteen miles to the inch. The entire map is to consist of about fifteen hundred sheets, covering all the land areas of the world, each sheet representing four degrees of latitude and six of longitude. It has long been the hope of geographers to have an international map scientifically constructed on a uniform scale, and the work is now well under way. Maps now available, printed on all sorts of scales, in geographies and atlases, where important areas are given the greatest space, lead to misconceptions as to the relative size of different countries.

In a highly important decision under the antitrust and patent laws, the supreme court of the United States sustains the contentions of the department of justice in what is commonly known as the "Bathtub Trust" case. The importance of the decision lies not merely in the fact that the combination is crushed, but in the fact that the decision in the Dick patent case some months ago is modified. The supreme court takes the position that the monopoly of a patentee does not include control of commerce in the unpatented product of the patented article. The court in the decision recognizes the value of the patented tool which is involved, but at the same time holds the patentee cannot fix the price of the unpatented article. The decision is regarded as a strong point won for the government in the United Shoe Machinery Company case and in the motion-picture case.

In the event of future Chinese disturbances the American legation at Peking would not be handicapped in dealing with situations by lack of communication with the Asiatic fleet as it was during the Boxer uprising. Communication from Peking with the outside world has now been assured through the establishment of a radio station at the American legation operated by marines. Successful communication has been established between the legation at Peking and the naval ships at Shanghai, a distance of about six hundred miles, as well as the ships at Chefoo and Tsingtau. The establishment of the new station, which is the only well-equipped one in the Chinese capital, adds materially to the efficiency of the Asiatic fleet.

The American Civic Association, opening its eighth annual convention in Baltimore, Maryland, had its program arranged not only to continue its propaganda against billboards and smoke nuisance, but to further its new purpose to extend a material portion of its endeavors to leading towns in the right direction while they are in process of building themselves into cities.

Proceedings to test the constitutionality of the sections of the recent postal appropriation act, requiring newspapers to give postal authorities access to their circulation records and to publish the names of their stockholders and bondholders, as well as to label paid political articles as advertisements, have been started before the supreme court of the United States.

The largest mail tubes in the world are to be installed between the Grand Central and the Pennsylvania Railroad stations in New York city. The tubes will be at least twenty-four inches in diameter and may reach thirty inches. They will be built to carry mail bags, so that the rehandling of mail will not be necessary.

Ten thousand acres of valuable timber land in the Choctaw Nation, known as the "Lost Sections," have been sold by the government for $316,034. The hardwood on the same land was sold for $210,000.

The equestrian Indian statue, "The Appeal to the Great Spirit," by Dallin, will become a possession of the city of Boston through the completion of a subscription fund of fifteen thousand dollars.

An agreement between the United States and Russia, to take the place of the commercial treaty of 1832, the abrogation of which becomes effective January next, is said to have been reached.

The annual work of assembling and packeting seeds for free congressional distribution has been begun by the department of agriculture. About sixty million packets will be prepared.

International.

Lord Ashby St. Ledgers in addressing a meeting recently on the subject of the taxation of land values said that he was strongly of opinion that the site value of land offered a broader and more equitable basis for rating than the present method of estimating ratable value. Though he was not a single taxer, and he did not admit that socially created value was confined to land alone, his contention was that there was a strong case for turning a large percentage of rates from buildings to land values.

A new trade harbor is in course of erection at Neukoelln, an important district in the south of Berlin where the Spree and several canals conjoin. The trade done at Neukoelln by means of the cheap waterway has made enormous strides of late; so that an extensive harbor has become a necessity. The harbor will, it is expected, be opened next autumn, the work being continued all through the winter. When completed it will have cost over five and a half million marks.

France is engaged in studying various schemes for the further development of her inland waterways. It will be necessary to construct a number of large new canals and deepen and straighten many of the existing ones. Some of the larger schemes would take considerable time, but the immediate and useful results could be gained by utilizing to better advantage those already in existence.

A bill will shortly be proposed by the French government making more stringent the legislation at present in force regarding the advertising of new financial issues. Fresh obligations will be imposed on those responsible for new issues other than French state securities. The purport of the new regulations is to enable subscribers the better to judge of the financial position and solvency of the issuing parties.

It is announced that the minister of finance of Chile has appointed a committee for the purpose of investigating the problems that will confront the country upon the opening of the Panama canal, with especial reference to internal commerce, mail service, communications, and port works.

Among the bills introduced by the Australian government this session is a lengthy one for the appointment of a public trustee, who will also be curator of intestate estates. There are three main divisions in the bill, the public trust office, unclaimed lands, and unclaimed property.

A project was recently submitted by the minority leader in the Brazilian Legislature for subsidized road building in order to open up the interior of the state, by means of giving financial aid to the municipalities for the improvement of local communications.

The Ottoman government after asking for an armistice to consider conditions of peace has rejected the terms offered by the allied Balkan nations. Nazim Pasha, the Turkish commander-in-chief, has been ordered to resume operations.

Industrial and Commercial.

The vice-president of the Denver & Rio Grande Railroad announces the early electrification of the system. The first unit to be electrified will be from Helper, Utah, to Salt Lake City, one hundred and fourteen miles. The second unit will be over Tennessee pass, the great continental divide in Colorado, and will involve the electrification of the line from Salida to Minturn, Col., a distance of eighty-seven miles. The Utah Utilities Company is to furnish power for the Utah lines, and the Central Colorado Power Company will probably furnish the electricity for the Colorado lines. The improvements will aggregate between twenty and twenty-five million dollars, most of which will be expended during 1913 and 1914. Other units will be added from time to time, and eventually the entire system will be operated by electricity generated by the great power in the mountain streams.

In order to reduce the cost of living and so take away much of the reason for dissatisfaction over wages, the Milwaukee Traction Company plans to go extensively into farming, to raise vegetables, poultry, and other supplies, and to sell them to its men at cost prices. Included in the idea is the purpose to give the women and children of the employees opportunity to take part in the farming work if they so desire.

The Pennsylvania Railroad announces that it will shortly have available for use on the lines of its system a total of 2872 solid steel passenger cars, probably more than one half of the all-steel passenger equipment in the United States and representing an expenditure of approximately forty million dollars. These cars have been added to the company's equipment since June, 1906.

A New York syndicate has purchased for six hundred thousand dollars thirty thousand acres of coal rights in Macoupin county, Illinois, and taken options on two hundred and eighty thousand acres additional, paying therefor twenty-four dollars an acre, in Montgomery, Saline, Perry, Madison, and Jefferson counties. The syndicate will sink four mines in the thirty-thousand-acre tract.

It is stated that both the Pennsylvania and the New York Central Lines have plans well under way for the opening of vast coal fields and the building of new roads to handle their output. Fully ten million dollars is to be expended by both systems.

The municipality of Edmonton, Alberta, will expend approximately a million and a half dollars for street railway construction, rolling stock and equipment, and sub-stations the coming year.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

BEING HONEST WITH GOD.

SAMUEL GREENWOOD.

BECAUSE that which we call God cannot be seen with the eye or touched with the hand, and is in no way materially cognizable, mankind as a rule have come to think of Him as altogether without the range of earthly experience. For this reason He does not seem to them to be as real and appreciable as their fellow men with whom they associate; while so-called material law, acknowledged to be the cause of human discord and decay, seems, even to the average Christian, to be more potent and operative than the law of omnipotent Spirit. Because of this inability to relate God to their daily life, men fail to grasp the reality of their own relation to Him, and its responsibility, as clearly as they do, for instance, the relation existing between employer and employee. Hence the idea of honesty with respect to one's obligations to God is seldom held with the significance of the word as used in general conversation, and one frequently finds men who are scrupulously exact in their business dealings, who would scorn the suggestion of dishonesty in a financial sense, careless or indifferent in the matter of being equally exact and honest in meeting their obligations to the recognized divine source of their being.

This may be seen, for example, in the comparatively light value usually placed upon the time set aside for devotional purposes, or for spiritual study and refreshment. Without compunction or protest we allow the call of ease or pleasure, business or society, to rob us in this respect, not realizing that such an attitude on our part is in the nature of robbing God, who is rightfully entitled to all the time necessary for mankind to become acquainted with Him. If we acknowledge the claims of God, we should at least be as honest in the endeavor to meet them as we are to meet the lesser claims growing out of our present environment; yet how often do we prefer to forfeit the desired pleasure or the material gain, rather than lose the opportunity to learn a little more of the divine reality of being? If we could, for a moment, think of God in the light of a personal employer, and that we are in His service as one man may be obligated to another, we would see the dishonesty of using His time for selfish or unprofitable purposes. Considering God's demands to be as binding as those of an earthly master, how can we presume to excuse our remissness on the ground that our worldly interests do not leave us sufficient time to attend to His requirements?

Shall we say, then, that God's demands are less binding upon us because He is divine Principle instead of a finite person? Is He less real, less important, less actually present because we do not hear a voice or see an outlined form? Because God is divine good, Spirit rather than a material presence; because He is infinite Mind instead of a limited sense of being expressed by matter; because He is the source of all real life and intelligence, of all that is worthy and eternal, is He to be less esteemed than the personality of a frail, sinning mortal, less to be relied upon than the deductions and opinions of human belief? Are the incidents of the passing human dream of chief importance, that we should ever allow them to overshadow our interest in the real and eternal? Are material things preeminent in our affections that we should ever place them before the spiritual, while the latter is made to wait upon our time or convenience? Here, as in other things, honesty means consistency, conformity to an accepted standard; it is the essential of truthfulness. It should be obvious that one cannot be honest in his Christian profession, any more than he can be honest in his business profession, without absolute sincerity, and religion must be established upon this basis to benefit fully the individual and the community.

It is well to remember that our attitude and conduct in these matters concern ourselves only, since, as the author of the book of Job points out, it can be nothing to God whether mortals choose to be righteous or not. Neither the supposition that there is a power besides God, nor mankind's obedience to that supposition, affects the fact of God's allness. While it means everything to us what our concept of God is, and whether we are faithful to that concept, what God is He is always. It were impossible for Truth to be affected by the mistakes of mortals. The vital point for us is: Are we, in our own consciousness, honest to our conviction that God is good, that He is Love, and that He is the only power? Do we obey God's laws as scrupulously as we do the laws of our land? and are we as anxious and diligent to increase our knowledge of God as we are to increase our material possessions? If not, are we really honest to our avowed beliefs as Christians? Is it not possible that we may be guilty of omissions in our religious practise, or of a laxity in our spiritual allegiance, such as we would not think of being guilty of in our business or other relations?

The true test of fidelity to divine Principle is not in anything one can say, but in its effect upon character and conduct. If we believe that God is Love, and if our supreme desire is to serve Him, it must mean that divine Love is our God, a more significant and personal way of putting it. When divine Love is our God, our acknowledged origin and being, our only power, love will characterize all our thoughts and actions. To be honest cannot mean less than this, though human sense would fain argue that, even though we would be known as Christian Scientists, we are not required to devote ourselves wholly to that high purpose and ideal. Such an argument is nothing but evil, for it is plain that no one's happiness or prosperity could suffer in any degree through his effort to express love to all.

The Christian's evident duty and privilege, as well as joy, is to be loving and kind and just under all circumstances. Selfish human policy might sometimes suggest an easier way, the opinions of friends may decide that some less Christlike course would be excusable, while our own conscience may be silent as to a lapse from love in certain instances; but infinite Love makes no concessions to human wilfulness or weakness. Nothing human or mortal can lower the standard of perfection. A Christian Science teacher or practitioner, or some trusted friend, may decide that one is justified in such or such a course; but human wisdom cannot make a wrong thing right, nor absolve one from the consequences of taking a wrong position. Unless

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our course is prompted by love for the neighbor, it does not meet the divine requirement, no matter who may excuse our conduct. Unless we are rendering love for hate as well as love for love, we are not honest to our concept of God as Love, and not Christian Scientists in the true sense.

Honesty, even in human affairs and acording to the human standard, calls for constant uprightness. It is not provided that one can be honest at one time and not at another, and still retain the reputation for honor and integrity. Most of us are willing to serve God at convenient times, but occasional goodness does not meet the human demand, and we certainly cannot expect it to meet the divine. We cannot honestly look to receive the full reward of righteousness if we are true to God only a part of the time, any more than one would expect his employer to overlook occasional thefts, idleness, or indifference to his interests. But it virtually amounts to this if we think we can go on being less than loving, just, and good in all our business, social, family, and church relations, and still pass with God for loyal Christian Scientists, the exponents of the truth that good is infinite. "Insubordination to the law of Love even in the least, or strict obedience thereto," Mrs. Eddy writes, "tests and discriminates between the real and the unreal Scientist" (Miscellaneous Writings, p. 119).

Let us begin to learn that we cannot make our own terms in the working out of our salvation, nor profitably slight this work, but that we must cover every point in that process up to the attainment of conscious perfection. It remains with us to be at least as honest with God as with men, to be as observant of the divine law as of the human, and to value the approval of God as sincerely as we do the smiles of our friends. Divine Principle, Love, must be our guide and government at all times, in all our thoughts, in all our dealings, problems, and relationships, if we are to be faithful servants and merit the Father's "Well done."

"THOU SHALT NOT BEAR FALSE WITNESS."

JANE STANNARD JOHNSON.

STUDENTS of the Bible ever have had before them that commandment designed to emphasize the necessity for truthfulness: "Thou shalt not bear false witness against thy neighbor." Its orthodox interpretation has quite generally been literal, and accepted as merely a command to speak nothing untrue or false about a neighbor or a friend. While this interpretation does partially encompass its meaning, thoughtful consideration of the text in the spiritual illumination afforded by Christian Science reveals a holy purpose, the accomplishment of which in the life of the individual benefits all mankind. It has ceased to be a simple command implying only the responsibility not to speak falsely, and instead the Christian Scientist discerns a positive injunction to mental activity, obedience to which makes necessary a minute daily scrutiny of his every thought. Constantly to "stand porter at the door of thought" (Science and Health, p. 392) becomes an imperative duty.

The premise of "perfect God and perfect man" (Science and Health, p. 259) is essential in the demonstration of Christian Science. To obey the commandment, "Thou shalt not bear false witness," the Christian Scientist realizes that a recognition of the Principle of perfection must be applied in all his thinking, to every person and to every condition, at all times and in all places. Beginning where one must always begin, with his own consciousness, it becomes the duty of the Christian Scientist to bear no false witness against himself. Man being made, as the Scriptures aver, in the image and likeness of God, the devout declaration of this spiritual fact and the earnest endeavor to prove it in his daily living will heal discord of whatever nature in his own experience. A conscientious striving to realize man's oneness with God will also eliminate the tendency to self-condemnation, which always proves a hindrance to the progress of the student.

Enlightened and uplifted in the understanding of Truth, which has come as a result of his individual work, the Christian Scientist logically will realize the equal or greater importance of bearing no "false witness" against his neighbor. In his own family, among his friends and acquaintances, and with his brethren in the church, he finds frequent opportunity to exercise obedience to this command. It remains always his duty and privilege to know man as spiritual and perfect. No matter what seeming form of error may present itself, whether illness or wrong of whatever kind, even if directed unjustly against himself, the Christian Scientist is commanded to bear no false witness. Contrariwise, he must think and speak the truth, declare the spiritual fact of being.

Humanly speaking, "neighbor" in its broader sense means all mankind, so that the Christian Scientist is afforded an unlimited field in which to fulfil the obligation to know only the truth. Wherever he may be, in public places especially, he meets numbers of people who manifest error in the varied forms it assumes; illness, misery, poverty, greed, sorrow, selfishness, injustice, and other beliefs of materiality are evidenced to material sense only too plainly. Under such conditions the Christian Scientist must remember the reality of God's spiritual universe and His perfect children, and the divine compassion of this mental attitude will bless all within the radius of its influence, though individually they remain unaware of the good that is in their midst. Whatever discord may come within his own observation or experience, he is mindful always of his responsibility to bear no false witness. To acknowledge error mentally is to acquiesce in its reality. A thought cannot be neutral. It is either a thought of truth or a thought of error, from divine Mind or from mortal mind. Some thought must always fill the consciousness, and as thoughts present themselves with great rapidity, alert watchfulness is alone adequate to detect and repel the erroneous thought and replace it with an active thought of truth.

Literally, then, faithfulness to the commandment, "Thou shalt not bear false witness," means that the Christian Scientist shall mentally declare the healing truth wherever he may be. Jesus went about healing all mankind. Mrs. Eddy writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). In daily striving to witness only to the truth of being, the Christian Scientist is humbly following in the footsteps of our Master. He is daily healing disease and inharmony, is helping to liberate humanity from bondage to materiality and its sinful conditions, and thus helping to bring nearer that happy day when the harmonious and true sense of being shall take possession of the entire human consciousness.

"ARROGANCE OF LEARNING."

H. E. MC MEEL.

IN speaking to a student of Christian Science about the reluctance of a mutual friend to take up a study of the text-book, "Science and Health with Key to the Scriptures," these words were used: "He retards his own progress through the arrogance of learning." Thinking over this form of opposition to the teachings of Christian Science, the writer is compelled to return thanks that this wonderful truth was first presented to him in such a manner that a study of the text-book was taken up without any prejudice. The lack of scholarly gifts which had previously been deplored has since been a matter for gratitude, for it enabled him to accept Christian Science in all its glorious simplicity.

Later more light was obtained on this point, upon looking at an engraving in a Christian Science reading-room which portrays the incident of Jesus disputing with the rabbis in the temple. The artist has delineated the features of these

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old savants in varying states of astonishment, unbelief, and no doubt disgust that a mere boy should attempt in his simple manner to question their learned interpretations of Holy Writ. Their lives had been devoted to educating the people by theological methods, and here was a boy attempting to throw their interpretations to the winds! They had not allowed for revealed truth being stronger than doctrine.

Today the same scene is frequently before us. The Scriptures, illumined by our Leader's writings, give to us some idea of what Jesus taught, and help us to understand the Master's sayings, but Christian Science is sometimes denounced by pulpit and by press, for the reason that creeds, dogmas, and years of superstition and fear have dimmed the vision of our teachers of today, and mere theories lead into darkness instead of out into the light.

Every civilized nation spends vast sums of money on educational work, but ofttimes the result is merely unbelief, doubt, and discord, and this will continue until the foundation is changed and spiritual Truth is understood to be the only rock upon which to build. As this is recognized we shall realize in all our surroundings peace and progress,—the eternal reign of harmony,—God understood, and man in His image and likeness. Through the great change in our educational beliefs, material theories having to be discarded, our journey from sense to Soul is frequently attended with much opposition, and all who are realizing some of the help given by Christian Science, can but be grateful to Mrs. Eddy, who has had the courage to stand and overthrow speculative theories with all their arrogance of learning, but without the proof, given in Christian Science, of Truth's power to heal and to save.

THE WAY TO REJOICE.

MARY H. AITKEN.

ONE day, while on my way home, I stopped at a fruit-stand to make a purchase, and I noticed that the woman who waited on me seemed in great distress. On inquiry I found that her little child, two years old, had wandered away and been gone nearly two hours. An alarm had been sent out, but no trace of her had been found. I tried to speak some comforting words to the mother, although I knew inwardly that the only true comfort I could give her was to realize the infinite protection of divine Love. Returning home, I sat down and for a few minutes dwelt "in the secret place of the most High," seeking to know Love's ever-presence and protection. I felt privileged to pray for this little one, in keeping with the instruction given us in "Miscellaneous Writings" (p. 90), where Mrs. Eddy counsels us to obey the golden rule. I was then obliged to go out on another errand, and upon making inquiry if anything had been seen of the lost child, the man of whom I inquired immediately exclaimed, "Why, yes; she has been found, and taken home."

I rejoiced that the poor mother's anxiety and sorrow had been relieved, even as we may rejoice constantly because we have been granted a glimpse of this great truth, and can help others by knowing the truth about God and man. This is what I am sure Christ Jesus meant when, just before he was betrayed, he said to his disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." When we realize what Christian Science is, we all have great joy, and although mortal sense has not changed, this fulness of joy and its brightness comes to us so that we look out upon creation from an entirely different view-point.

The word "rejoice" has meant much to me. It has helped me to come out of darkness into light. Mrs. Eddy tells us in Science and Health (p. 14), "Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love." Thus we can go on our way rejoicing, being filled with the consciousness that divine Principle enables us to overcome all sense of fear, doubt, and worry. Even when drinking the cup of earthly wo, Christ Jesus told his disciples of the fulness of joy, for he knew he would prove the nothingness of materiality and establish the fact that Life is God.

If in our progress from sense to Soul, there seems to be a cup for us to drink, we can take it up and drink all of it, for we realize that it is the law of God which enables us to triumph over all evil,—sin, disease, and death. Thus we can say, as did St. Paul to the Philippians, "Rejoice in the Lord alway: and again I say, Rejoice."

SAFETY ON THE SEA.

COL. W. E. FELL.

A ROMANTIC interest and something of a deeper sentiment has ever attached itself to "those who go down to the sea in ships." In certain directions the world has moved swiftly, but probably the conditions which prevail today on board a fishing lugger have altered but little from those which obtained when the disciples of Jesus went "a-fishing." The deep-sea fisherman links thought with the past, and carries us back to the inspiring sea tales of Bible history.

The writer, whose home is on the east coast of England, comes in frequent contact with the brave toilers of the sea, and no one could fail to be struck with the depth of piety that so frequently underlies their rough and sturdy character. Many a time he has traveled on the same train with these peaceful Vikings, proceeding from one little fishing port to another, and listened to the chorus of strong musical voices that rose above the roar of the train until it even seemed a rhythmical accompaniment to the songs of praise and thanksgiving to Him who "is mightier than the noise of many waters, yea, than the mighty waves of the sea." And yet how often do the "mighty waves" claim to overpower and overwhelm these men! On stormy nights, when listening to the roar of the elements, thought has gone forth to these people with longing for that time to come of which Mrs. Eddy has written, when the "mariner will have dominion over the atmosphere and the great deep" (Science and Health, p. 125).

It is all a question of understanding, the knowledge of God and the joy of it, when they shall all know Him, "from the least of them unto the greatest." As in natural science, so in Christian Science we are answered just exactly in proportion to our understanding of the Principle and law that governs the Science. One might point in illustration of the above to the experience of one of the survivors of the Titanic disaster, as he narrates it in the October *Journal*. He says: "I remember saying to myself, 'Now I'll see how much I have learned from Christian Science.'" In other words, it was his to realize that "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

Though blown to the surface by air forced out of the ship, danger still seemed to menace this steadfast Christian, inasmuch as the suction of the sinking vessel might again draw him into its vortex, but in clinging to the truth of being he was placed out of immediate danger by the fall of one of the ship's gigantic funnels. The wave created by it threw the swimmer altogether clear of the ship, and coming upon an upturned boat amid the ice, he with others clung to it, and divine Love, the infinite protector, remained with him, in demonstration of "the life-preserving power of spiritual understanding" (Science and Health, p. 579). The survivors were picked up in the morning, and the man who tells the story ascribes to God his freedom from weakness and fear, and declares that his ability to "be strong and fear not" was due to what he had learned in the study of Christian Science.

Through what he had thus learned about God and man, this Christian Scientist was enabled to be true to Truth in the crucial hour. In a kindred experience St. Paul, who

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possibly knew more about God, was enabled to find safety for himself and the crew. Jesus, who knew most about God, was able, in an hour of threatening danger, to save himself, the crew, and the vessel, and to still the raging of the tempest. Well may we ponder the wise man's words: "With all thy getting get understanding." The careful study of the Science of Christianity, as revealed to Mrs. Eddy and given by her to the world in the book "Science and Health with Key to the Scriptures," teaches all men, everywhere, who are willing to learn, how to make the all-power of divine Love available to meet our every need; not merely to heal us of sin and sickness, but to be "a very present help in trouble."

Elijah asked Naaman the Syrian, when he came to him to be healed of his leprosy, to do a very simple thing; so simple, indeed, that Naaman in his pride and egotism refused to do it, until better counsels prevailed. Today the same issue awaits the world; it is asked to do a simple thing to set it free from its leprous beliefs of sin, sickness, and the discordant conditions of all sorts which seem to prevail; it is asked to study the Bible and this book that explains the Bible in a way which makes it available to meet our every need. Are we going to turn from it and scornfully reply, "Are not . . . rivers of Damascus," the old and fruitless ways, "better than all the waters of Israel?" Many have availed themselves of Christian Science after every material remedy had failed to bring relief, and these men, women, and children are living witnesses of the power of Spirit and spiritual law to overcome every material disorder and to establish the harmony which is inseparable from the truth.

RESPONSIVENESS.

CLARA A. CURTIS.

IN the practise of Christian Science it has been found that an attitude of obedience and humility is requisite to bring out a response to treatment, and this attitude is equally essential on the part of the practitioner and patient. In order to be obedient, we must first recognize divine authority; to be humble, we must be submissive. The honest, willing student of Christian Science discovers early in his experience that obedience is mental, and to the extent that he implicitly obeys the law of God and complies with its requirements, he gains the healing which is the fulfilment of all the wonderful promises of the Bible.

As we read of the marvelous healing works of the Master, we see clearly that the demands of God, of divine law, prompted the commands given by Jesus. At all times throughout his entire earthly career, Jesus acknowledged the authority of the Father,—"As the Father gave me commandment, even so I do;" and the loving obedience which he manifested enabled him to see man as God sees him, and instantaneously deliver the sick and sinful from the bondage of mortal belief. In every instance the Master required some token of obedience, a response to his requirement, by word or act, in healing the sick and raising the dead. On page 183 of Science and Health Mrs. Eddy says, "Obedience to Truth gives man power and strength," and in the healing of the man sick of the palsy this was proven.

In this case, Jesus' first bidding to the sufferer was, "Be of good cheer." No medicine was prescribed to tone up or strengthen his system, but a complete change of consciousness was demanded. Imagine the discouraged, despairing mentality of the paralytic, filled with darkest foreboding and fear, and how impossible it must have seemed to obey, when the second command was given him to rise and walk. We read that the man obeyed, and surely the open accusations of blasphemy from the Jewish doctors and teachers in the throng must have been stilled at this proof of Truth's power; and all the people marveled and glorified God, when in obedience to that voice of authority the man arose and departed to his house.

In the fourth chapter of John's gospel we read of a certain nobleman, whose son lay at the point of death in the home at Capernaum. Hearing that Jesus was at Cana, sixteen miles away, he went to him there and besought him to return with him and heal his son. After a short conversation, Jesus assured him of his son's restoration, and without further importunity the father believed. Before reaching home, on his return journey, the nobleman was met by his servants, who told him that at the seventh hour of the day before, the fever had disappeared. Then the man remembered that this was the hour when he had unquestioningly accepted Jesus' words of truth. To the little girl who seemed to her grief-stricken parents and friends to have passed away, and to the impotent man afflicted for thirty-eight years, Jesus said, "Rise," that is, Elevate your thought; and to the man with the withered hand, "Stretch forth thy hand;" to Lazarus, "Come forth," and to those standing around the tomb, "Loose him, and let him go,"—Sever the cords of mortal belief which bind him, and give him his freedom. Restoration to health and life followed the obedience of each of these individuals, and possibly brought healing to many observers whose hearts had hitherto been filled with prejudice and unbelief.

Throughout the centuries both before and after Jesus' time, material means have failed to bring salvation from sin and suffering, and the knowledge of mortal man has ever been as naught to save from the ills which oppress mankind, but today, as when Jesus proved his words by his works, results as certainly follow obedience to God's law as they follow the rules of mathematics when correctly applied. In mental darkness, mortals have vainly searched to find out God, until, with ears rightly attuned, one seeker, purer and more earnest than the rest, caught the heavenly message which she afterward named Christian Science, and gave it to the world. This brave, earnest-minded woman, Mrs. Eddy, is everywhere revered and honored by Christian Scientists as their Leader, and through the study of the Bible, as spiritually interpreted in the light of her book "Science and Health with Key to the Scriptures," thousands are learning daily to apply effectively the truth, as Jesus taught us; to obey divine Principle, as did he, and to make truth practical and available in casting out all discord, whether its claims seem colossal or trivial.

By the might of Love, the blessed tidings of this new-old religion are being wafted to every nation; its message floats over land and sea, on printed page and by spoken word, and the angel of His presence has entered human consciousness, there to abide forever. Over and above the turmoil of earth's confusion and above the noise of many waters, sounds the sweet, clear voice of the ever-present Christ, leading and guiding us to higher things, where little by little we are leaving behind us the old man with his sicknesses and sins, and are gaining that sense of Life which Jesus promised us in these words, "If thou wilt enter into life, keep the commandments."

[Written for the *Sentinel*.]

THE MOTHER CHURCH.

FLORIA A. MOCATTA.

SEEN in the twilight of an autumn day,
With golden lights appearing from within,
The pure pale opalescence of its symmetry
Looms like some palace of a poet's dream
Against the firmament.
Externalized in stone by loving thought,
No cold-cut curves nor corners crude appear,
Unique, serene, harmonious it stands—
The Mother Church!
Symbol of Love, of promise and of peace
Throughout all lands.

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SELECTED ARTICLES.

[Frederick Dixon in *Worcestershire County Express*, Stonebridge, England.]

In the address of a clergyman, reported in your paper, there is a reference to Christian Science which is so interesting in itself that I am sure you will permit me to say something on the subject. The gentleman said, quite truly, that the Christian Scientists seemed to have gained a glimpse of the truth, while all that natural science would venture to affirm was that it had as yet no knowledge of these powers.

Now, natural science is commonly restricted by natural scientists to speculations and experiments,—confined to what are termed secondary causes or physical facts, primary causes or spiritual facts being held to be in the realm of the unknown. The pagan philosophers held much the same view of science, and in their day made use of the word *miracula* to denote these speculations. These discoveries were not supposed by the pagans to be supernatural, but to them they were *miracula* or wonders. It happened that about this time Jerome had completed his famous Latin translation of the Bible, known as the Vulgate, and in it he had quite accurately rendered the Greek words *dunamis* and *semeion* as *virtus* and *signum*. In his later writings, however, whether because he found these words failed to give the sense he intended or because he found the word employed by the philosophers was more popularly understood, he substituted *miraculum* for *virtus* as well as *signum*. The result in his own time was perhaps harmless enough—men knew exactly what a *miraculum* implied.

Gradually, however, as healing faded out of the daily practise of divine service, divine service itself came no longer to mean the common task of Christian life, but an office of the church; while the miracle, viewed in all the mystery of vanished power, was exalted to a supernatural occurrence. This critic says quite truly that the phrase "mighty works" of Jesus is a translation of the word *dunamis*. He might have added that the word *dunamis* is elsewhere translated "miracle," just as the word *semeion*, constantly translated "miracle," is also frequently translated "sign." The miracle, therefore, was never the supernatural intervention of God, but the divinely natural and powerful object-lesson, or sign, in proof of the teaching of Jesus, which he demanded from all his followers in the words, "He that believeth on me, the works that I do shall he do also."

The miracle, then, is not a violation of law, but a demonstration of law, and to acquire a knowledge of law must be the most scientific pursuit open to men. The natural scientist, confining his pursuit to a mastery of material phenomena, uses as his text-book the works of the leading idealistic and materialistic philosophers of the ages. The Christian Scientist's text-book is the Bible, understood in the light of Mrs. Eddy's wonderful commentary, "Science and Health with Key to the Scriptures." The Bible is the record of the evolution of spiritual idealism, culminating in the gospel of Christ. This gospel contains the greatest scientific declaration in the world, "Ye shall know the truth, and the truth shall make you free," writing of which no less a scholar and churchman than Westcott says: "The freedom of the individual is perfect conformity to the absolute—to that which is. Intellectually, this conformity is knowledge of the truth; morally, obedience to divine law." In plain English, the knowledge of the truth which Jesus taught was knowledge of the absolute, of primary causation and spiritual facts; not acquaintance with merely relative or secondary causes and physical facts. As if, indeed, to make this perfectly clear, there is a phrase in the Bible repeatedly translated "knowledge of God," but which should be translated "exact [or scientific] knowledge of God."

It was just this penetration of spiritual causation which Jesus demonstrated through the miracles that led Mrs. Eddy to describe him, on page 313 of Science and Health, as "the most scientific man that ever trod the globe." One of the things which separates Christian Science so sharply from popular theology is the recognition of this. It is quite true, as the critic says, that students of Christian Science have only "got a glimpse of a small part of the truth," but that glimpse is the multiplication table of spiritual metaphysics, the key to the knowledge of the truth which is to free the world from its materialistic beliefs.

[Willis D. McKinstry in *Independence* (Kan.) *Reporter*.]

A recent issue reports in part a clergyman's sermon at the Coffeyville Chautauqua, in which he makes mention of Christian Science as a religious sign of the times, a warning bell, a danger signal. He is also quoted as saying, among other good things regarding the wrongs of social life, that there is great need of a remedy for such conditions,—that "ignoring vice and sin and suffering does not destroy it." Upon this point we heartily agree with him. These conditions have no quality of God, therefore they cannot be counted among the "very good" things which He created, and He made all that was made.

Yet these evil conditions are not to be ignored or overlooked; they must be recognized and dealt with according to divine justice, for, said Jesus, "every plant, which my heavenly Father hath not planted, shall be rooted up." Upon this subject Mrs. Eddy says in Science and Health (p. 447): "Expose and denounce the claims of evil and disease in all their forms, but realize no reality in them. . . . To put down the claim of sin, you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality."

Christian Science, rightly understood, is vastly more than a "warning bell," a "danger signal;" its teachings not only point out the pit and the snare, but offer a way of salvation. Christ Jesus, who came that mankind might have life "more abundantly," also recognized these evils, and his remedy for such conditions was one of healing. He healed both the sinning and the sick, and he said, "I am the way." His way was the one true way, therefore as followers of Christ his way must be our way, and we should be willing to accept and strive to understand the rule he gave by which to apply his teachings: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Thus it is through a spiritual knowledge, the true education, of God and the Christ, that the ills of humanity are to be dealt with; this is the only remedy.

The teachings of Christian Science impart to mortals the law of spiritual cause and effect, and this knowledge of man's spiritual existence transforms human character by correcting the ignorant belief that there is either profit or pleasure in worldly things, "the lust of the flesh, and the lust of the eyes, and the pride of life." Those therefore who have this spiritual knowledge are willing, as was Paul, "to be absent from the body [material sense], and to be present with the Lord."

[Ezra W. Palmer in *Ivyweild Times*, Colorado Springs, Col.]

In the recent comment on Christian Science the inference was made that Christian Science practitioners may assume to have attained that spiritual sense to which death and sin are no longer realities. This is the goal to which all Christian Scientists are striving to attain, but it can only be reached by immense spiritual growth, and by each one proving for himself the immortality of man as the child of God, and the nothingness of death. Possibly no one on earth today has yet gained this clear spiritual insight, but the works of Jesus, the prophets, and apostles, show that it is within the reach of man here and now.

Every person healed by Christian Science, every sin overcome, every evil passion destroyed, is a result of seeing man as a spiritual, perfect being, and God as infinite Love and His universe perfect and immortal. Each error thus des-

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troyed, and the truth of being seen in its place, aids to that degree in the destruction of all evil and the bringing to mankind of eternal harmony. With the overcoming of all evil, man then can truly say that death and sin have no more power over him.

The critic assumes that the basis of Christian Science is belief. Belief is mere human opinion. It is usually a deduction from sense evidence, and therefore is of little real value. Religion based on belief can be shaken. Christian Science is based on law, the unchangeable, eternal law of God. Understanding this ever-unfolding law, the Christian Scientist grows in grace, righteousness, and good works. He does not merely believe—he knows; and as a result of this knowing he heals the sick and reforms the sinner, in harmony with Jesus' commands, and proves irrefutably the mighty verities of God's universe.

The mere reiteration to a patient, by a Christian Science practitioner, that his sickness is an illusion, would be of no value to the patient. The proving of this statement by the practitioner, destroying the disease through a knowledge of spiritual law, would of course arrest attention, and when this is accomplished not merely in one instance, but in thousands of cases all over the world, the truth of Christian Science would be acknowledged even by the most skeptical. These are the works Christian Science has been and is doing all over the civilized world during the forty years it has been available.

Christian Science recognizes that oftentimes children, as well as adults, suffer from sins and material laws for which they are not personally responsible; but neither the so-called law of heredity, nor any material law, can alter the fact that sin and suffering are not in accord with the law of God, which destroys them. Christian Science overcomes both the law of heredity and the belief of pain from a burn in the same manner, by knowing that, as a spiritual being, man is not subject to these material ills.

The statement of the critic that we cannot evade sin and death, is of course contrary to the teachings of the Bible; and, were it true, mankind would sink into despair, for existence would be hopeless. But Christian Scientists are proving, with mathematical exactness, that sin and death are not true, and thousands of people rejoice in freedom from fear of these evils, through the understanding which Christian Science has given them. Christian Science makes clear that in the degree that God is rightly understood, the true universe will be revealed to men, and sin, disease, and death will vanish into their native nothingness.

[Editorial in *New York* (N. Y.) *Morning Telegraph.*]

Christian Science really makes the sick well. A thousand cases can be cited in this city in which physicians have given up patients and the healers of Mrs. Eddy's church have restored them to health. The Christian Science faith is that of the optimist—it is optimism of the most exalted kind; for it teaches that the creator will not permit the children of earth to suffer bodily ills. The faith of the Christian Scientists reaches to heights never attained by other denominations.

Doctors for years have been fighting Christian Science. The open warfare of a few years ago, however, is not carried on at present—not so openly. Physicians have discovered that thinking people take an interest in the science of healing; that a sick man does not care what means he uses to secure good health if he can only secure it. Physicians, with their mysteries, their Latin prescriptions, their experiments, their many useless and costly operations, are themselves beginning to realize the strength of Christian Science, and no longer dare scoff at it. Certainly if Christian Science does no good it can do no harm. But it does good.

Christian Science raises the standard of citizenship. It makes people clean; they realize that cleanliness really is next to godliness, and that decency and right living go hand in hand with good health and long life. There are no drunkards among Christian Scientists; they do not bicker and quarrel. They give to every one his due and follow the golden rule.

[William J. Bonnin in *Blackpool* (Eng.) *Gazette-News.*]

In a late issue the writer of the column entitled "A Seasonable Chat" allowed himself to say that the whole truth about Christian Science lies in the fact that people believe just what they wish to believe. So far from being the whole truth about Christian Science, such a statement has no relation to Christian Science teaching or practise whatever. For Christian Science is the Science of truth, as declared and demonstrated by the Founder of Christianity. The knowledge of absolute truth and reality with which it enlightens the human consciousness incidentally brings it to pass, a kind of by-product as it were in this work of illumination, that beliefs hitherto masquerading as knowledge should, on exposure, reveal the characteristics of falsity and imposture; but to think that Christian Science concerns itself primarily with what "people believe" is about as correct as to imagine that an Atlantic liner crosses the ocean for the sake of the wake it leaves behind it.

The only true consciousness is the consciousness of truth. The consciousness that is aware only of a temporal and unreal presentation of things is a consciousness of falsity, a false consciousness. To it everything is material, and God, Spirit, is not admitted into His own universe. To it evil is just as real and just as powerful as good. It has even produced a pessimistic philosophy that has gone so far as to assert that evil is the real, and good but the absence of this real, a nonentity. But the consciousness of the positive nature of good, its unity and omnipresence, is a consciousness of absolute truth, a true consciousness. "I am God, and there is none else," "Do not I fill heaven and earth?" To know this reveals the unreal and counterfeit nature of the evil and discord that begins and ends in the false consciousness, and operates to destroy those material manifestations of evil which are raised up in the form of sin and misery and disease in antagonism to truth. These foes that harass life, the human sense of life that is, for there can be no foe to reach real life, disappear as the human or temporal sense of life gives place to the understanding of true life, which Jesus declared to be knowledge of God and of Christ. The impartation of this knowledge constitutes the life-bringing mission of Christian Science.

[David Anderson in *Melbourne* (Australia) *Herald.*]

I would be glad of the opportunity to review some recent press references to Christian Science which conveyed mistaken views of the subject, inasmuch as it is on just such incorrect representations that many critics base their second-hand opinions. Christian Scientists would not have any sufferer believe that his pain can be assuaged by imagining something concerning it, but that it can be cured by knowing the truth about it. They would not try to persuade any one-legged man that he could hop along with the ease and agility of an unmaimed brother; and Christian Science countenances no such absurd belief. Neither is Christian Science founded on suggestion as affecting body through mind, nor upon suggestion turned upside down. The process which suggests that thoughts of good and evil, health and sickness, may be impressed with equal ease and with corresponding good or evil effects, is not the mental healing of Christian Science. Christian Science emphatically condemns mental suggestion as a belief in the power and ability of one human mind to govern another. It shows the dangers of such belief, and how mankind can be freed from the confusion arising therefrom.

Christian Science teaching is founded on the truths that God, good, is omnipotent, omnipresent, and omniscient

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Spirit; that man, made in the image and likeness of Spirit, is spiritual; and there is no statement in Christian Science which is not a logical deduction from these Scriptural truths. The case has been instanced of a sufferer from cancer, reported from New York as having been taken to a hospital for operation after six months' Christian Science treatment, and who was told by the surgeons, "If you had come six months ago, we could have saved your life." If the medical treatment of disease were invariably successful, such an assertion might have been justifiable; but as the nature and origin of cancer are still unknown to the medical profession, their treatment of this disease is entirely experimental; and the doctors' assertion, therefore, was altogether without warrant. But information specially cabled with regard to this case showed that the person referred to had been long under medical treatment before having recourse to Christian Science, and under the latter treatment had been healed of several chronic ailments.

[From an editorial in *Dallas* (Tex.) *News*.]

Man gives too much attention to things material at the expense of things spiritual; he thinks material law to the exclusion of spiritual law. Men are too prone to doubt that which they do not cognize with the physical senses. One sometimes hears it said, "I don't believe anything I don't see." The fact is that no man ever saw the cause of anything; he only sees the effect. Still, he believes there is a cause. This being true, it would seem perfectly logical for him to know that God is "the great First Cause," notwithstanding it is said in Holy Writ that "no man hath seen God at any time," for as Paul says, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Yet even the "things which are seen" reflect intelligence, from animals to trees and plants. A tree planted near a terrace or ravine will not send its growing roots out of the earth to be killed by heat and lack of moisture. It does not do things that are certain to destroy it. (In this it shows more intelligence than some individuals who eat and drink things which they know will be their destruction.) Why doesn't it? If it did, it would no longer manifest the intelligence that guides it. Two trees grow side by side in the same kind of soil and under similar conditions, one a peach and the other a crabapple; yet they take those elements from the soil which are necessary to the making of the sweet, juicy peach on the one and the sour, acrid crabapple on the other. Each leaves every other element alone. Why and how does it do it? Men see manifestations and demonstrations of the forces of nature—centrifugal, centripetal, gravity, cohesion, adhesion, and so on—and know they cause the physical phenomena which are apparent; but they see only the phenomena, not the forces themselves.

[Editorial in *Quincy* (Ill.) *Herald*.]

One of the most gratifying things that comes to the notice of the average good citizen is the evidence of the increasing interest in the Bible. There are more persons reading that good book just now than ever before in the history of the world. Whether a man be a church-member or a rank outsider, a believer or an agnostic, he will be ready to concede that the people who are reading the Bible are getting better morally and are making better citizens, more honest, more honorable, more just in their dealings with their brother men.

To the careful student of human conditions there appears a greater leaning toward spiritual things. The discovery is being made that the Bible can bring not only deliverance from sin, but physical healing to those who study it carefully, read it not perfunctorily, but thoughtfully, and apply its precepts with honest endeavor to measure their lives by them and eliminate the material things, the carnal lusts and pleasures which are antagonistic to the higher spiritual life. And so we really see a positive and earnest awakening and a real sincere effort to attain to truer, holier, and hence to happier things as learned from the Scriptures. As they study, multitudes are finding joy in a cleaner and more practical application of familiar texts. The seeming conflict which has been waged between the teachings of the Bible and the natural sciences is being removed, as the result of the new and more enlightened understanding of this book.

The Bible is not only the most important book that was ever written, it is the basis of all laws, civil and criminal. All human activities rest upon this foundation-stone. The ten commandments give the most perfect rules for living, and those who apply them are upright and moral. From the New Testament comes the hope of eternal life, the great desire of every human heart. From Genesis to Revelation, all see the growth of spiritual understanding. The culmination is in the wonderful sermon on the mount. To his disciples, Jesus said: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." This is the doctrine that is redeeming the world, and is establishing now the kingdom of heaven among men.

Of course, much of the truth as presented by the Bible was expressed through human consciousness. It is this fact that accounts for many apparent inaccuracies and inconsistencies. But the basic truth always lies under the imperfect language which shows the natural limitations of the human conception. As we read without due thought the earlier scribes, we are oppressed with the conviction that God is often ordering punishment for the disobedient, and that He is therefore the creator of evil and suffering. The prophet Isaiah, with clearer vision, declares, "Your iniquities have separated between you and your God, and your sins have hid his face from you."

So comes to the intelligent reader a clearer light and a fuller understanding of the teachings of the Scriptures. It is not by evangelism and revival excitement and the emotionalism of a large congregation under the spell of some earnest exhorter that the highest spiritual advancement is made. While these methods may be useful and have beneficial results upon some souls that cannot be aroused by less noisy methods, yet it is the quiet, sincere, devoted, and incessant searchers for the Bible truths who are won into a lasting belief in God as all good and in the knowledge that man is His image and likeness, perfect in reflection and possessing the kingdom of heaven in his own consciousness.

And it is not overstating the fact to say that right in Quincy there is a larger number of daily readers of the Bible than ever before. Any one who doubts this can easily have it proven by investigation and inquiry. It is this fact which encourages the belief that, in spite of all the wrongs and vices and evils that seem to overpower us, the world is steadily growing better, and the days of decent living, right thinking, and the golden rule are coming nearer every year.

[Written for the *Sentinel*.]

THANKSGIVING.

AGNES V. SINZ.

TODAY I lift my heart in praise,
A song of thanks to Thee I raise,
For blessings that have crowned the year,
For vict'ry over many a fear.

While climbing up the mountain-side
I know beside me is my guide:
His arms around me—can I fail?
No, one with God must e'er prevail.

So on this glad Thanksgiving day
In all hearts may Christ's love hold sway,
And may this anthem never cease:
"Good will to men, and on earth—Peace."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

CHRISTMAS AND CHRISTIAN SCIENTISTS.

BECAUSE the observance of Christmas is so general, it is perhaps natural that there should be many inquiries at this season in regard to this holiday and the place it should hold in the thought of Christian Scientists. To answer these inquiries we are republishing three articles by our Leader in the order they previously appeared in the *Sentinel* under the dates Dec. 16, 1905, Jan. 6, 1906, Dec. 7, 1907, respectively. In these articles Mrs. Eddy speaks definitely and authoritatively on this subject, and we are sure her wise counsel will be welcomed at this time by all our readers, whether old or new. Other articles by Mrs. Eddy on the true meaning of Christmas are given in "Miscellaneous Writings," and these, together with those which follow, will richly repay individual study by Christian Scientists.

CHRISTMAS AS IN CHRISTIAN SCIENCE.

CERTAIN occasions, considered collectively, individually, and observed properly, tend to give the activity of man infinite scope; but mere merry-making or needless gift-giving is not that wherein human capacities find the most appropriate and proper exercise. Christmas respects the Christ too much to submerge itself in merely temporary means and ends. It represents the eternal informing Soul recognized only in harmony, in the beauty and bounty of Life everlasting,—the truth that is Life,—the Life that heals and saves mankind. An eternal Christmas would make matter an alien save as phenomenon, and matter would reverentially withdraw itself before Mind. The despotism of material sense, or the flesh, would flee before such reality to make room for substance, and the shadow of frivolity and inaccuracy of material sense would disappear.

Christmas, in Christian Science, stands for the real, the absolute and eternal,—the things of Spirit, not matter. Science is divine: it hath no partnership with human means and ends, no half-way stations, nothing conditional or material belongs to it. Human reason and philosophy may pursue paths devious, the line of liquids, the lure of gold, the doubtful sense that falls short of substance—the things hoped for and evidence unseen.

The basis of Christmas is the Rock, Christ Jesus; its fruits, inspiration and spiritual understanding of joy and rejoicing; not because of tradition, usage, or corporeal pleasures, but because of fundamental and demonstrable truth, the heaven within us. It is love loving its enemies, returning good for evil, that suffereth long and is kind. It elevates medicine to Mind, it casts out evils, heals the sick, raises the dormant faculties, appeals to all conditions, and supplies every need of man. It leaves hygiene, medicine, ethics, and religion to God and His Christ, to that which is the Way, in word and in deed,—the Way, the Truth, and the Life.

Hitherto there is but one Jesus Christ on record. Christ is incorporeal. Neither the you nor the I in the flesh can be or is Christ.

MARY BAKER EDDY.

CHRISTMAS FOR THE CHILDREN.

METHINKS the loving parents and guardians of youth ofttimes query: How shall we cheer the children's Christmas and profit them withal? The wisdom of their elders, who seek wisdom of God, seems to have amply provided for this, according to the custom of the age and to the full supply of juvenile joy. Let it continue thus, with one exception; namely, the children should not be taught to believe that Santa Claus has aught to do with this pastime. A deceit or falsehood is never wise. Too much cannot be done toward guarding and guiding well the germinating and inclining thought of childhood. To mold aright the first impressions of innocence aids in perpetuating purity and unfolding the immortal model, man in His image and likeness. St. Paul wrote, "When I was a child, I spake as a child, I understood as a child, . . . but when I became a man, I put away childish things."

MARY BAKER EDDY.

WHAT CHRISTMAS MEANS TO ME.

To me Christmas involves an open secret, understood by few—or by none—and unutterable except in Christian Science. Christ was not born of the flesh. Christ is the Truth and Life born of God—born of Spirit and not of matter. Jesus, the Galilean prophet, was born of the Virgin Mary's spiritual thoughts of Life and its manifestation.

God creates man perfect and eternal in His own image. Hence man is the image, idea, or likeness of perfection—an ideal which cannot fall from its inherent unity with divine Love, from its spotless purity and original perfection.

Observed by material sense, Christmas commemorates the birth of a human, material, mortal babe—a babe born in a manger amidst the flocks and herds of a Jewish village.

This homely origin of the babe Jesus falls far short of my sense of the eternal Christ, Truth, never born and never dying. I celebrate Christmas with my soul, my spiritual sense, and so commemorate the entrance into human understanding of the Christ conceived of Spirit, of God and not of a woman—as the birth of Truth, the dawn of divine Love breaking upon the gloom of matter and evil with the glory of infinite being.

Human doctrines or hypotheses or vague human philosophy afford little divine effulgence, deific presence or power. Christmas to me is the reminder of God's great gift—His spiritual idea, man and the universe—a gift which so transcends mortal, material, sensual giving that the merriment, mad ambition, rivalry, and ritual of our common Christmas seem a human mockery in mimicry of the real worship in commemoration of Christ's coming.

I love to observe Christmas in quietude, humility, benevolence, charity, letting good will toward man, eloquent silence, prayer and praise express my conception of Truth's appearing.

The splendor of this nativity of Christ reveals infinite meanings and gives manifold blessings. Material gifts and pastimes tend to obliterate the spiritual idea in consciousness, leaving one alone and without His glory.

MARY BAKER EDDY.

READING-ROOM PRIVILEGES.

ALL Christian Science churches are required to have a reading-room where our literature, including the Bible, may be read and studied, or purchased if the reader so desires. The Manual of The Mother Church provides that "two or more churches may unite in having reading-rooms" (Art. XXI, Sect. 1), but this does not lessen the privileges and responsibilities of all the individual members to give their very best support to this department of our church work. All service for the cause of Truth is a divine requirement, and calls for nothing less than our best effort, irrespective of what others may do or fail to do, the whole trend of the Christian Science movement being away from official ministry and toward universal and whole-hearted service of God and humanity. It is the privilege of the humblest member of a Christian Science church, in point of experience and understanding, to give of his best to the cause, and no one can give more than this.

It may be remembered that as each new department of our church work was started, under our Leader's wise direction, mortal mind was ready with predictions of failure for

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the new enterprise, whether it were the Lesson-Sermons, the reading-rooms, the lectures, or the increasing publications, and occasionally Scientists were unwise enough to echo these croakings and thus miss, until wiser grown, the blessings which ever follow cheerful and ready response to every call of Truth. It should not be forgotten that we only come to understand fully any Christian activity as we participate in it. For instance, one can never understand the law by which Jesus and his disciples healed the sick until he applies his understanding of its divine Principle in the way that the Master commanded when he said, "Heal the sick." In the same way, one cannot clearly understand the mission of the Christian Science reading-room until he begins to work for it in the truest way, by thinking of what it means as a place of refuge for the weary and heavy laden, by supporting it lovingly and by visiting it from time to time.

The supposition that all this can be left to the librarian is a sly little fox which would injure this branch of the Mother Vine and at the same time rob the members of one of their privileges. No one should of course interfere with the workings of the reading-room, or its rules, but members of the church have the privilege of bringing with them on their visits to it the sunshine of Truth and Love, which is a mighty healing agency. How often did our Lord bid some one oppressed by illness, or seemingly in deadly peril, "Be of good cheer," and this too in the presence of his enemies who sought to thwart his every effort for suffering humanity; but this never hindered Jesus' work, and it was, "Be of good cheer" till he could add, "I have overcome the world."

Through our revered Leader's spiritual interpretation of his teachings there are unnumbered thousands who have overcome much of what constitutes the world of mortal sense, and it is one of their privileges to speak of this at the Wednesday evening meetings, thus bringing the Master's message of good cheer to some who have come there trembling between hope and despair; but not all remember that another privilege is to carry it silently, if not audibly, to the reading-room as well. A Scientist once said to a friend, "I passed you yesterday on the street, and you were looking troubled. I hope all is well with you." "What," said the friend, "is it possible that I had forgotten divine Love long enough to look as you say I did! Well, I shall never again go out to darken daylight for any that I meet," and the lesson of that morning was never forgotten. In the twenty-seventh chapter of Acts we read that in the very hour of shipwreck Paul gave thanks to God in the presence of all his companions, and we are told that they were "all of good cheer." We should not forget that we have the great privilege of doing as much for the storm-tossed pilgrims who seek harbor in our churches and reading-rooms, for in this way we shall renewedly fulfil the law of Love.

ANNIE M. KNOTT.

"NEARER, MY GOD, TO THEE."

THE heavens may have seemed brass in many a crucial hour, and yet normal people have never been able to think of God as inaccessible, and Christian Science is blessing all mankind in making His nearness the more apparent and intelligible. It teaches that God is a universal possession, an infinite ever-presence; that the prayer, "Nearer, my God, to Thee," is therefore divinely warranted, and that no failure of its fulfilment can find explanation in a divine partiality or reserve. Receptivity is and must ever be the secret of effective prayer. As Mrs. Eddy has said, "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13), and it is no more thinkable that God should withhold His good from those who are truly willing to receive it than that the sun should withhold its light from its least encircling planet.

We learn, however, in Christian Science that approach to God is possible only by the way of illumined understanding; that false sense rather than lack of desire for good has separated us from Him, and that we must know our way into His presence. If one honors the God whom Christ Jesus revealed as infinite Life, he must regard Him as man's Life, and give up looking to aught else for life. This thought supports Christian Science's reiterated rebuke of the habit of looking to *materia medica* for the betterment and preservation of life. It denies and condemns the equally universal thought that life exists or can exist apart from God. False sense is forever seducing men with its fair insistence that life is in and of matter, and the professed Christian often seeks to excuse the illogic of this belief by declaring that God, Spirit, made the stuff with which he thus companions! Christian metaphysics denies the possibility of the association of Spirit and matter, and this is both the secret and the sanity of the philosophy of Christian Science.

With equal insistence Christian Science leads one to analyze his thought attitude toward God as infinite Truth. A love of truth which is ever ready to part with undemonstrated opinions, by no means characterizes the average Christian; on the contrary, while self-convinced of his loyalty to Truth, he is ever seeking to buttress an educated belief. Light defines the nature of God as love defines His activity, and we know that they who will not give light an open-window welcome are destined to dwell in darkness. This is the perfectly simple and absolutely inexorable philosophy of prayer as understood in Christian Science.

The teaching of Christian Science further enjoins us that if we would draw nigh to God, we must draw nigh to Love. When one thinks of the falsities and failures of human affection, of the evidences of a lack of the spirit of Christian brotherhood in Christian lands, of the ofttimes absence of a practical exhibition of love among Christian workers, of the caste and cant, the selfishness and sensuality which not infrequently bring Christian profession into contempt, he begins to get at the heart of the call of Christian Science that we "love more for every hate" (Poems, p. 4).

"Nearer, my God, to Thee"! Who of us shall dare thus to pray while consenting to envy, jealousy, malice, hatred, or any other un-Christlike thought toward any person! Throughout the Christian world today, the followers of the loving Nazarene are indicted by great bodies of men for their consent to if not indulgence in unendurable wrongs and injustices, and the Christian world is frankly pleading guilty to the charge of gross, age-long unbrotherliness! The requirement of Christian Science is that we be reconciled to Love, to God, in every impulse, every thought, every word, every deed, and that toward every man, every moment of every day; and if we are genuinely honest when we pray, "Nearer, my God, to Thee," then our undissimulating love will not fail to make us known among men as a blessedly "peculiar people."

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

SPRINGFIELD, ILL.—Appreciating the opportunity for distributing our literature to a large number of people during the Illinois state fair, and feeling that other churches in the state might wish to share the expense as well as the benefit of such a movement, letters were sent to thirty-seven churches apprising them of our desires. As the replies were prompt and of such nature as to warrant our going ahead with the project, a location was secured in the grounds for two tents, fourteen feet square, which were erected upon a substantial floor. Tables, chairs, and couches were furnished, as were rugs and other necessities, and from Oct. 4 to 12 headquarters were maintained, with attendants in charge at all hours of the day and night. During this period copies of the *Monitor, Sentinel,* and *Journal* were distributed judiciously, and we found that the literature was readily accepted and in most cases carefully preserved. Our

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experience this year will serve as a guide for future work, and we shall take care to have on hand a sufficient quantity of literature. The last two days our supplies of literature were practically exhausted. In all there were distributed nearly four thousand pieces, and the number could have been doubled with no effort whatever.

Our church appreciates the spirit which prompted the hearty cooperation of the other branch churches in this field, also their generous donations of money and literature, as well as the privilege which this opportunity afforded of ministering to the "simple seekers for Truth, weary wanderers, athirst in the desert" (Science and Health, p. 570).

Correspondence.

AKRON, OHIO.—Recognizing its growth and consequent need of improved and more spacious housing facilities, First Church of Christ, Scientist, this city, has removed both the reading-room and the meeting-place of its congregation to new quarters. The reading-room is now located on the seventh floor of the new Second National building, S. Main street. The services are held in the German-American Recital hall, W. Exchange and High streets, which presents a marked improvement over its former quarters, both as to environment and capacity, the latter being about one third greater. It has proved to be a beautiful demonstration of the truth of supply, for whereas the moves above chronicled meant more rentals and other added expense, yet the increase in interest and growth is such that the seeming difference is practically eliminated and progress goes steadily on.—*Correspondence.*

MILFORD, UTAH.—At the Christian Science booth at the Beaver county fair, there was some wonderful spiritual work done. Every one was kind and courteous to us, and great respect was shown to all those who assisted. The fair committee asked three of our members who were at the booth to act as judges for awarding the prizes. There were a number who came to ask questions, but none came to argue; everything was peaceful and harmonious. We all feel benefited for the time and labor bestowed, and the results are more than we can realize just now. The number of people who visited the booth was four hundred, and we distributed one hundred and twenty-nine *Monitors*, one hundred and forty *Sentinels*, and twenty-nine *Journals*. A number of copies of Mrs. Eddy's writings were purchased by visitors.—*Correspondence.*

SPRINGFIELD, MASS.—The Christian Science society recently formed to relieve the crowded condition at First Church, held its first Sunday service Oct. 6 with an attendance of about one hundred and forty. In the evening, at First Church, the head usher said that twenty-five more people would have packed that edifice in the morning. The society's first Wednesday evening meeting had an attendance of over two hundred, while First Church reported practically a full church and a splendid meeting. The thought is now very general that the right step was taken. At the first meeting of the joint committee, which includes the full executive boards of both church and society, nothing but the finest spirit of cooperation prevailed.—*Correspondence.*

OAKLAND, CAL.—Second Church of Christ, Scientist, of this city has just closed a deal which has been pending for several weeks for the purchase of the First Methodist Church, South, property at Thirty-fourth and Elm streets. The church building now on the property will be used by the Scientists until such time as they are ready to build an imposing edifice there. Second church formerly occupied the hall at Forty-second and Telegraph avenue, but had to move to larger quarters to accommodate its rapidly growing congregation. Services were held in the building Oct. 6, as the Scientists were given immediate possession.

Oakland Tribune.

THE LECTURES.

SOUTH BEND, IND.

A lecture on Christian Science was delivered in the Oliver opera house by Virgil O. Strickler, before an audience which filled the house to its utmost capacity. In introducing the speaker, Frank A. Clarke, first reader, said in part,—

A great many of you who are here today have experienced in some measure the freedom from sickness and sin which a scientific knowledge of God bestows, and are therefore seeking a better understanding of this divine Principle, the knowledge of which has already produced in your lives so much health and happiness. Others here have seen the evidence of the beneficent influence which this intelligent understanding of God exerts in the lives of their friends and acquaintances, and being convinced of the efficacy of Christian Science as a preventive and a curative agency, are desirous of learning something of its Principle; and doubtless there are some among you who have an erroneous conception of the teachings of this Science and of the method of its application in the treatment of disease and in the solving of the problems that arise in our daily experience. This lecture is for the purpose of correcting the erroneous views that may be entertained concerning Christian Science, and for the enlightenment of all earnest seekers after a knowledge of Truth.—*New Era.*

WINFIELD, KAN.

A fine audience attended the lecture at the Grand opera house by William R. Rathvon of Denver, who spoke on Christian Science. He was introduced by R. M. Williams, who said in part,—

Christian Science is neither more nor less than the science or exact knowledge of the Christ, uttered by the Nazarene and reiterated and demonstrated anew in this age with "signs following." Referring to this exact knowledge, Jesus said, "Ye shall know the truth, and the truth shall make you free," and he put no time limit on it. Besides this, he said on another occasion, "Lo, I am with you alway."

Instead of being intended to supersede the Bible, as some suppose, Science and Health has given added impetus to the study of the Scriptures. By the use of this key the Bible has been found, by hundreds of thousands of sin-sick and body-racked sufferers, to be filled with messages of hope and comfort. It has given a new and vital meaning to the words of the Bible. It has literally given to weary sufferers "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Filled with joy unspeakable, they are bearing the message to those in darkness that they have indeed seen for themselves "the Sun of righteousness arise with healing in his wings."—*Free Press.*

GALESBURG, ILL.

The lecture on Christian Science by Francis J. Fluno, M.D., in the Universalist church, was largely attended. J. W. Segrist of this city welcomed the large gathering, and in introducing the speaker, said in part,—

Christian Scientists have been described by an outsider as "that rapidly growing army of earnest men and women who by their daily demeanor appear to have made happiness a business and trouble a lost art;" and they certainly have the right to be optimistic. They believe in one infinite God of goodness, omniscient, omnipotent, and omnipresent, who made all that was made, and who saw all that He had made, "and, behold, it was very good." And so there is nothing about which to be pessimistic, for to know this creator aright is life eternal. Jesus was once asked, "Art

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thou he that should come, or do we look for another?" To which he gave that unanswerable answer, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up," proving that the great Wayshower and Founder of the Christian religion taught that we should be judged by our works; and upon this proposition Christian Science stands. In the opening statement of our text-book "Science and Health with Key to the Scriptures" by Mrs. Eddy, she says: "To those leaning on the sustaining infinite, today is big with blessings," and after forty years' experience of study and demonstration, thousands upon thousands of men and women in all walks of life are testifying to the truth of that statement.

Jesus the Christ made plain the plan of salvation when he said, "Ye shall know the truth, and the truth shall make you free," and he gave proof of the power of Truth. He fed the multitude, healed the sick, stilled the tempest, and raised the dead. Some one has said, "In order to live it, you must love it; and in order to love it, you must change your view of life by thinking joy instead of sorrow, good instead of evil, health instead of sickness, life instead of death." During the two years that I have been studying Christian Science, I have heard and read a number of attacks and criticisms on this teaching, and in every case it was apparent that the critics failed to understand the Principle of Christian Science. Their premise being wrong, their conclusion was necessarily wrong also. One of the purposes for maintaining the board of lectureship of The First Church of Christ, Scientist, of Boston, Massachusetts, is to correct such erroneous criticisms.—*Republican-Register.*

SAN FRANCISCO, CAL.

At the lecture on Christian Science at the Dreamland rink under the auspices of First Church, Frank H. Leonard was introduced by Mrs. Arthur Fosbery, first reader, who said in part,—

It is recorded that some nineteen hundred years ago Jesus of Nazareth entered the synagogue on the Sabbath day, and read from the book of the prophet Esaias the following words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And when he had closed the book, Jesus declared to the listening multitude, "This day is this scripture fulfilled in your ears."

In these few words read by the Master is epitomized the mission of Christ, Truth, today,—Christian Science, the Holy Comforter, the "Spirit of truth" which Christ Jesus at the close of his ministry promised he would send to the world to redeem the sinful and to heal the sick and sorrow-stricken. That this promise has been fulfilled in the advent of Christian Science we behold on every side; for, as Mrs. Eddy has said, "Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning" (Science and Health, p. 55). We are assembled here today to hear of this wonderful Science of being.

Correspondence.

BUFFALO, N. Y.

Prof. Hermann S. Hering delivered a lecture in Convention hall, to a large and attentive audience. The lecturer was introduced by James F. Foster, the first reader, who said in part,—

I have thought at times that it was rather remarkable, when Mrs. Eddy made that wonderful discovery which raised her from a bed of sickness, and at the same time confirmed to her the glorious promises of the Bible, that she should not have retired into some sort of seclusion and lived in peace with her glorious realization of Truth. The same may be said with reference to the thousands of people since, who have been healed by and as a result of having taken up the systematic study of the Science which she discovered and taught. They might have escaped much of misunderstanding had they taken their blessing away by themselves and enjoyed it in silence. It is natural, however, when people have something over which they rejoice very much, that they should tell their friends about it, and this fact may be a sufficient excuse for inviting ours to come here this evening, for to Christian Scientists the truth of Christian Science is the dearest thing in life.

Jesus said, referring to his followers, "I am come that they might have life, and that they might have it more abundantly." The abundant life, the happy life, possessing and enjoying all that is good, such is the privilege of the Christian, the follower of the Christ. Jesus also said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." And there were those in the early days who did live so close to God, as revealed to them by the Master, that they were able to do the works which he declared that those who believed on him should do. Christian Science is again teaching his followers how to live so close to God that the "signs following" which were promised are seen, again bearing evidence of Immanuel,—"God with us."—*Correspondence.*

FRANKLIN, PA.

William D. McCrackan, M.A., gave a lecture on Christian Science at the Armory to an appreciative audience numbering about three hundred people. He was introduced by Edward Ray Inman, chairman of the board of trustees of First Church of Christ, Scientist, of Franklin, who said:—

At the beginning of the late political campaign, much was said about this and that party leader sounding the key-note of his party propaganda. It would thus appear to be in keeping with the usages of the season to sound at the outset of this lecture the key-note of Christian Science. As it appeals to me, that key-note is "Alleluiah, for the Lord God omnipotent reigneth;" and swelling out from this key-note are the grandest, sweetest harmonies that ear hath ever heard. Its "music is the gladness of the world;" its song is the song of "good tidings of great joy;" its light is that of the bright and beauteous star which led the wise men of old o'er the Judean hills to the cradle of "the Prince of Peace;" and ever and anon, throughout this wondrous symphony, the listening ear can hear the sweet refrain, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," for, "Lo, I am with you alway, even unto the end of the world."—*Correspondence.*

MT. VERNON, N. Y.

There was a large and interested audience at the Westchester theater to hear the Rev. William P. McKenzie speak on Christian Science. Mayor Fiske presided, and introduced the speaker in part as follows:—

What I like about Christian Scientists, aside from their thorough devotion to the things which they believe to be best for the kingdom of heaven upon earth, is their consistent looking for the good. Christian Scientists practise optimism every day of the year and every hour of the day. That is the spirit we need most in our civic life. Optimism is founded on faith in men and faith in human progress. I attended a meeting lately where one speaker declared: "We can never make any real progress in civic affairs till the people have learned to have faith in the men they choose for office." That is a fact; we need more faith in the future of humanity.—*Daily Argus.*

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SANDUSKY, OHIO.

Virgil O. Strickler, at his lecture on Christian Science at Carnegie hall, was introduced by John F. Hertlein, who said in part:—

We have met here this night to listen to a lecture on Christian Science. It is well, and altogether fitting and proper, to meet occasionally and listen to an exposition of doctrines and come in contact with ideas, new perhaps to some of us and different from our own; and this is especially true when it comes to religious doctrines and ideas. Then, too, I observe that a full, complete, and thorough discussion of all matters and things affecting the people brings about a better feeling in the community, and incidentally tends to conserve our liberties. The absolute freedom of thought and the expression thereof, as guaranteed by American institutions, has ever added to the splendor and the glory of this mighty nation.

As for myself, somehow or other, consciously or unconsciously, I have always adhered to the notion that any religion whose tenets taught men to look up and not down, forward and not backward, into the future and not upon the past, that dispelled hatred and gloom from the hearts of men and in their stead brought a message of good and taught the brotherhood of man, so that we may look into the future with an unfaltering trust and upon the past with the firm conviction that we did the best we could, that this life has not been lived in vain, and that we are leaving this world better and nobler than we found it,—such a religion, no matter what its name, appeals to me, meets my approval, has my endorsement; in a word, it is good enough for me.

Correspondence.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Alliance, Ohio.—Columbia opera house, 8:15 p.m., Dec. 5.
Beatrice, Neb.—Church edifice, 800 Ella street, 8 p.m., Dec. 13.
Billings, Mont.—Babcock theater, Dec. 10.
Bozeman, Mont.—Bozeman opera house, 8 p.m., Dec. 9.
Brunswick, Maine.—Pythian hall, 8 p.m., Dec. 7.
Butte, Mont.—Auditorium, 2:30 p.m., Dec. 8.
Concord, N. H.—Church edifice, North State and School streets, 8 p.m., Dec. 10.
Geneseo, Ill.—Mystic Workers' hall, 8:15 p.m., Dec. 10.
Kearney, Neb.—Opera house, 8 p.m., Dec. 10.
Lakewood, Ohio.—Gordon Square theater, Detroit avenue and West 65th street, Cleveland, 3 p.m., Dec. 8.
Maquoketa, Iowa.—Rice's opera house, 8 p.m., Dec. 12.
New York, N. Y. (Third Church).—Church edifice, 35 E. 125th street, 8 p.m., Dec. 6.
Philadelphia, Pa. (First Church).—Church edifice, Walnut street, west of 40th, 8 p.m., Dec. 7; Garrick theater, Chestnut and Juniper streets, 3:30 p.m., Dec. 8.
Portland, Ore. (Second Church).—Masonic temple, West Park and Yamhill streets, 8 p.m., Dec. 12; First Church edifice, 19th and Everett streets, 8 p.m., Dec. 13.
Pueblo, Col.—Empress theater, 4th street between Main and Santa Fe, 8 p.m., Dec. 13.
Rock Island, Ill.—Illinois theater, 8 p.m., Dec. 12.
Roxbury, Mass.—Whiton hall, Center street, Dorchester, 8 p.m., Dec. 9; Fauntleroy hall, Wenonah street, Roxbury, 8 p.m., Dec. 13.
Seattle, Wash. (First Church).—Moore theater, 2:30 p.m., Dec. 8.
Taunton, Mass.—Odd Fellows hall, 4 p.m., Dec. 8.
Trenton, Mo.—Hubbell theater, 8:30 p.m., Dec. 9.
Wabash, Ind.—Eagles theater, 3 p.m., Dec. 8.
Washington, D. C.—Columbia theater, 3:30 p.m., Dec. 8; church edifice, Columbia road and Euclid street, 8 p.m., Dec. 9.
Wilmington, Del.—Du Pont auditorium, 8:30 p.m., Dec. 6.

TESTIMONIES OF HEALING.

After many physical healings, and the moral and spiritual uplift which Christian Science has given me, I feel that it is time to relate these experiences for the benefit of others who may be suffering in a similar way. When I came to Boston, I had been suffering from severe attacks of hemorrhage from the throat. I had been treated under *materia medica* about three years, but had constantly grown worse. During all my first year here the attacks continued to grow more and more severe, and occasionally there would be a paralysis of some limb at a time when it was most necessary for me to be active. Because of my poor health my business ability degenerated until it was practically gone. Human knowledge was taxed to its utmost to help me; but it could not, and only made me and the circumstances which surrounded me more trying. The hemorrhages continued to grow worse, the paralysis became more and more pronounced, and under the terrible mental strain resulting therefrom I grew weaker and weaker.

Finally, after I had been in Boston nearly a year, I decided to try Christian Science, as everything else I had previously tried had failed me. I communicated with a friend from my home city, whom I knew to have been healed, and was directed how to start. I went to a practitioner immediately and began to take treatment. I soon realized in some measure the omnipotence and omnipresence of God, and was mentally at peace. After the first treatment, the hemorrhages were stopped for all time, never to return, and then the paralytic symptoms quickly vanished. I next experienced perfect health, such as I had never known before, and began to progress rapidly in my work, which I had practically been forced to leave on account of my physical disabilities. During my illness, and before I took up Christian Science, I had been troubled and worried by examinations which I had to take in connection with my business. I had been before the state board of examiners and failed, but after I had Christian Science treatment I went before the state board of appeal, tried the examination again, and passed. My failure the first time was due to my poor mental and physical condition, and my success the second time was because all my mental and physical disabilities had been entirely removed by Christian Science treatment.

Later on I was required to take a United States examination for the civil service. According to the usual procedure, I was examined by a physician, who pronounced me normal physically, except in sight. He said, however, that my vitality was so low he could not advise me to take the examination, unless I received some kind of treatment before the day set for me to be examined. I asked what kind he thought would be best for me, and he replied that none of the remedies which he had could benefit me. He then asked me if I was under any form of treatment. I told him I was taking Christian Science treatment, and he said, "I would advise you to continue this treatment until your examination, as the government recognizes the healing influence of Christian Science treatment in some cases where *materia medica* fails."

I continued the treatment, sent in my application for examination, on which was stated, "Has had nervous exhaustion, but claims to have been healed by Christian Science treatment." Upon receiving this information, a card was sent me from Washington giving me permission to take the examination. I took it and passed, through the help I had received from Christian Science. Thus the fact that I had been healed by Christian Science was recognized by the authorities, for I understand they give no one permission to take the examination who is ill and needs treatment.

My healing has been complete and permanent, and I now enjoy perfect health; but more than for my physical healing, I am especially thankful to God, also grateful to our revered

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Leader, for the spiritual uplift and moral rebuilding of my character and surroundings. I know from experience the absolute truth of the statement in our text-book (p. 494), "Divine Love always has met and always will meet every human need."—OTTO E. CURTIS, Boston, Mass.

In Science and Health (p. 4) we read that "the longing to be better and holier" leads to our awakening in God's likeness. This was my experience, and it led me to Christian Science. Some ten years ago I attended a Wednesday evening meeting at Helena, Mont., when I was so hungry for the truth that every testimony spoken was freely accepted, and I left the meeting healed both mentally and physically.

My second healing was during a regular Sunday service at First Church of Christ, Scientist, in this city, some six years ago. On the day and night previous I was quite sick, and on Sunday morning felt even worse, but my one thought was that my first healing had occurred during a service, and I felt sure that I would again be healed. I remember listening to every word of the Lesson-Sermon as given out by the readers, and when "the scientific statement of being" (Science and Health, p. 468) was read I could hardly stand upon my feet, though when the service was over I started to walk to my home, some four blocks distant, and when nearly home realized that I was very hungry. Not until then had it dawned upon me that I was healed. I am truly thankful for Christian Science.—ROSE J. SEAL, Salt Lake City, Utah.

It is with the deepest gratitude to God for the many blessings which Christian Science has brought to me and my family, that I give this testimony. It is several years since I first heard of Christian Science, and at that time I was suffering from varicose veins, which had been pronounced incurable by two of Chicago's ablest surgeons. For fifteen years I wore rubber stockings from the knee down, and was finally advised by surgeons that an operation was absolutely necessary, but they were doubtful of a permanent cure.

It was at this time that loving friends and my dear wife urged me to give Christian Science a trial. I did so, and I am happy to say that in a short time I discarded the rubber stockings and was permanently healed. I continued, however, to take treatment some little time, as I wished to ascertain what had really healed me, and I can truthfully say that I owe my life to Christian Science. I was born and raised in the Jewish faith, and was always taught to believe in God, but as a Christian Scientist I am daily gaining a better understanding of Him. Christian Science is opening up to me that most beautiful of all books, the Bible, which heretofore seemed closed to me.

The physical healing has really meant to me the least of my blessings. The greatest has been the spiritual awakening, the mental and moral regeneration, also the knowledge of God and of man's relation to Him. I am deeply grateful for the privilege of having my two children attend the Christian Science Sunday school, and my heart overflows with love to God and gratitude to Mrs. Eddy for this glorious truth that frees all mankind.

EMANUEL WEIL, Chicago, Ill.

My heart is filled with gratitude for all the blessings that have come to us through the understanding of Christian Science, and for all the good it is doing for the world and suffering humanity. It is nearly five years since we first heard of it, and my chief thought and desire at that time was to use it for my husband and myself, but never for the children, as the fear of not having a doctor and medicine for the children was very great. We had a visit from a doctor at least once a week, but through the awakening which we received in reading and applying the teachings of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we were able to prove that God is the "great Physician," and I am thankful to say that from that day to this we have had no other help than Christian Science for ourselves or the children.

Among the discordant conditions of which our children have been healed are fever, chronic stomach trouble, continual coughs and colds, and many other ills. My husband and I have also had many impressive healings. One of the many blessings which have come to me is the overcoming of fear, but the spiritual awakening which has taught me, and is daily making it clearer to me, to love my neighbor as myself, is far beyond everything else. It gives me joy, peace, and harmony without measure, and I can truthfully say with the psalmist, "My cup runneth over."

My love and thanks go out to God; and my gratitude to dear Mrs. Eddy can only be expressed by my works. My daily prayer is to have more of that Mind in me "which was also in Christ Jesus."—MRS. AGNES WEIL, Chicago, Ill.

Before I heard of Christian Science I was subject to attacks of deafness. At one time I was quite deaf in one ear for several months, and though I was apparently cured by medical treatment, the deafness returned later on and lasted for nearly two years. At this time I had heard of Christian Science, and had received many proofs of its healing power. I therefore tried to apply what I understood, but though other troubles yielded, the deafness seemed most stubborn. I suffered great discomfort, and it may seem strange that it never occurred to me to ask for help in Christian Science to overcome the difficulty. I think one reason may have been that I felt I ought to do this work myself, because I found that just so far as I gave up my own will and tried to be obedient to the voice of Truth, my hearing improved; but there was one point on which I was rebellious, and while that thought was cherished the deafness remained. As I began to assimilate the lessons of Christian Science and to be more obedient to the demands of Principle, I suffered less and less, and gradually my thought became clearer.

One day a friend spoke to me about the healing of deafness, as if it were difficult to overcome, and I told her that I was deaf in one ear. She said quickly, "No, you are not; at least, I have never noticed it." A gleam of hope came to me as she spoke, and I seemed suddenly to awake to the fact that I was free from the bondage in which I had been. When I was alone I put my watch to my ear, but I could not hear a sound. This did not, however, discourage me at all, for I knew that the long struggle to be obedient to the demands of Principle had not been in vain, and I worked more persistently than ever to realize that there is only one Mind and that this Mind is all-hearing, until, though my ear still seemed to be deaf, I was no longer troubled with being unable to hear all I needed to.

Gradually the seeming deafness in my ear disappeared, and now I no longer remember which ear it was that troubled me. The healing took place during the years 1893-95, and no one knew much about it except myself; but to me the mental steps taken in this healing are as definite and clear as any journey taken in the flesh. I had had attacks of deafness for many years from time to time, but during the two years previous to my healing one ear was quite deaf, and the conflict between the material sense and the spiritual sense was incessant. I was still deaf in one ear for some time after hearing returned to the other, and I often experienced the truth of what Mrs. Eddy says in Science and Health, about the "impressions from Truth" being "as distinct as sound" (p. 214).

During those two years the continual effort to realize the presence of God brought with it wonderful experiences which fully recompensed for all the mental struggles I had had in trying to prove the truth of God's allness. It is my daily prayer that I may prove my gratitude to God for having been shown that the way to gain deliverance from mental slavery is by keeping close to the path again made

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plain by our Leader. In "Rudimental Divine Science" (p. 17) Mrs. Eddy says: "The ways of Christianity have not changed. Meekness, selflessness, and love are the paths of His testimony and the footsteps of His flock." I shall be glad to answer any inquiries that may be made.

Miss CATHARINE VERRALL, Brighton, Sussex, England.

A parable of frequent mention in Christian Science is that of the sower. How little we realize where the seed is dropped, and often the soils are of like conditions with those of the Master's parable. Five years ago, on the eve of departure for the West, seeking to regain health from a nervous breakdown, while down-town attending to some last preparations, a Scientist, with a plea for pardon for intrusion in my affairs, brought me the message of the healing to be found in Christian Science. In spite of the apology, the approach was resented, but it had been made in such a tender manner that my resentment was concealed.

I went my way heedless of the advice, and after arriving at the Colorado ranch discovered through correspondence that some of my dearest friends either were Scientists or interested in this new teaching. Six weeks later, upon my return to official life, I looked into the lives of these Christian Science friends, and found they reflected peace, health, and contentment. On every hand love greeted me, and joy was manifested that I was interested. My interest was, however, only apathetic, but whenever I attended any religious service it was at the Christian Science church; still this attendance was seldom, and I read none of the literature, "Science and Health with Key to the Scriptures" by Mrs. Eddy being then unknown to me. But the little "seed" had been dropped, and with friendship its cultivator the days of sunshine were many.

Then one day, four years later, after some months of illness with constant medical attention, change of climate, and entire giving up of official life, the little seed pushed its way through the cold soil of indifference and burst forth into fruitage. During the four days of Christian Science treatment I found the way to Love. Immediately my work was resumed, and I have not since absented myself from it and am working harder and more intelligently than ever before, with perfect health. The healing was of stomach trouble, with all its attendant miseries—sleeplessness, heart and intestinal difficulties, loss of flesh, and a bad cough. My work is now more strenuous than it ever has been, but I have gained continuously, even during the hot weather.

My gratitude for the truth and for every loving thought that I now realize was bestowed on me all these past years is unbounded, and I am a constant and appreciative reader of all the Christian Science periodicals. The reading-room is a great blessing, and my heart goes out to our dear Leader, who brought again the healing truth to mankind. My thankfulness to God can only be shown by the fulfilling of an earnest desire to live each minute so that thoughts and deeds will show others what God really means to me.

MARY LUELLA MERCER, Indianapolis, Ind.

It is with a thankful heart that I tell of some of the benefits received from Christian Science. It was about fifteen years ago that a lady brought it to my notice, and I can say that I seem to reckon my life from that time. I got a copy of Science and Health, and read it almost night and day. I have had many good demonstrations of its truth, and though there are still some discords which I have not been able to overcome, I do not doubt that I shall, if I continue to rely on the word of God.

Hoping to help some one else, I will tell of the healing of my son, fifteen years old. In a fall from a tree he dislocated his shoulder and injured the bone very badly. I took him to a doctor to have it set, and after calling in another doctor, they worked over the boy for an hour. The arm was set three times, but it would not stay in place. They then told me they had never seen a case like it, and that the boy would never use his arm again. I told them to put it in a cast and that I would take care of him. I then called on a Christian Science practitioner for help. The boy suffered very little, and in three weeks we took his arm out of the sling and he went back to school. The arm has never troubled him in the least since. The doctor told me that he did not understand it; that he never saw a worse break, and yet it amounted to nothing.

Words cannot express my thankfulness to God for Christian Science and what it has done for me and mine. Only by living the truth it teaches can we prove our gratitude to her who has shown us the way.

MRS. FANNIE COSTAR, Hawarden, Iowa.

I have been the recipient of manifold blessings through the knowledge of Christian Science, and I wish to express my gratitude. Thirteen years ago I was healed in two weeks' treatment of one form of St. Vitus' dance, and have never had the slightest manifestation of it since. It was at this time that I began the study of the literature for myself, as I had first had treatment eighteen years ago, but after receiving help forgot all about it for five years.

The next healing I experienced was in a case of severe cold, affecting the lungs. I was having chills, and had suffered in this way each winter since I was a little girl. It had always been feared that after one of these attacks I would go into a decline, as I was said to have inherited this disease from two grandparents. My healing was at this time accomplished in two days, and entirely through the reading of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Six years ago I was saved from asphyxiation by gas after being unconscious for two hours, and I suffered no after effects. This accident occurred one night about ten o'clock, and the next morning I was as well as ever, having no knowledge of what had taken place until my family told me. In this case no practitioner was called, but the healing was brought about through my mother's clear understanding of the ever-presence and all-power of God in time of need.

My husband has been healed of heart trouble and extreme nervous exhaustion. I have seen in my own family the gradual overcoming of a strong will and quick temper, also the healing of a skin disease, acute stomach trouble, and many other ills. I am especially grateful for the peace and contentment which have been brought into my daily life by Christian Science.

MRS. ADA LADD DALBY, Los Angeles, Cal.

I have been interested in Christian Science for ten years, and was healed of nervousness in its worst form, when physicians said that medicine could not help me. I had suffered from headaches from childhood, and they were very frequent, but they have vanished, with other ills, and for all this I am indeed very grateful; but the understanding gained through the study of the Bible and Science and Health, which enabled me to overcome many faults of resentment, jealousy, fear, and worry, is greater than the physical healing, since it has changed all about me and enabled me to make others happy. Discouragement may creep in many times, but if we are obedient to our Leader's teaching, this too is quickly overcome.

Our little son, now three years old, has never taken medicine and is a perfect manifestation of the power of Truth to protect and heal. When any ailment has appeared it has always been quickly overcome. The experience passed through at the time of his birth was very interesting indeed, and a great proof to those around me of what Christian Science can do. How much joy there would be, if every mother would trust and leave all to God at such a time! Financial problems also disappear, when we learn through the study of Christian Science to leave all to divine Truth and Love and know that our every need will be met.

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Our mother, after eight years of suffering with a skin disease, which physicians said was the result of ivy poisoning, turned to Christian Science for help, as she had given every known remedy a trial without finding relief. The conditions were alarming, as her eyesight was becoming affected, and she was unable to do any kind of work, her hands being badly affected. After several weeks' treatment in Christian Science, the eruption disappeared, but she was very ill, and was confined to her room five months. The symptoms indicated a fever, but this was destroyed; then dropsy and rheumatism appeared, and upon calling a physician to diagnose the case (to satisfy other members of the family) he stated there were indications of blood-poisoning, as one limb was in an alarming condition. After a time all these symptoms disappeared under Christian Science treatment, as well as others which came up.

At times one would almost yield to discouragement, but with the loving aid and patience of a practitioner, and the many assurances found in the Bible and Science and Health, we held to the truth, though many times our dear one seemed to be passing away. The reading from our Leader's works, or an absent treatment would however cause her to brighten up, and make us rejoice for the knowledge of God's ever-presence. Three months after this healing she traveled some three thousand miles, and returned five months later; now, a year and one half having passed since she was completely restored, her step is lighter than ever and her face radiates the truth which she has so gladly accepted. Added to her other blessings is a beautiful new growth of hair. One brother has been healed of a so-called incurable disease and three others have accepted Christian Science since our mother's healing.

For all these many blessings we are more grateful than words can express, also for the spiritual uplift, the peace and harmony it brings into the home life.

MRS. LILLIAN CRUSE LUTHER, Seattle, Wash.

I wish to express my deep gratitude to God for Christian Science and for the many benefits received therefrom. The first ailment overcome was a stiff neck, which was healed in one treatment; the next was a severe attack of rheumatism, both limbs being swollen so badly that I had not been out of bed for a month. My father, who had no faith either in God or in doctors, used his own remedies, till I lost all hope.

Just at this time my sister came from Milwaukee to see me. She was much interested in Christian Science, and took me back with her, also treated me, and in two days I was walking about the house. In one week I was healed, and have never had such an attack since. Again, I was healed of a fever and was up and around in two weeks' time. I have been brought out of numerous other ailments, the last attack being inaction, which was causing me great pain; but on telephoning to a practitioner I was relieved immediately, and was completely healed in three days, all of the organs performing their functions naturally. In Christian Science we truly find that God is an ever-present help in time of trouble.—ANNA B. HARDEN, Chicago, Ill.

[Written for the *Sentinel.*]

"HE THAT KEEPETH ISRAEL."

MARY C. RICHARDS.

WHEN under bright'ning morning skies
To its day's work the city wakes,
And men to all their problems rise,
Yet know the Love that ever makes
Life's burdens light and strength supplies,
There sounds o'er many a busy street
And all the human toil above,
The chime of bells whose music sweet
A message brings of peace and love.

FROM OUR EXCHANGES.

[*Christian World.*]

Charles Booth, in his "Life and Labor in London," shows how Free Church religion thrives best in the middle-class districts. When a certain line of poverty has been passed, the churches lose their hold almost completely, in spite of the most heroic efforts of Christian workers. Does that mean that God's Spirit is powerless below that line? Does it not mean rather that His Spirit is by these failures calling to our notice His violated laws, and insisting on our obedience to them as the condition of His working?

We are under a *régime* which is creating enormous fortunes for the few with a dead level of poverty for the many. The rich few live in one world, and the impecunious many in another. These worlds scarcely touch. If this is a right, a normal condition, then Christianity, which calls for a brotherly fellowship, a loving amity which expresses itself in a generous sharing of both the inner and the outer life, is clearly wrong. We do not think it is Christianity that is wrong, but something else. Shall the church acquiesce in all this; submit to be financed by millionaires, and in return accept and preach the millionaire social view; or will it have the wisdom to see that its finance, with every other portion of its scheme, can only be healthy as it comes from the free universal offerings of an equalized, industrious community; none so rich as to be separated from their neighbors, none so poor as to have nothing to spare for the ideal, spiritual interests?

[*Universalist Leader.*]

It is so easy to abuse "freedom" and "liberty," especially in religion. With the backing of these words it is unfortunately true that there has developed a vast deal of intolerance and bigotry among those in whom it is least becoming. The *Christian Life,* one of the leading Liberal religious papers of England, prints its opinion in the words of Charles Gore to this effect: "Freedom is not the power to do what we like, but to be what we ought to be." And then he goes on to say, "I have known men calling themselves liberal who have looked upon the liberty of their church simply as a personal license to plant the barbed and envenomed arrow of bitter speech in whomsoever they could gain as hearer." They called themselves "plain, blunt men," what they said "hit straight from the shoulder," and they used words which required no dictionary to make them understood. The plain truth is, they were merely rude and sometimes wantonly cruel. The liberty is ours to say what we please; all the more ought we to make sure that what we please is also what we ought to say. It is the glory of a free man that he had the power to say an unkind thing and did not, he saw a chance to hurt one who had injured him and he refrained. Such men are the leaven that leaveneth the whole lump of society, and "of such is the kingdom of heaven."

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

We have all dreamed dreams of a good that has never yet been ours; we have developed capacities which have never found their opportunity; we become conscious of yearnings which can never be satisfied in this earth sphere. You will see many a man who seems to have deserved more from life than he has ever obtained, and to have earned a better fate than has ever been his. People sometimes put forth noblest faculty to no purpose, and are spiritually fitted for greater things than they have ever seen. One cannot help feeling they are, as it were, disinherited. They seem to labor in vain and spend their strength for naught; their souls habitually move on higher levels than their daily occupations are to all appearance worth; and if you could see into their hearts you would often read much disappointment and perplexity written there, and a record of baffled endeavor, aims frustrated, and aspirations denied.

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[Edward Arthur Wicher in *Continent.*]

Every truth may be degraded into a platitude by the man who uses the form of its words and tacitly denies its power. The creeds are platitudes, the liturgies are platitudes, the precepts of philosophy and all proverbial wisdom are platitudes; laws of science and rules for the conduct of life are platitudes; the great texts of the Bible, especially the greatest, are platitudes. The real heretic is the man who holds to the form of a creed without its substance. And yet this is often the very man who is most vehement in asserting his orthodoxy and most implacable in hunting down the other man who does not use his shibboleth. He that hateth his brother cannot be of the truth; for the truth—that is, the spiritual truth, the one absolute truth, which underlies and explains every other truth—is inseparable from love. And this is the reason why the possession of this truth confers prophetic power.

[Philip Moxom in *Christian Register.*]

It is a hard saying, yet it is true, that we have just as much exaltation and gladness as we are fit for and are willing to receive. Our selfishness makes our way rugged and difficult. Our ignorance of truth keeps us spiritually poor. Our moral crudeness and flabbiness of fiber make us inept and forceless. The days of fair weather and favoring winds may be multiplied. What shall we do? The answer to this question is in the words of the psalmist: "I will run the way of thy commandments, when thou shalt enlarge my heart." When God shall give depth and scope to our being, when He shall enlarge our hearts so that we can take in a fuller measure of His truth and grace, then our lives will develop new power, and we shall speed onward in the path of righteousness as the trained and stripped runner hastens to his goal.

[*British Congregationalist.*]

We choose men of knowledge and experience to declare our principles and expound our program. We say in effect to the outside world, "These are the samples of our life and work; we call your attention to their historicity, their spirituality, their general excellence." The world, listening, has a perfect right to watch us all the rest of the year and apply the test, "Is the life up to sample? Are all these things which have been demonstrated merely oratorical displays, carefully prepared and adorned for the platform, or are they the very life and essential qualities of the denomination?" It is a vital test, and one that we all need to lay to heart. In the story of individual lives no one knows what damage to the Christian church has resulted from the fact that the life has not been up to sample.

[*Standard.*]

Doubtless not a few people are in fundamental error as to that which religion really is. They conceive it to be a confession, a form, a ceremony, a posture, or any one or all of a large number of outward things. Outward things may be religious, but they cannot be religion. We may have religious ceremonies and religious symbols, but these do not constitute religion. The fact that life must express itself in visible forms, and that religion is life, no one will deny. Neither may we doubt the possibility of detaching the outward form from the inward life, leaving only a comparatively valueless symbol. The history of religion is full of illustrations of such detachment.

[*Advance.*]

A single great city, when supplied with all modern improvements, houses more forms of opposition to the gospel than the whole heathen world. And the pagan opponent is a pigmy compared with the giant nurtured in the schools and disciplined in the intense conflict of civilization. The very excellences of Christianity are turned into a cover or a vantage-ground for its enemies.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles as follows: "Greater than Circumstances," "Why Grow Old?" "Limitation," "Problem of the Hickory Tree," "Songs in the Night."

"Birthright and Dominion," containing four articles and two poems as follows: "Inalienable Rights," "Mental Self-Knowledge," "Love's Bounty," "Demand and Supply," "Humility," "Unity."

"The Father's Business," containing five articles as follows: "The Abundance of God," "One Business," "The Closed Hand," "Christian Science in the Business Life," "Truth is Power."

"The Law of Kindness," containing four articles and a poem, entitled as follows: "'Forgive, and ye shall be forgiven,'" "The Habit of Hating," "The Law of Kindness," "'Ye shall be as gods,'" "Two Roses."

"Confidence and Supply," containing the five following articles: "'The Lord thy confidence,'" "Time and Healing," "'What hast thou in the house?'" "Constructive Work," "Giving and Receiving."

Another new pamphlet has just been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, *Scientist,* with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 14.

BOSTON, DECEMBER 7, 1912

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ITEMS OF INTEREST.

National.

Political campaign material transmitted free through the mails accounted, according to post-office department records, for the difference between a postal surplus and a postal deficit for the last fiscal year ending June 30. An account of franked mail forwarded for Congress, the executive departments, and other government establishments, shows that postage at the ordinary rate on this matter would have netted the government nearly twenty million dollars. About three million two hundred and fifty thousand dollars of this would have been paid on political documents. The postal service handled during the year 310,245,000 pieces of franked mail, weighing 61,377,000 pounds. In the presidential and congressional primary campaign in the last quarter of the fiscal year, it is computed that the total weight of franked mail was between seven and eight million pounds, all of which was transmitted as first class.

Official notice is given that the postoffice department is about to issue a special series of postage-stamps in commemoration of the Panama-Pacific exposition, to be placed on sale in January, 1913. These stamps measure about three fourths by one and one sixteenth inches. At the top appear the words "U. S. Postage" and "San Francisco, 1915." In the left-hand border is a branch of laurel and in the right-hand border a palm branch. The one-cent stamp is green, and in the center appears, within a circle, a bust of Balboa. The two-cent stamp is red. It represents the Gatun locks of the Panama canal. The five-cent stamp is blue, and represents the Golden Gate of San Francisco harbor. The ten-cent stamp is dark yellow. The subject is "Discovery of San Francisco Bay."

The national grange at its meeting in Spokane, Wash., rejected the Brauer plan for a ten-million-dollar corporation for direct cooperative marketing of farm products. In place of the Brauer plan the grange indorsed a plan for state and national bureaus of information as the first step toward cooperative marketing of farm products. By this plan each state grange will establish a bureau through which subordinate granges can keep informed as to marketing conditions. A resolution indorsing the Senate bill providing for a bureau of markets in the department of agriculture was adopted.

Free wharfage is given to the Hamburg-American line in its use of the Commonwealth pier at South Boston for direct service between Boston and Hamburg, *via* Cherbourg and Southampton, according to the agreement signed by the port directors. A minimum income of twenty-five hundred dollars and a maximum of five thousand dollars per year is to be derived by the port directors from the passenger accommodations of the pier, through the charge of six and one fourth cents per passenger.

Governor Tener of Pennsylvania refused recently to approve applications for charters for street railways and for extension of existing or projected lines which desired to use portions of state highways for their tracks. This is taken on Capitol hill to mean that the Governor proposes to keep the Pennsylvania system of main highways free from trolleys. The state highway system embraces about eight thousand miles and, when completed, will be the finest set of roads in the country.

At mid-November 23,500 publications of all kinds had complied with the newspaper publicity law, which requires them to file with the postmaster-general and the local postmaster a statement of their business organization and circulation. This is eighty-three per cent of the total covered by the act.

Members of the Boston city council and others favoring a change in the method of placing assessments upon real estate in order to make them more equitable, are planning for the introduction of a bill in the Massachusetts Legislature for the adoption of the Somers unit system.

President Taft has approved regulations governing the 50,222 fourth-class postmasters throughout the country who have been placed under the classified civil service by executive order. Alaska, Guam, Hawaii, Samoa, and Porto Rico are exempted from the order.

The single tax amendment to the state constitution of Missouri, voted on at the recent election, was defeated by a majority of 421,490.

International.

The total revenue of South Australia for the twelve months ended June 30, 1912, was £4,450,739. After deducting all expenses there was a credit balance of £275,150, and this, together with the surplus of the previous five years aggregating £2,026,000, was applied to the redemption of the public debt.

It is expected that a treaty of peace between Turkey and the Balkan nations will be signed this week.

Industrial and Commercial.

The recent national apple show at Spokane, Wash., launched a movement designed to unite the states of Washington, Oregon, Idaho, and Montana into one unit for the cooperative distribution of Pacific Northwest apples and other fruits. The president of the show has decided, on request of one hundred and fifteen leading growers, railway officials, and bankers of the four states, to call a meeting in Spokane Dec. 16 for the purpose of working out a cooperative marketing plan. Delegates will represent every fruit-growing district in the Pacific Northwest. Apple growers have no fear of overproduction, but they are agreed that an effective marketing system that will eliminate some of the intermediate hands through which their product now passes and that will reduce the price to the consumer, is essential to the prosperity of thousands of orchards.

Work on the completion of the great plant of the Old Mission Portland Cement Company at San Juan, San Benito county, Cal., has begun. Together with railroad extensions, the value of lime, lime rock, clay, and oil deposits, and the cost of installation of machinery and building construction, the plant will represent, on completion, an outlay of three million five hundred thousand dollars. Engineers estimate that the materials on the ground, in sight, are sufficient for the manufacture of six hundred million barrels of cement, this taking into consideration only the limestone above the first bench plane now being stripped for the operation of steam shovels.

The thirty thousand locomotive engineers of the fifty-two eastern railroads have partially won their fight for an increase in wages. The board of arbitration between the railroads and the engineers in its award does not grant all the engineers' demands, but establishes a substantial increase on most of the roads. Notwithstanding the increase in compensation, the representative of the engineers on the board dissents from the award and says the settlement accepted by it can only be temporary.

A great combine of public utilities companies, embracing fifty electric, gas, and street railway concerns in Illinois, Indiana, Kentucky, Michigan, and Iowa in one big corporation, is being negotiated according to report. The final merger embraces companies having outstanding one hundred and fifty million dollars in stocks and bonds and serving one hundred and seventy different cities and villages.

The German petroleum monopoly bill, intended to oust the Standard Oil Company from Germany, is reported to have been adopted by the Federal Council, with certain alterations to assure the disinterested control of the company instead of allowing it to be placed in the hands of banks interested in oil production.

In 1911 the production of sand and gravel amounted to 66,846,950 short tons, valued at $21,158,583. The production of glass sand was valued at $1,547,733. The sand used for building in 1911 was valued at $7,719,286. The production of molding sand was valued at $2,132,469.

The president of the Millions Club of New South Wales, speaking at a recent luncheon in London, said that the progress of Australia was being retarded by the impossibility of conveying emigrants in sufficient numbers to its shores. Australia wants fifteen million people at once.

More than twenty million dollars' worth of freight car equipment has been contracted for this year by the Pennsylvania railroad. It is also stated that orders have just been placed for five thousand freight cars, as additions to equipment.

Three large St. Louis & San Francisco railroad bridges, which will cost approximately one million dollars, are to be constructed across the Arkansas river at Van Buren and Tulsa, Okla., and the Red river at Arthur City, Texas.

The wheat crop of Alberta this year is estimated at about twenty-five million bushels. The prospects are that the amount shipped out of the province before the close of navigation will be less than one third of the crop.

The export trade of the United States with its Canadian neighbor now averages one million dollars a day, as compared with three years ago when it averaged only five hundred thousand dollars a day.

A ton of gold, worth approximately four hundred thousand dollars, was recently received from Dawson, Yukon territory, by steamship.

The lumber harvest in Maine on the St. John river and its tributaries during the coming winter will be one hundred and ten million feet.

Newfoundland's total catch of codfish last year was worth over seven million dollars.

The granite produced in the United States in 1911 had a value of $21,391,878.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

ONE THING NEEDFUL.

CLARENCE W. CHADWICK.

HUMANITY'S greatest need is to know God. To "draw nigh to God" is not only a Christian duty, it is a paramount need. Job's counsel, "Acquaint now thyself with him, and be at peace," sounds the key-note of individual and universal salvation. The knowledge or spiritual understanding of God is the only passport to heaven. Blind belief does not unlock the heavenly portals. Humanity must become acquainted with the Giver of all good if they would be the happy recipients of His grace and bounty. God is not acquainted with strangers. Only those who obey His will are known to Him. Respecting this our revered Leader says, "The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal" (Science and Health, Pref., p. vii). Sin is excluded from His presence as darkness is from the presence of light. How, then, queries mortal sense, is the sinner to be saved, if God is conscious of good only?

Christian Science solves this seeming enigma of the senses *by acquainting humanity* with God. The true or spiritual understanding of God uncovers and reveals the mythical nature of what the world calls sin or evil. Then it is that the so-called sinner begins to awaken from his dream of supposed life or existence in matter; in other words, he begins to "put off the old man" and to "put on the new man." This means the purification of that erroneous state of consciousness calling itself a mortal man or woman. It means the extirpation of all thought or belief in sin, but not the loss of any individual man, woman, or child. Mortality is thus put off, and immortality, which alone holds intact every individuality from the least to the greatest, is put on. The erroneous assumption that a single individuality can be absorbed by or lost in the infinite, would deny the eternal unity of God and man. If individuality can be lost, there is no such state as heaven or harmony. Christian Science brings to light man's true individuality by purifying and elevating humanity's sense of being. What the world calls personality is a false or temporal consciousness of both good and evil. This is not to be saved, but exchanged for man's true individuality, which ever reflects the consciousness of good only.

No haughty spirit of ignorant indifference to the spiritual idea will ever usher humanity into the kingdom of heaven. The voice of the Christ speaks just as imperatively in this day and generation: "Without me ye can do nothing." William Penn in commenting upon human life left this sentiment: "It is admirable to consider how many millions of people come into and go out of the world, ignorant of themselves and of the world they have lived in." And Christian Science adds: But the end is not yet; for this coming into and going out is but the picture of a dream, and the dream is not dissipated, here or hereafter, until humanity turns from self to God through an intelligent recognition of Christ, Truth, as the Saviour of the world.

Humanity's great mistake is in attempting to know and to do something through physical sense or will-power. Sooner or later through sore travail of mind and body men yield up their belief in a temporal power and turn from physics to metaphysics. Then they begin to acquaint themselves with God. So long as they clung to physical sense or human will-power they were as those "having no hope and without God in the world." They were struggling against fear, sin, poverty, disease, and limitation, and all the while ignoring or openly resisting the true idea of God. They were toiling in the darkness of human belief and accomplishing nothing worth while. They were laboring early and late "for the meat which perisheth," for the accumulation of earthly riches, and the selfish gratification of the senses. Truly has it been said that "most people spend so much time making a living that they have no time to live." The maddening rush after material wealth, fame, and power leaves little time for the contemplation of things spiritual and eternal. Matter is made of first importance in thought, word, and act. The mortal who accumulates earthly possessions is called prosperous and successful, regardless of his attitude toward God, regardless of how little time he has given to spiritual things. Thus the order of Christianity is reversed, and the teaching of the great Wayshower is side-tracked as impractical and void of common sense.

Christian Science takes issue with this popular interpretation of the Master's teaching, and begins at once to emphasize the practical import of his command, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The entire fabric of Christian healing, reformation, and regeneration is based upon a right understanding of this spiritual command. The healing of sickness and sin through the power of Christ, Truth, becomes a divinely natural activity in human experience when this fact is realized, for in seeking God first one experiences that spontaneity of thought which reveals the kingdom of heaven on earth, and awakens him to the fact that God is his first and only need.

The first great commandment certainly bears testimony to this truth. To make God of secondary importance is to break this commandment. To acknowledge any other power, source, or activity is to break it. To accumulate material riches at the expense of spiritual growth and development is to break it, and in the sight of God is failure and not success. This is vividly portrayed in Jesus' parable of the rich man who would pull down his barns and build greater to contain the increase of his fruits and goods, and who reasoned thus within himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

Human sense points to a thousand and one different things which are deemed absolutely essential to its health and happiness, and then resorts to every conceivable means except the right one to acquire these things, when in reality but one thing is needful and that is to know God, the creator and owner of all things. The promise that "all these things

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shall be added" as the direct result of seeking first to know God, is one which should receive more serious attention at the hands of all professing Christians. Christian Science is calling loudly upon all mankind to cease laboring "for the meat which perisheth" and to grasp the spiritual import of the Master's teachings which give precedence to Spirit or Mind. Every holy aspiration, every departure from materiality, is a step toward the kingdom of heaven on earth. This heavenly kingdom will never be reached until it becomes transcendent in the consciousness of humanity.

To those who seek first to surround themselves with the material, the kingdom of spiritual reality seems but a vague uncertainty of the future. To those who seek first to be right with God, to look to Him as the sum and substance of being, the heavenly kingdom is a present reality and man already a permanent resident therein. There is nothing transcendental about this teaching, as results prove. The closer one gets to omnipotent and omnipresent good, the greater his capacity to express good and to eschew evil. A knowledge of evil never yet made a practical or useful man or woman. A knowledge or understanding of good is absolutely essential to the accomplishment of everything that is worthy of human attainment. The highest human accomplishment without God is but a fleeting counterfeit of reality. Hence the conclusion that to work without God is to build on sand. Not one stone shall be left upon another of that structure wherein God has not been recognized as the builder and maker.

The primary object of Christian Science is to open up to humanity the true and only metaphysical approach to the God of infinite Spirit, that they may draw so nigh to God as to make Him of first importance in thought, word, and act. Until this seeking and finding of the true way has actually taken place, human consciousness is dead and buried in trespasses and sins, however loath it may be to make this admission. Every cherished human concept must be spiritualized, before God becomes the Alpha and Omega of all human endeavor.

GOD'S WORD IS SURE.

MARY VAN DER BURGH.

IN Christian Science we learn that God's creation is perfect and eternal; it cannot change. In that creation all His children are given dominion, and though the material senses would try to rob us of our birthright, this dominion is forever ours, for God's word is sure. Mortal existence has been fraught with appalling tragedy because men have not been awake to their privileges, they have misunderstood both their relation to God and to each other. Mrs. Eddy says: "Love and Truth are not at war with God's image and likeness" (Science and Health, p. 19). Since there is no other power than good, there is manifestly nothing that can harm those who steadfastly perceive man as made in the image and likeness of God.

We may well pray for deliverance from the belief in evil, for in proportion as we are able to put this belief out of consciousness will we find freedom from bondage to fear and inharmony. In the light of Christian Science we see our mistake and begin to retrace our steps toward our Father's house, that loving Father who meets us while "yet a great way off" and begins at once to clothe us and reinstate us, giving us our rightful place as sons of God. In the illumination of Science we can no longer doubt that the word of God is sure, and we begin to look for a realization of His promises. From the flood to the present time His word has never failed. He has delivered those who unswervingly trusted Him, and in every cloud they have seen the bow of promise. If, when the overwhelming blackness of error seems to manifest itself, we will but look away from it to the promise given for the emergency, we shall find the threatening disaster powerless to overwhelm. It will even be turned into an opportunity to show us the power of Truth to deliver, and through such experiences we learn to take God at His word.

God said to Abram: "Thou shalt be a blessing;" and again, "In thy seed shall all the nations of the earth be blessed." As the "children of the promise" we have inherited this right to be a blessing, and if we are not a blessing we are not living up to our God-given inheritance. God's word is sure, therefore we must look for the fault in ourselves. To the earnest Christian Scientist the experience of Jacob with Laban is not unusual, for the material thought will acknowledge as did Laban, "I have learned by experience that the Lord hath blessed me for thy sake." If we are doing our work aright, those about us are sure to feel the benefit. In realizing health, we must reflect it in some degree to those about us; in realizing harmony, those near become more harmonious.

In so far as we are qualified by a clarified vision to perceive the truth, we have the dominion which is man's birthright. When Abram parted from his kinsman Lot, God appeared to him and promised him all the land that his eye could see for his own, and thus too we are to have dominion over all which we can spiritually comprehend. There are vistas without number which stretch away into illimitable space not yet perceived, which will be ours when we have escaped from the obscuring mists of materiality and can be sure that those who best demonstrate the power of divine Love over all lack and inharmony, are those who have most often climbed through silent communion "in the secret place of the most High" to the exalted mount of heavenly vision.

"FAITHFUL IN LITTLE."

JOAN MAC DONALD.

THERE are many students of Christian Science who for various reasons are not privileged to attend the church services which others find to be such a source of uplift and encouragement. Often, too, though perhaps unconsciously, there creeps in a sense of limitation and self-pity which is not far removed from doubt and ingratitude. Then comes the tendency to be resigned to this deprivation, to slip into a listless attitude. Being deprived of the object desired, the effort to make the most of what one has is not sufficiently valued. Now the deprivation of the services, though serious, is not so serious, not so much to be deplored, as is this apathy, and against the influence of such predisposition we all need to be on our guard.

In Christian Science we are learning that it does not help us to run away from the environment in which the truth finds us, however difficult things may appear; also that there is a great difference between patiently and lovingly accepting the task of working out of imperfect conditions, and supine resignation to them. To be resigned to circumstances usually witnesses to the indifference which is willing to accept the limitations of a condition, rather than to the meekness and humility which take up the cross and patiently progress out of it, for while patience implies the thought of calmly waiting for a desired end, it includes also a quiet activity which is steadily moving toward that end. Thus through growth and endeavor, by "patient continuance in well doing," we gradually gain that spiritual sense which results in healing and in freer, happier conditions.

There are many who live in the country, or in a village where no service is held, or who perchance have not yet found release from physical bondage, or who are debarred by the strong antagonistic thought of others, conditions which to meet wisely would seem to call for every help possible, and these very ones who seem to need most the helpful healing influence of the services, are deprived of them. But in the darkest hour, and when hardest pressed, there is a gleam of light to which we may turn and find the way gently and surely unfold, "since to all mankind, and in every hour, divine Love supplies all good" (Science and Health, p. 494).

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Too often there comes the temptation to neglect the present, with its seeming limitations, to defer our expectancy of good to the future; but good is for today, omnipresent, and we shall some day realize that it is by faithfully using our very least opportunity that we multiply our sense of good and thus scientifically advance to greater freedom. It is well to put to ourselves often the question which Mrs. Eddy asks on page 3 of Science and Health: "Are we really grateful for the good already received?" and ponder her conclusion thereto: "Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more."

One will always find great good in studying the Lesson-Sermon regularly, thus coming into touch with the uplifted thought which the universality of this Scripture study gives. If we come into the spirit of the Lesson by holding the receptive mental attitude, we shall, whether far or near, "enter into his courts with praise." We learn in Christian Science that the true church is spiritual, and not a material building, and that we may be in true fellowship with its members not only when sitting in their midst, but when abiding in the spiritual consciousness of Truth and Love, though entirely separated from other worshipers. Seeing God's children as pure and spiritual, actuated by the same life-purpose, conscious of Love's ever-presence, we begin to realize the beauty and practical helpfulness of the service.

If we cannot personally attend the mid-week service we can at least gather all the tithes into our mental storehouse, reviewing with an honest heart the week past and gathering up the demonstrations which, however little they may seem to material sense, prove our growing understanding of Principle to be a practical working factor in our daily life, thus encouraging us to press on to still greater attainment. Then, as in gratitude we reach out to bless another, finding expression in a few earnest words with a neighbor, a letter written, or a paper sent to a friend, we are actually taking part in "that holier worship," and will receive the blessing of "the Father who seeth in secret." In thus patiently and persistently coming into touch with the spiritual idea of service, we shall sooner or later find the way unfolding into a more unlimited freedom. Often, through one's own faithfulness in being superior to circumstances, those in more isolated places come to find that through being "faithful over that which is least," a service has gradually grown up around them, through the pure attraction of divine Love and Truth, which may be the beginning of a far-reaching because ever-widening circle of good.

OUR WORK FOR THE *MONITOR*.

GUY S. PERKINS.

THE question must often present itself to the thought of Christian Scientists, and is not infrequently voiced, "What am I doing, or what might I do, to widen the sphere of usefulness of *The Christian Science Monitor?*" It would sometimes seem that those seeking an answer to this query entertained the belief that successful work for the *Monitor* is essentially a question of methods, of location, or perhaps of funds. It is true that these factors and many others are most important, and that they require careful and special consideration. They are not, however, fundamental, but only structural in the development of a reasonable and successful *Monitor* cooperation.

In seeking the basic motive for our work, therefore, we as Christian Scientists should first know for what reason and through whom the *Monitor* came into existence. These points settled, we should carefully consider the meaning of our Leader's designation of the paper's mission, namely, "To injure no man, but to bless all mankind." A thoughtful consideration of this statement of purpose will disclose its larger meaning and significance. Furthermore, we do well carefully to examine our concepts of how the Christian Science movement should be advanced. Just who do we think most clearly divined the present needs of humanity, and with equal clearness discerned the best methods for meeting those needs?

How many of us, perhaps with kindly motives but in zealous self-deception, are going about, seeking perchance to establish the righteousness or rightness of our own methods for advancing the movement, when our Leader may have in wisdom pointed a better way. So, too, we may find, when we glimpse a little more clearly the meaning of her guiding statement of the work to be performed by our greatest impersonal missionary, that the work we would like to do might many times be better accomplished by the *Monitor*, to say nothing of the greater possibilities to be brought out for world-wide unity in Christian Science activities. If, indeed, in all our efforts to bless mankind we were to form the habit of seeking such guidance as our Leader may have given us relative to vehicle or procedure, we would surely increase the effectiveness of our work and approximate more nearly the standard she has held up to us.

The *Monitor* was not designed to interfere with or take the place of any legitimate phase of Christian Science work, or to disturb any right methods of promulgation. In its present development it is manifestly adapted in the largest possible sense to perform missionary work,—to introduce Christian Science to the world, not in the sense of argumentative proselytizing, but by manifestation and demonstration of the higher, kinder, purer, and more rational view which Christian Science teaches us to take of the world's problems, as humanity progresses step by step toward the perfection which Christ Jesus urged upon his followers, bidding them be perfect, even as their Father in heaven is perfect.

May we not therefore more lovingly and more thoughtfully consider our Leader's invitation, when she says, "Drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207), and thus lay a foundation for consistent work for the *Monitor* which cannot be destroyed, but which will be effective in all the ways and means our several localities may require.

WINGED THOUGHTS.

HENRIETTA H. WILLIAMS.

One afternoon we had gone out to a cozy corner in the glassed-in veranda of our winter home, for our accustomed hour with the *Journal* and *Sentinel*, when attention was at once attracted to a fluttering little something,—a small wonder of color and daintiness, gleaming in spots like burnished metal, and beating the airiest of wings against the panes in a futile effort to escape. Just how long the hum and burr of so small a visitor had been going on, we could divine somewhat from a certain droop of the little head of the tiniest of humming-birds, which curiosity or some spirit of venturesomeness had drawn to our corner of the world. He was too far up on the small square panes to catch, or to coax into changing his methods for release, so we went indoors for a long-handled broom. Returning presently, we found him still struggling to be free, but with all his arduous efforts turned in a wrong direction. So, poising the broom above him, and very gently persuading him from one bit of glass and framework to another still nearer, he was finally within reach of our hand. Realizing the suddenness of our acquaintance, his unaccustomed surroundings, and the weary and prolonged efforts for liberty, we could not doubt his discomfort, so stepping to the open porch, we opened wide our palm and he soared out upon his untrammeled way, a momentary flash of brilliance across lawns and gardens. Then we turned once more to our corner, reviewing this brief but momentous visit, and pondered the lesson it brought so vividly to mind.

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Had our friend turned ever so little, he would have found all about him wide-open spaces through which to reach the goal of freedom beyond. Could he have become quiet enough to glance in the direction from whence he had traveled, turned toward it, he could have freely and easily retraced his way, to find stretches of garden all abloom to satisfy his needs and his tastes. What was it but fear that kept him struggling with those resisting panes, through which he was trying to beat—alas! in vain—to what he saw beyond. Did anything but fear prevent him from returning to the point from which he had ventured with more valor than wisdom? And who shall say how long he might have fluttered and struggled but for the friendly hand that had set him free. Speedily came the inference that fear, rather than ignorance, had confused him. For though he might not have understood the nature of the obstruction in his pathway, instinct would doubtless have come to his rescue had not dread—he scarcely knew of what—impelled him to spend his energy in a wrong direction, staying his power of more intelligent inquiry as to right means of escape to his own natural, unbarred realm of activity.

How clearly this illustrated to us something of our human way of progress in the open reaches of endeavor. Can aught but blind fear obstruct one's way? Having awakened to the freedom Christian Science gives, has some one ventured with more valor than wisdom, however worthy his intentions, or even turned in earnest inquiry into unexplored realms, only to find before him some seemingly insurmountable barrier, with its "Thus far and no farther"? Has he come upon some so-called fixed law of matter, and in the excitement and fear sometimes incident upon an untried way, striven to beat through such resisting law to what he had discerned beyond? How often must come the warning to every seeker, "Be still, and know that I am God." How often must one become consciously quiet, right where one is found, in order that reason, or even instinct, may come intelligently to one's rescue. A little retrospection of one's ongoing will so surely indicate the natural, unforced, God-appointed way and how to regain it at the point of divergence.

How much better to pause and retrace one's way, that he may advance and utilize his activities in the manner of wisdom's appointing, rather than, by a determination very likely begotten of fear, waste his strength and effort in the vain hope of working through laws far beyond his ken, laws that at the hour it may not even be needful that he should seek to annul. Does not Mrs. Eddy show in "Unity of Good" that one is not to be disturbed "by the frightened sense of any need of attempting to solve every Life-problem in a day" (p. 5)? His mission is not the dissolution of what still has its uses for others, but the fulfilment of harmony in his own realm, "his own niche," as our Leader has said in "Retrospection and Introspection" (p. 70).

If perchance he has turned into limiting byways, let him regain his freedom. Better the courage that can survey one's pathway hitherto, discern the point of deflection from the wiser journeying, and retrace the path, than in blind unreasoning effort to seek to struggle through life from the supposed clearness of a purely human point of view. Thus one finds again the boundless reaches of Truth, and enjoys them in the most natural, law-abiding, unified, and therefore truly intelligent way. Better still is that eternal vigilance which is expressed so beautifully by Mrs. Eddy (Poems, p. 14):

> I will listen for Thy voice,
> Lest my footsteps stray,

the "eternal vigilance" which is the price of liberty. How thankful is every awakened heart for the friendly hand extended in the teachings of Science, that in moments of fear, following close upon some uncertain or impulsive step, one may recover the divinely destined way.

GIVING TESTIMONY.

LLOYD B. COATE.

THROUGH the study of the Church Manual given us by our revered Leader, Mrs. Eddy, Christian Scientists are awakened to the real value of the Wednesday evening testimonial meetings. On page 47 we read: "'Glorify God in your body, and in your spirit, which are God's' (St. Paul). Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, *it* scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases' (Psalm 103:3). This testimony, however, shall not include a description of symptoms or of suffering, though the generic name of the disease may be indicated."

Oftentimes, in listening to remarks made at the Wednesday evening meeting, one is inclined to think that the speakers are not so familiar with the Manual as they might be, else those things not having reference to the object of the meeting would be left unsaid. Should not this experience meeting be a matter of demonstration on the part of Christian Scientists? One need not be an orator in order to speak at these meetings. Is it not the simple statement of benefits received physically, morally, and spiritually that "scales the pinnacle of praise and illustrates the demonstration of Christ"? Probably every word spoken at these meetings is weighed by the stranger; then how careful we should be what we say! Perhaps at every service some one is present who is heavily burdened with sorrow, or sickness, or sin. No doubt he has heard that Christian Science heals the sick, comforts the sorrowing, and reforms the sinner, and how shall we best entertain this seeker after Truth? "Glorify God," saith the Manual. If we are careful in giving our testimony, we shall honor and glorify God.

"Testimony in regard to the healing of the sick is highly important," and how clearly the Manual points to what should be said at these meetings! We should note that our Leader has told us that our testimonies shall be given so as to illustrate the demonstration of Christ, "who healeth all thy diseases." If we give heed to this admonition, the stranger will be impressed with the fact that healing is accomplished through the power of God in the way Christ Jesus pointed out, namely, the supremacy of Spirit over every condition of matter. This is what Christian Science teaches. If Christian Scientists intelligently do their work before services, they will silence the error of having nothing to say at these meetings. Timidity will vanish before the pure desire to glorify God. How thankful we should be for the wisdom that led to the establishment of our church services! At the Sunday services the Bible and Science and Health preach for us, while the Wednesday evening meetings are provided to glorify God, through our testimony to Truth's healing and redemptive power.

[Written for the *Sentinel.*]

INTROSPECTION.

LILLA ELLEN BOWLEY.

I STOOD reflective at the gate of day—
What is the record of thy heart, my friend,
And whither doth its deepest purpose tend?
Shadowed about me in a cloud of gray,
But swifter than my thought, a sunlight ray
Pierced the chill cloud my glad reply to send,
The mists transfigured did but echo lend
And say, Upward and onward, in God's way!
The preparation of the heart and word,
Of answer to the constant call of Love,
Still at the pure baptismal font are heard,
For both come ever from our God, whose dove
Descendeth daily on the good preferred,
Showing His well-belov'd the bliss above.

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SELECTED ARTICLES.

[Frederick Dixon in *South London* (Eng.) *Press.*]

A recent issue of your paper contains a further statement by the Rev. —— on the subject of faith-healing. I should not trouble you with any remarks on the subject were it not that one section of the discourse is headed "A Reply to Mr. Dixon." In these circumstances I am sure you will allow me to say something on the subject.

The critic said, quite truly, that I declared it was not possible to limit the power of God. I repeat that again most emphatically. To me it seems a hopeless position to take up, to say that spiritual healing can overcome a nervous or a functional disease, but cannot overcome an organic one. If there is any truth whatever in what is known as scientific idealism, all disease, whether nervous, functional, or organic, is merely a mental phenomenon or result of energy. If, therefore, these phenomena or effects can in one instance be overcome by the understanding of spiritual law, as Christian Science maintains, they can all be overcome in the same way. Even if you were to assume the most materialistic position you could arrive at, and declare that material phenomena were absolutely independent of mind, it would not in the least affect the fact that if the power of God is able to overcome one phase of disease, it must be able to overcome all.

A well-known clergyman, of the Emmanuel movement to which this critic has so often alluded, has, I know, attempted to lay down the principle that there were two kinds of leprosy in the East, one infectious and the other not infectious, and that the lepers whom Jesus touched were suffering from the non-infectious kind. To me it is frankly ludicrous to suggest that the man who raised the dead and walked upon the water would only dare to touch a case of uninfectious leprosy, and I can only repeat, as I wrote at the time, that unless critics of Christian Science are prepared to prove that there were two kinds of water in Palestine, in one of which you sank and on the other of which you could walk without sinking, he might as well cease to bother his head over leprous distinctions.

The clergyman explains that he regards the doctor as the divine instrument, and that in making use of his services the world is simply relying on a person who "might be ordained to do the work of healing." It must be admitted, from the critic's own words, that the doctor might not be ordained, and the mere settlement of that question seems a rather serious preliminary difficulty. I do not know how he would define the word divine, but I will take the definition from the best of all dictionaries, the Oxford: "of, from, like, God or a god: devoted to God, sacred." Now, from a Christian point of view this can only mean that the doctor's office is a divine one if he accepts and understands truth as it is taught in Christianity. What then becomes of all the doctors Mohammedan, Jewish, Hindu, and so on *ad infinitum?* There is no need to go outside the English kingdom for examples of these. I personally have known numbers of doctors who frankly were agnostics and who had large practises. I presume the critic would not term men to whom Christianity was a farce, divine instruments. It is for this reason that his position, if he will let me say so without any wish to be offensive, is hopelessly illogical.

As a matter of fact, Jesus of Nazareth taught the world to heal the sick through the understanding of spiritual law, which is exactly what Christian Scientists, however indifferently, are endeavoring to do today. This was so apparent to one of the greatest of Biblical critics, I mean Adolf Harnack, that in speaking of Luke he declares: "His medical profession seems to have led him to Christianity, for he embraced that religion in the conviction that by its means, and by quite new methods, he would be enabled to heal disease, and drive out evil spirits," and this method Harnack describes as Christian Science.

[Charles K. Skinner in *Cadillac* (Mich.) *Evening News.*]

Mrs. Eddy called her teaching "Christian Science" because its first step is "Christian," its effort being to follow the redeeming and healing work of Christ Jesus in his daily ministrations among the people. It is Science because the Principle from which it springs and by which it operates is the understanding of God and His relation to His spiritual creation, through which understanding Jesus did his mighty works. The great Master understood God as divine Principle,—"the same yesterday, and today, and forever." He at no time claimed to do the works by his own power, but said most emphatically, "I can of mine own self do nothing;" "The Father that dwelleth in me, he doeth the works." His teaching and his works were in the perfect accord of Science because, endowed as he was with the highest understanding of God, his works never failed to prove the truth of his teaching. He also made the strong demand on his followers that they should do the works which he did. His words were, "He that believeth on me, the works that I do shall he do also." How can a true Christian consistently disregard this command?

The Christian Scientist is doing these works so far as he is able with his limited understanding, and the proofs of his efforts are shown in every land on the globe. He does not claim that he is perfect today, or that he knows all there is to know of God and the perfect man. He is like the boy at school who is diligent in applying the rules of his problem, and is successful in so far as he understands the underlying law. In like manner the Christian Science student knows that as his life manifests a higher spirituality and expresses more love to his brother man, he will do still better work. Jesus understood that the same law cleansed the sinner and healed the sick. To his critics (for there were critics then as now) he said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" He knew that when the wrong thought which controlled one, whether it was fear or sin, had been eradicated, then he was healed. In like manner Mrs. Eddy writes on page 404 of Science and Health, "Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth." These words certainly coincide with the Scriptural teaching, and if Christian Science is a "humbug," what of Jesus' words, "Ye shall know them by their fruits"?

It has never been claimed that Christian Science is a new religion; it is, on the contrary, a return to the spiritual understanding and application of Jesus' teaching. He said to those about him, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." It is true that the control of mind over body is no new theory, but the trouble has been and is now that mankind has been perfectly satisfied to be controlled by the carnal mind of which St. Paul speaks, and this carnal mind has nothing but the indulgence of self-gratification in its consciousness, and as a result its fruits are externalized on the body in sin, sickness, and death. Christian Science does not teach the control of the body by such a miscalled mind, but by that Mind which the apostle said "was also in Christ Jesus." When this is brought about, the body responds to its healing power, and the man is healed morally and physically.

We sometimes hear it said that Christian Scientists worship Mrs. Eddy because they have her name read at the service in connection with her book, "Science and Health with Key to the Scriptures." Nothing is more absurd and untrue. The author's name is read to identify the statements made with the proper authority, in the same way that a chapter from St. Luke or from the prophet Isaiah is given its proper author. This has been made necessary from the fact that spurious teachings, claiming to be the same as Christian Science, have been published and circulated, and it is to protect any honest investigator from being misled by those having a wrong impression of Christian Science

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teaching. If any one really desired to learn the truth of any subject, he would not get his information from a book written by one who had no practical knowledge of the subject, or who had a sense of opposition to it.

The growth of Christian Science has never been so great as during the past year, and if any one desires to know of the facts concerning the cause and its Founder, he can secure them by an honest, unbiased reading of the text-book Science and Health, and other works by Mrs. Eddy. Christian Scientists claim no monopoly of the healing work; they will be only too glad when every Christian in the land realizes his duty to mankind as laid down by the great Master.

[Ezra W. Palmer in *Svensk-Amerikanska Western*, Denver, Col.]

My attention has been called to a criticism of Christian Science in a late issue of your paper. The gentleman evidently bases his criticism of Christian Science on very cursory and superficial examination. He visited a meeting of Christian Scientists, listened to the testimonies of healing, and rashly concluded that, because testimonies of healing by other than material remedies were vouched for by a number present, these people were suffering from delusions or hallucinations.

It will be remembered that the conclusion of this critic regarding Christian Scientists is practically the same as that of those who failed to understand and therefore opposed healing of physical ills by the power of prayer in the times of early Christianity. A certain ruler solemnly assured St. Paul on one occasion that much learning had made him mad, although this same Paul knew enough about God to raise the young man Eutychus from the dead, annul the poison of a viper's bite, and do other deeds in the name of God apparently incomprehensible to the uninstructed minds of those about him. St. Paul in commenting on this inability of the uninstructed human mind to grasp spiritual things, and its tendency to call them delusive and improbable, says: "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

This critic made the mistake of assuming that Christian Science is based on ignorance and human blindness, but nothing could be farther from the truth. Christian Science is based on right and scientific knowledge of God, and it has won its way all over the civilized world because it satisfies the hunger of humanity for a true, right relationship with God, destroys disease, and gives every man who honestly studies it a sense of peace and genuine spiritual poise which he had been unable to gain from any other source.

The healing of disease through the prayers of Christian Scientists has passed beyond the stage of experiment. It has been so amply demonstrated in innumerable cases all over the world that any one who really desires to know can find living proofs of its healing and regenerative power in every city and practically every hamlet in the land. In fact, so well known is the proof of Christian Science healing, that he who denies it places no burden of proof on Christian Science, but simply convicts himself of inability or unwillingness to see and understand the most obvious facts.

Nor is there anything strange or actually new about turning to God in prayer in times of trouble and physical weakness. The whole Bible is a record of the superiority of the spiritual over the material, and of the power of man, when knowing God rightly, to control physical phenomena. Witness the acts of Moses, of Joshua, of Elijah and Elisha and the other Old Testament worthies. So likewise note the mighty works of Jesus, who healed disease, stilled the storm, walked on the waves, found solid walls no bar to his progress, and finally proved his entire superiority to material phenomena by overcoming death itself. Note also the works of his apostles, and the early Christians who for three hundred years after the ascension followed the example of Jesus in healing disease by prayer. In fact, if the reasoning of this critic of Christian Science is followed, we must turn our backs on spiritual verities entirely, repudiate the Bible, and proclaim the material as the real and that man has no refuge from sin and its resultant discords.

The statement of this critic that cancer or consumption in advanced stages cannot be cured by Christian Science is on a par with his other statements, simply personal opinions which have no weight when opposed to the facts. If this critic had taken the trouble to investigate, he could easily have found cases in Portland, or in other cities of Oregon or Washington, which had been healed of these very same diseases. Nowhere in his article does this critic more clearly display his amazing ignorance of the subject he professes to discuss, than in his statement that "only a few people can be persuaded that sin, sickness, and death do not exist." Christian Science does not teach that they *do not* exist to material sense, but Christian Science does most emphatically deny that God made these evils or that they exist in the kingdom of heaven, the realm of the real. Christian Science teaches that man can attain a knowledge of God, here and now, to overcome mortal ills; and the acts and teachings of Jesus attest this.

The basis of Christian Science is not the unreality of sickness, sin, and death, as this critic avers, but the allness of God, infinite, ever-present Spirit, Love. Because God is Spirit, Love, all matter, sin, and disease being unlike God, Spirit, cannot be real. Christian Science treatment does not cause a state of self-deception in the mind of the patient. When a person is healed in Christian Science, he knows it because the disease and its symptoms are gone. He not only experiences freedom and health physically, but he gains an insight into the immortal truths of Spirit which transform and regenerate the man. His point of view is changed from a material to a spiritual basis, so that he can exclaim with St. Paul, "I delight in the law of God after the inward man."

[Royal D. Stearns in *Cozad* (Neb.) *Local*.]

While healing is not by any means the main purpose of Christian Science, it is demonstrating that it is possible to heal the sick today in the same manner as the sick were healed by Jesus and his immediate followers. Christian Scientists maintain that the law of spiritual healing is ever-operative, and he who understands and obeys the law can apply it, and when rightly applied it always brings gratifying results. The law of spiritual healing whereby the sick are healed and the sinner regenerated, is the unchanging and unerring law of divine Mind, "the same yesterday, and to-day, and forever." The error of the age is, according to Christian Science, the tendency to limit the power and willingness of God to help humanity in time of need. On many occasions Jesus said to those who asked for help, "According to your faith be it unto you."

According to Christian Science teaching, there is nothing mysterious about the metaphysical process of healing; it is in accordance with an ever-available spiritual law, and its application is in obedience to the oft-quoted commands of Jesus, "Go ye into all the world, and preach the gospel," "Heal the sick." It is worth remembering, and significant also, that Jesus never at any time sent out disciples to preach without telling them also to heal the sick. There is no Scriptural authority for preaching which does not also carry with it the command to heal. Mrs. Eddy realized the necessity of obeying the commands of Christ Jesus in their entirety, and did so to the fullest extent of her ability and taught all her followers to do likewise; she maintained that "healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin" (Rudimental Divine Science, p. 12).

Mrs. Eddy through all the years of her self-denial and

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self-sacrificing endeavor, was a humble follower of Christ. In the Preface to "Science and Health with Key to the Scriptures" (p. ix) she says, "Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ." Christian Scientists never have made any comparison between Jesus Christ and Mrs. Eddy. The position of Christ Jesus as the great Wayshower of humanity finds willing and loving acceptance with Christian Scientists universally. Christian Scientists gratefully recognize and acknowledge Mrs. Eddy's contribution to this age in elucidating and explaining the teachings of the Master and in making them available in a practical way now to their needs, but no comparisons are ever made. A tribute to the value of Mrs. Eddy's work was paid by a speaker at the Protestant Episcopal convention in October, 1910, at Cincinnati as follows: "The power of restoring the sick by prayer was thrown away by our church and a woman picked up that jewel."

[A. Cope Stone in *Adelaide* (Australia) *Advertiser.*]

A clergyman again manifests his misapprehension of Christian Science. He asserts that it is opposed to the Bible in its teaching regarding God and His creation. Such is not the case. He fails to understand what Mrs. Eddy gives in place of that which she repudiates when she denies the real existence of matter. One need only turn to the discoveries of leading scientific men to learn that popular opinions regarding matter are erroneous. Christian Science teaches that God (Spirit) made all that was made, from the least to the greatest, "visible and invisible," and pronounced it good. Everything which exists is a manifestation of Him, and expresses infinite Mind. In proportion to our spiritual growth, we will gain a clearer perception of creation, until we ultimately behold all things in their true light, spiritual, not material. It is our darkened, material sense of things which hides from humanity this true view of God and His creation. Jesus said, "It is the spirit that quickeneth, the flesh profiteth nothing." He taught that Spirit alone is the real and eternal, the only source of life and existence; but this spiritual understanding can only be gained by following in his footsteps, and having the Christ-mind indicated by Paul when he declared, "But the natural [physical] man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Let me correct our critic's statements regarding "sin and its reality." In the Christian Science text-book (Science and Health, p. 37), Mrs. Eddy makes it clear that sin brings suffering, and man cannot escape the penalty of sin until he forsakes it. In her Message to The Mother Church in June, 1901, she says: "To assume there is no reality in sin, and yet commit sin, is sin itself, that clings fast to iniquity. The publican's wail won his humble desire, while the Pharisee's self-righteousness crucified Jesus" (p. 14). Sin will exist as a seeming reality until grappled with and overcome by the power of Truth. Mortal man indulges in sin because he believes that it produces pleasure and gratification, but Christian Science opens his eyes to the enormity and fallacy of his sin, and reveals to him the fact that the only reality and satisfaction is in good. This illumination of the spiritual sense annihilates all desire to do evil, and reforms the sinner. Webster defines the word reality thus: "Actual being and existence of anything, in distinction from mere appearance." In Christian Science the word is used in this sense, and denotes that which is of God, eternal, indestructible, above mortal vision, the "actual being or existence." The Scriptures teach that Jesus came to destroy the works of the devil, which are sin, sickness, and death. If these were real in this higher sense, how could he destroy them?

The assertion that Christian Science is "a religion without a personal God" is a misconception. Mrs. Eddy certainly denies that He is an anthropomorphic God, for in Christian Science we lose our finite human concept of God, and know Him as the infinite Person, and divine Mind, who is the creator of all, from the least to the greatest. The assertion that this teaching is "prayerless" is absolutely untrue. There is no body of Christians who are more prayerful than Christian Scientists, who believe in "prayer without ceasing." They understand true prayer to be the constant uplifting of one's thoughts to God as the source of all life, truth, and love—the Giver of all good. Their supreme desire is that they may have the constant realization of the ever-presence of divine power, to overcome every temptation of sin or fear of disease that may present itself. The efficacy of this spiritual communion is proved by the results gained thereby—viz., the healing of the sick and sinful.

The assertion that we reject the atonement is incorrect. While we may differ from some in our interpretation of it, we claim that this higher and more spiritual view of the question has made the atonement more practical and effective. Christian Scientists endorse the Bible teaching regarding the birth, life, death, resurrection, and ascension of our Lord, but hold that it is not only his resurrection, his demonstration over death which is necessary to the salvation of mankind, but also his life and wonderful works, as indicated by Paul in the following: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." We maintain that the purpose of Jesus' life-work was the reconciliation of man to God, indicated in his prayer: "That they may be one as we are one."

In reference to our critic's objection to Mrs. Eddy's interpretation of the Holy Ghost, Christian Science teaches that the Comforter promised by our Lord is the spiritual consciousness of the omnipresence of God as divine Love, the unfolding of the spiritual unity of God and man, and the revelation in consciousness that the "Spirit of truth" is come, and is leading us "into all truth." Christian Science does not teach, as inferred by our critic, that "Christ is Christian Science." His reference from Science and Health is misquoted. The correct quotation is as follows: "There is but one way to heaven, harmony, and Christ in divine Science shows us this way" (p. 242). Christian Science is not a blind faith or belief, but a demonstrable scientific teaching. To those who are seeking for a higher expression of Christianity than they have hitherto known, Christian Science comes with a message of hope and healing, and unveils to their consciousness a God of love, "the Sun of righteousness," who has arisen "with healing in his wings."

[Written for the *Sentinel.*]

"AS IT IS IN HEAVEN."

LAURA GERAHTY.

Is the load heavy? Love ne'er placed it there.
Grieve not nor faint, it cannot bow thee down.
Rise in the strength of Spirit,* and thy prayer
Will mount to heav'n and claim the victor's crown.

Forgiveness difficult? Then close thine eyes
To all but Love's idea—perfect man.
The error from thy brother distant lies
As pole from pole in God's unerring plan.

Be still, and know that only Love doth reign
Supreme above the seeming ills of sense.
Out of earth's darkness then thou shalt attain
The joy and freedom of omnipotence.

* Science and Health, p. 393.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"DECENTLY AND IN ORDER."

It is scientific as well as Christian that "all things be done decently and in order," and this is especially true when applied to the organization of Christian Science societies or branch churches, for if each step of such organization be rightly taken, the possibility of friction and misunderstanding in later years will be avoided. It is for this reason that, with the constantly growing number of Christian Science organizations, we have been asked to republish an article on this subject which appeared in the *Sentinel* several years ago. We have therefore selected three specially pertinent paragraphs from this article as follows:—

Every little band of Christian Scientists which comes together and holds services, naturally hopes its work may prove to be the nucleus of a large and flourishing church, and past experience shows that in the majority of cases this hope is certain to be realized. It is, therefore, the part of wisdom for those who compose such a band to lay a foundation which will support a progressive and growing organization; but this does not mean that when but "two or three are gathered together" in the name of the Master, they should form an organization upon lines suitable to the needs of a church with several hundred members. There should, however, be a definitely formed organization, with such rules as will tend to the orderly conduct of its affairs, permit of its growth, and safeguard the rights of the individual members.

Briefly stated, the essentials for a church or society for the purpose of holding Christian Science services are, first, an organization which is in harmony with the state law governing the formation and conduct of religious societies; and second, a set of rules or by-laws which conform to the requirements of the state law and which provide for the election of additional members, the dismissal of members, the election of readers and such other officers as are necessary, also for the holding of regular and special meetings. The fewer and simpler these rules are, the better it will be for the organization; but this should not be understood to mean that anything indefinite or inadequate is advocated. As the society grows in membership and its activities and responsibilities become greater, other rules may be added, but they should be only such as the growth of the organization calls for, and their object should be to simplify the administration of the affairs of the society rather than to establish an intricate and cumbersome code of procedure. A third necessity is a complete and accurate roll of membership; a legible and correct record of the proceedings of the society at its business meetings, and a strict compliance with the rules or by-laws, especially those which relate to the election of officers. While it is true that rules and by-laws do not constitute a church or society, it is also true that definite and adequate by-laws, lived up to in both letter and spirit, will promote harmony and thus add to the effectiveness and prosperity of the organization, as well as to the peace and happiness of the individual members. There are also certain provisions of the Manual of The Mother Church, compliance with which is essential to church organization, and to these provisions particular attention should be given.

One point which calls for special emphasis is this, that even the strictest compliance with rules must have the support of our Master's healing gospel, if a genuine Church of Christ, Scientist, is to be formed. A weak and struggling church, the members of which are not healing the sick or giving other evidence of the efficacy of our Master's gospel, adds nothing to the strength of our cause, but on the contrary constitutes an element of weakness.

If we were to add to the above by way of conclusion, it would be to direct attention to the second part of Mrs. Eddy's definition of "the scientific system of divine healing" embraced in Christian Science: "The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternality of the scientific order and continuity of being" (Science and Health, *p. 123*). The Church of Christ, Scientist, was organized that it might offer to a needy world salvation from sickness as well as sin. In our Leader's writings and in the authorized literature which her wise forethought provided for our welfare, we have everything needed for the guidance of Christian Scientists in their labors for the advancement of the cause, and in a faithful study of and adherence to our Leader's wise counsel in every respect, we shall best show our gratitude for her own tireless labors for mankind.

ARCHIBALD McLELLAN.

SAVING THE SLUMS.

A STUDENT of social conditions in London has recently called attention to the startling fact that, according to the reports of Christian workers among the poor, when a certain level of destitution has been reached the situation seems to become quite hopeless, and from this he argues rightly that Christian thought should awaken to the fact that the gross violation of economic law is largely responsible for these conditions. The persistence of a degrading want, despite our wonderful material progress and the multiplication of means for the cheap production of creature comforts, presents a problem which lies heavily upon the heart of every true lover of men. The false doctrine that the pitiful conditions of the poor are inevitable, that nature's supply is unequal to the demand, and that it is no use trying to better things,—all this has conduced to tolerant indifference where there should have been that righteous enthusiasm which would beget intelligent effort to bring about a more just distribution of the abundance for all which nature has provided.

That Christian workers should find this state of human want and woe irresponsive to love and spiritual appeal, and turn away from it with a sense of its utter hopelessness, discloses a yet more serious fact, however; namely, the loss of that power over evil and its outcome which Christ Jesus promised to all true believers. The conditions of the abject poor in the first century were no doubt as "hopeless" to human sense as they are today, and yet it was from just these, in large part, that the early church was gathered. The slaves and outcasts of society were reached and regenerated by that healing apprehension of Truth which the Christians of the early church acquired, and which is being regained and demonstrated in an inspiring degree through Christian Science today.

The Truth and Love that won the Magdalen, that raised up the sick and dying, and that brought freedom to those possessed of devils, would prove quite as effective in this century as in the first, and we all know it. Nevertheless there are those who inveigh against Christian Science because of the emphasis it lays upon physical healing in demonstration of the presence of the saving Christ, though they would concede that the overcoming of sickness and sin is the prime requisite for the solution of the slum problem. It was a very daring thing for Mrs. Eddy to say to the Christian world that the occasion for human discouragement is not the condition of the victims of poverty and disease, but rather the condition of so-called Christian thought, its practical denial of the efficacy of faith in the Word of God. Her declaration was, however, no less true than telling, and

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when in the illumination and inspiration of her conviction she demonstrated the presence of Christ, Truth, as able to heal the sick now, she kindled anew for all mankind the sin-consuming fires of true Christianity.

That the criticism of Christian Science, on the ground that it is too much devoted to the healing work, ill becomes any professed Christian, is manifest to all who realize the depth of present human need, and who know, as all may, that this healing work is grounded in and wholly dependent upon the spiritual illumination of the practitioner, and ultimately of the patient; that it heals sickness by eliminating sin, false sense; that it makes well by making "whole."

Christian Science knows no hopeless state of human degradation, whatever the fear, and however inadequate the present understanding of those who have espoused it. The teaching is above criticism because it is the teaching of the Master, and provably true; and happy are they who have gained its vision, and who are determined in their hearts to know Christ and him glorified, even to the saving of city slums.

JOHN B. WILLIS.

A VITAL FAITH.

IN Mrs. Eddy's wonderful address, given in Central Music Hall, Chicago, in 1888, to an assemblage of many thousands, she said, "In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words. He said, 'Heaven and earth shall pass away, but my words shall not pass away;' and they have not" (Miscellaneous Writings, p. 99). These words of our revered Leader were recalled by the writer the evening before our Thanksgiving service, as she went from one department to another of our publishing house and witnessed the unusual activity called forth by the Thanksgiving edition of the *Monitor*. It was deeply interesting to see the big presses turning out some fifty thousand copies per hour, and it made one think of those early days in the history of the Christian Science movement when a heroic woman stood alone, gazing across the seemingly impassable gulf which separated the Christ-healing from the Christianity of the present age, and then with prophetic vision beholding the gulf spanned by the revelation of Christian Science.

Well might one pause and ponder the import to humanity of Mrs. Eddy's sublime courage in offering to the world anew the message of Truth for the giving of which Jesus of Nazareth had been crucified; but her faith linked itself to his faith, and she firmly believed that the hour had come when the mountains of ignorance, superstition, and fear should be removed and "cast into the sea," even as the Master had said. Did she count the cost at that early day of thus witnessing to the truth? Who can tell? It is enough to know that she pressed bravely forward with the message, and today the whole world is listening because the signs follow, and newly enkindled faith in God and His Christ is linked close to the works which he said must witness to true discipleship.

This and much more came to thought as the printing-presses were left behind and a little group went to a large upper room where at least a hundred volunteers were at work, wrapping the papers and sending off the mail-sacks. It was well worth while to stand back and look at these men with coats doffed, toiling at a late hour as if for dear life. They were men from the business world and professional activity, but their faces were lighted up with the joy of unselfish and loving service for humanity, the glow of the universal brotherhood for which the *Monitor* stands. At one end of the long room stood a man whose healing in Christian Science has borne witness for many years to the ever-present power of Christ, Truth. He was keeping tally as the heavy mail-bags were passed to the elevator, the name of one state being quickly followed by that of another. Then it was "Alaska," and Isaiah's words came quickly to mind: "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

It is beyond question that the Christian Science Publishing Society, with all its activities, exists because the sick have been healed by Truth since the time when Mrs. Eddy awakened to the great spiritual fact that the Christ has never left us, and the spread of this healing gospel is beyond words to express. In witnessing the sending out of the Thanksgiving *Monitor* "the healing of the nations," as presented in the twenty-second chapter of Revelation, was understood as never before, the "curse" of malice and impurity doomed to destruction with everything that defileth or maketh a lie, either in life or in literature. As this work of purification goes on, in men and nations, joy and strength are added, and men come to face without shrinking the demand of Scripture for the works which prove the faith. Our Leader had both, and can we do better than pray as did Jesus' disciples: "Lord, increase our faith"!

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the new church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

VANCOUVER, BRITISH COLUMBIA.—Less than three months ago, First and Second Churches of Christ, Scientist, Vancouver, British Columbia, unanimously passed resolutions authorizing their respective boards of directors to enter into negotiations for the purpose of arriving at a basis upon which the said churches might unite. The boards met as a joint committee, and after several harmonious meetings, at which the question of the union of the two churches was carefully considered with regard to the provincial laws governing corporate bodies of this kind, and with regard to their standing as branches of The Mother Church, a detailed report outlining the proposed basis of unity was submitted to the respective organizations and was unanimously adopted Oct. 11.

The new church is known as First Church of Christ, Scientist. The first reader of First Church and the first reader of Second Church are the provisional readers until the first annual meeting. The provisional board of directors is composed of fourteen members, seven from each church, also holding office until the annual meeting. The assets and liabilities of the respective churches have been taken over by the united church. The edifice formerly occupied by First Church will be used for the Sunday services and Wednesday evening meetings, and the Sunday school and free reading-rooms will be located at 641 Granville street, where Second Church of Christ, Scientist, formerly held services. The first services of the new church were held on Sunday, Oct. 27. The attendance was large, and joy and peace filled the hearts of all present.—*Correspondence.*

MERCED, CAL.—Articles of incorporation of First Church of Christ, Scientist, of this city, were filed Oct. 24 with the county clerk.—*Merced Sun.*

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DENVER, COL.—The edifice of Second Church of Christ, Scientist, is nearing completion on South Grant and Bayaud streets. It will cost ninety thousand dollars when finished, and will be used for services by the Christian Scientists of South Denver, who find First church too far away. The auditorium will seat nearly a thousand persons.

Denver Republican.

ST. JOSEPH, MO.—Under date of July 27, First Church of Christ, Scientist, received notification that Second Church of Christ, Scientist, of this city had disbanded its organization and that its members desired to affiliate with First Church. The rules and by-laws governing the admission of members into First Church of Christ, Scientist, were temporarily suspended, and practically the entire membership of the dissolved organization are now members of First Church. At the first Sunday service following the announcement of the disbanding of Second Church, the auditorium of First Church was filled to its capacity with members of the two congregations. There is much gratitude among local Christian Scientists over this demonstration, and it is needless to add that the cause of Christian Science in St. Joseph is prospering as never before.

Correspondence.

HUTCHINSON, KAN.—The last services of First Church of Christ, Scientist, in Century hall, where for the past nine years this society has had its home, were held Sept. 29. Future services will be held in the new church building at the northeast corner of Fourteenth avenue and North Main street. This church society first held its meetings at the private homes of its members, beginning with 1899. Later, rooms were opened in the Higley block, where public services were held, then in the building at the southwest corner of Main street and Avenue A. A hall on the west side of Main street, between Sherman street and Avenue A, was kept for a short time, while Century hall was being fitted for the purpose, and where all meetings since have been held.

The society was organized in April, 1902, and in September of the same year a charter was issued for the present organization. About a year ago the lots where the new building has been erected were purchased, and the completion of the new bungalow type of structure gives the church its first home. The new building is to be considered only a temporary home, but it is a comfortable one.

Hutchinson News.

THE LECTURES.

SAN ANTONIO, TEXAS.

Willis F. Gross delivered a lecture on Christian Science at Beethoven hall before an audience of about fifteen hundred people. Judge J. D. Guinn, a prominent lawyer of San Antonio, introduced the lecturer, and said:—

I feel very keenly the compliment conferred on me by the local church in requesting me to introduce the lecturer on this occasion. As an evidence of my appreciation I will be very brief, and not tire you with a dissertation on this wonderful form of religious worship, because, first, I am not equal to the occasion, and second, Christian Science does not require any recommendation or encomium from me. It is here without my assistance and it has undoubtedly come to stay, and this in the face of many obstructions. Its growth has been marvelously rapid, and it is favorably known throughout the civilized world. Everywhere there is an earnest, honest desire to know and understand something of the truth which makes for health and happiness. Christian Science shows us the road in a simple and unostentatious way. This church, so far as I know, has no isms or creeds. It simply points to God and trusts Him for everything.—*Correspondence.*

LONG BEACH, CAL.

An audience of between twenty-five hundred and three thousand people gave close attention to a lecture on Christian Science by Frank H. Leonard at the Auditorium. This great audience is indicative of the growing interest in Christian Science in this city, as an important political gathering was held in another part of the city the same evening, besides numerous other attractions common to a tourist city. The speaker was introduced by Attorney Herbert M. Haskell, president of the Long Beach board of education, who said in part,—

Thinking people are coming to recognize that Christian Science is the most significant and important religious movement of modern times. As a part of its church organization, The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, has established a board of lectureship, its purpose being to send out representatives who will speak with understanding and authority concerning this great world-wide religion; this religion that in our own day, and for the first time in centuries, is bringing to fruition the imperative command of the Master to "preach the gospel" and also to "heal the sick." These speakers are therefore able to correct intelligently and lovingly the many misapprehensions regarding Christian Science. In behalf of this great audience I am sure I may promise the speaker of the evening an attentive and unprejudiced hearing, that hearing which every fair and honest man and woman is always willing to accord another sincere seeker for Truth.

Correspondence.

HURON, S. DAK.

The Christian Science lecture which was delivered at the opera house by William R. Rathvon, was attended by a large audience, and the most careful attention was accorded him. The speaker was introduced by the Hon. George W. Wright, with the following remarks:—

I am not affiliated with the Christian Science church in any way, and know but little of its teaching. What little I do know of Christian Scientists is based on observation. I know that there are thousands of good people who are giving their life to this work. I also know that there are thousands who are receiving great good from their teaching. I would not speak disparagingly of the religious beliefs of any human being, as I believe there is good in all of them. This age in which we live is a scientific age. It is a time in which order, system, research, and reform seem to be in the very air, a time in which people are more and more seeking an exact knowledge about everything in a scientific way. For centuries thousands of people in every nation have sought for God—for the only true God, "who forgiveth all thine iniquities." The reason for this is, that in every human being there is some knowledge of a Supreme Being, and with few exceptions there is anticipation of the hereafter. The search for truth still goes on the world over, and this audience assembled here gives us emphatic assurance that we are all seeking a better knowledge of Him whom to know aright is life eternal.

As over nineteen hundred years ago the gospel was preached by the wayside to the thousands who were eager for the truth, so in our day Christianity is being preached to humanity and is restoring health, peace, hope, and joy through an understanding of the Word of God, as revealed in Christian Science.—*Huron Herald.*

AKRON, OHIO.

The address delivered by Dr. A. B. Church, president of Buchtel college, in introducing Virgil O. Strickler, who delivered a Christian Science lecture at Music hall, was in part as follows:—

In a survey of the history of civilization, one thing is quite manifest, viz., that the great force in human life which

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is as an anchor sure and steadfast to hold man in his course in the storm and stress of life, is faith. Again, the one great force in human life which is as a beacon-light to lead man on to the heights where he will catch a larger vision of life, and where he will achieve in the vineyard of life's opportunities, is faith. I am very well aware that in every generation there have been differences of belief, great separations of religious organizations, great heated discussion as to the evidences and manifestations of faith. To one, faith and the evidences of faith are a deep, religious, miraculous experience, and the manifestation of faith is a platitude of ritual and dogma. To another these are largely matters of opinion, and have little to do with conduct. Yet to others the evidence of faith is a deep and abiding faith in their God and in the manifested life of His Son; and the manifestation of that faith is an unselfish, helpful service to mankind.

We are often told that we are living in a practical age, not only in the industrial arts, but in the expression of religious life as well, and the world is no longer content in leaving religion and politics, religion and business, religion and society, or even religion and health, entirely divorced. It is no longer content to leave preaching and practise unknown to each other in the same human life. We no longer are satisfied with simple and pietistic expressions of faith, but we require helpful service in the expression of Christian faith, and as a verification of Christian preaching we require practise as well.

You know that long years ago a man of authority discussed this matter of faith and works, and he said: "A man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." This is the great key-note of the civilization of our day. Faith is not dead, but more alive and a more potent factor than ever in our history, and with this great growing faith in a God of integrity in this universe, and in the practical message of His Son, we are laying stress today upon the works of faith, which must be manifested by a great helpful service of man to man. We have gathered here tonight under the auspices of a great church which not only lays claim to a great faith, but which manifests that faith by an uplifting, saving, restoring service to mankind. I consider it a pleasure, and count it a distinct honor, to stand here and introduce to you the speaker of the evening.

Akron Times.

VIRGINIA, MINN.

Prof. Hermann S. Hering, who lectured on Christian Science at the Lyric theater, was introduced by Supt. Lafayette Bliss of the Virginia schools, who spoke in part as follows:—

What strikes an observer from the outside,—for I am not a member of this church,—in viewing this rapidly developing religious movement, is the hold which the teachings of Mrs. Eddy have upon the membership of the Christian Science church, and indirectly through the members upon a vast number of people,—good people, sensible people, educated people,—throughout the world at large. I do not know Christian Science from within, but as "a tree is known by his fruit," I venture to name a few tenets of the Scientists' creed, if indeed they have a creed, picked up by observing the lives of many delightful friends who are members of that church. They believe in the goodness of God, that God is all good; that He is infinite, all powerful; that He would not and has not created that which is evil or abnormal; that Christ is the "great Physician," the great healer, and that his followers can also heal disease. Christian Scientists believe in good health, not only for the physical body, but for the mental and spiritual life as well. They believe that cleanliness is next to godliness. They do not countenance the doping with drugs for all the ills to which flesh is heir; and in this fact alone the teachings of Mrs. Eddy have done great good to the American people, who were fast becoming a drug-cursed nation. They believe in harmony. They believe that to be truly happy in this world a person must be in harmony in a threefold way: he must be in harmony with himself, in harmony with his environment, and in harmony with God; that is, he must live in such a way that he can respect himself, he must not fret and worry on account of his physical surroundings, and he must not be at enmity with God.—*Correspondence.*

BURLINGTON, IOWA.

At the Grand opera house William D. McCrackan, M.A., gave an address on Christian Science to an appreciative audience which filled the auditorium. The lecturer was introduced by Arthur F. Felker, who spoke as follows:—

In the last month or two articles have appeared in leading magazines commenting at length on the growth of Christian Science since Mrs. Eddy passed away. It seemed to be expected by some that such an event would arrest the progress of the movement, but instead there has been a greater increase each year.. These articles dealt only with increase in numbers. They did not treat of that more intangible growth manifest in the changed attitude of the world at large, the growth that most delights the Christian Scientist, the acceptance of the spirit of various truths for which Christian Science has stood for years. The lecturer has recently returned from a lecture tour around the world. He found in all countries the increasing interest in Christian Science of which the magazines speak, and also this change in the world's opinions in harmony with the Principle of Christian Science. —*Burlington Hawkeye.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Athol, Mass.—Athol opera house, 8 p.m., Dec. 17.
Baker, Ore.—Elks hall, 8 p.m., Dec. 16.
Brockton, Mass.—Hathaway theater, Main street, 3 p.m., Dec. 15.
Brunswick, Maine.—Pythian hall, 8 p.m., Dec. 7.
Chattanooga, Tenn. (Second Church).—8 p.m., Dec. 17.
Chicago, Ill. (Eleventh Church).—Logan Square auditorium, 8 p.m., Dec. 17.
City of Mexico, Mexico.—Church auditorium, Cinco de Mayo, No. 6, 8:30 p.m., Dec. 20.
Clinton, Iowa.—The Clinton, 8 p.m., Dec. 20.
Denver, Col. (Second Church).—Church edifice, South Grant street and Bayaud avenue, 8 p.m., Dec. 19 and 20.
Fall River, Mass.—Music hall, 8 p.m., Dec. 12.
Gloucester, Mass. (First Church).—Y. M. C. A., Bradford hall, 8 p.m., Dec. 16.
Hartford, Conn. (Second Church).—Parsons theater, 3 p.m., Dec. 15.
Haverhill, Mass. (Second Church).—City hall, 7:45 p.m., Dec. 15.
Lansing, Mich.—Church edifice, 8 p.m., Dec. 16.
Manhattan, Kan.—Wareham's opera house, 3:30 p.m., Dec. 15.
Memphis, Tenn.—Lyceum theater, 8 p.m., Dec. 19.
Muskogee, Okla.—Hinton theater, 3 p.m., Dec. 15.
New York, N. Y. (Sixth Church).—Lexington Assembly hall, 155 East 58th street, 8 p.m., Dec. 19.
Paris, France (First Church).—Washington Palace, 14 rue Magellan, 9 p.m., Dec. 13.
Park Ridge, Ill.—Clark's hall, 8 p.m., Dec. 10.
Pendleton, Ore.—Oregon theater, 3 p.m., Dec. 15.
Richmond, Ind.—Murray opera house, 8:15 p.m., Dec. 15.
Rutherford, N. J.—Church building, Park and Newall avenues, 8:15 p.m., Dec. 19.
Springfield, Ohio.—Columbia theater, 3 p.m., Dec. 15.
Wakefield, Yorkshire, England.—The Corn Exchange, 8 p.m., Dec. 12.
Wichita, Kan.—Auditorium, 8 p.m., Dec. 16.

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TESTIMONIES OF HEALING.

Christian Science has done so much for me during the last eight years, that I should like to express my gratitude through the columns of one of our periodicals, and I do so with the earnest desire that my experience may help some of its readers to reach the light. I was in great physical and mental trouble when I was at last persuaded to seek help from Christian Science by two friends who were not then, nor are they now, Christian Scientists themselves. My husband and I had first become somewhat interested in the subject by a magazine article against Christian Science, in consequence of which we had attended a Sunday evening service when passing through New York in 1902; but we could not understand it, and we did not know about the Wednesday evening meetings.

When in the following year I first went to a practitioner in London, I told her frankly that I did not believe in Christian Science, but that oculists seemed to have done all they could for me, and had failed to improve my condition. The four leading specialists I had consulted, or been treated by, agreed that I would never be able to read again. The leading one of them, to whom I had been periodically for eighteen years, during which time one eye was practically blind, often said, in response to my questionings, that it would be an act of creation to restore the sight in that eye. It was after three weeks' treatment in Christian Science that I first saw some slight sign of improvement, and it was in the eye which all the oculists had reported to be beyond medical help. My healing was very slow, and is not even yet complete. I was not seeking Truth in those early days when I first turned to Science, but only physical help.

At that time I was indeed blind to spiritual things, but as the first faint glimmer of spiritual understanding dawned in my consciousness, and I learned to know something of God as divine Principle, Love, the sense of sight improved. One by one the asserted medical laws which bore so heavily on me were broken, and I wore weaker and weaker lenses, till the time came when I was able to lay them aside altogether. I thank God with all my heart, that in spite of seemingly slow progress, I was guided to hold on to the truth. The road I had to travel seemed very difficult to me, but I was helped most kindly and patiently along the way, and as I learned to know more of this wonderful teaching, I found that true happiness, harmony, and health come from obeying the commandments of God, as epitomized and demonstrated by Christ Jesus, and from learning to resist evil's every claim of place or power.

I have had much in the way of physical healing since I began the study of Christian Science: sometimes it has been slow, sometimes instantaneous. As instances of the latter I recall attacks of rheumatism and severe colds, also a scalded hand. Some physical ailments dropped away from me without special treatment, and I have had better health than at any other period of my life, never, indeed, having been confined to my bed for an hour beyond my usual time in these eight years. But far beyond all the physical help I have received, is the change of outlook. Christian Science found me in the depths of despair, when I was indeed in the "horrible pit," and it lifted me out and set my feet upon the rock, Truth. It has given me hope, and confidence, and assurance of faith in God, for which I am most grateful. When I think of how I owe all this to the consecrated life of our beloved Leader, whose God-given book, "Science and Health with Key to the Scriptures," has explained so clearly the words and life-work of Christ Jesus, which had always seemed to me so incomprehensible and unpractical before, my heart overflows with gratitude, and I long to obey his injunction by letting my light so shine before men that they may glorify our Father which is in heaven.

MRS. FLORENCE E. B. DONALDSON, London, England.

Three years ago my wife wished to try Christian Science for our elder daughter, who had been an invalid for seven years. Up to this time I had never heard of Christian Science, but I gave my consent, and a practitioner was called to take the case, although even then I did not take the trouble to find out how the healing was to be accomplished, nor did I realize in the least the blessings which indirectly would advert to me through this treatment. I did not, in fact, give any further thought to it, until three months afterward, at which time I started on a business trip through New York state. After starting out, I felt a mental change coming over me, but did not know what was bringing it about.

On Sunday morning I received a letter in my box at the hotel where I was stopping, and upon opening found it was an invitation to attend service at one of the churches in the city. Formerly I would have destroyed this letter after reading it, for I had not been accustomed to attend church, in fact I do not think I had been in church ten times in as many years. Later in the day I decided to attend the service, and while the minister was preaching he spoke of God, but after he had mentioned God's name I heard very little of the balance of his sermon. All I could think of was God; and in the mean time the tears came to my eyes, tears which I tried to hide lest some one should notice my emotion. I returned to the hotel for the night, and when I awoke on Monday morning I felt that I was a changed man. I wrote my wife what had happened, and upon my return home (which was Thanksgiving eve) I explained in detail my experience. My wife said she would like me to go to Brooklyn and see the practitioner who had been treating our daughter, and I consented. Several days later I met this practitioner and asked her a number of questions about Christian Science,—how the healing was accomplished, and whether she took the parents into her prayers when treating a child, as in our case. To this she replied in the affirmative. I then told her what had happened to me, and she seemed grateful for this demonstration of the impersonal power of Truth, which is ever available to help and to heal those who are ready for and therefore responsive to its influence. She advised me to read the Bible and Science and Health, which would answer all my questions. I also found that I had been healed of gall-stones, stomach trouble, the wearing of glasses, and minor ailments, for which I am indeed grateful.

I wish to say that since my healing I have secured two insurance policies. When I applied for insurance and stated on my application that I had suffered from gall-stones, five companies refused me without an examination. The sixth, however, stated they would take me, provided I would submit to a thorough examination by their physician. I consented to this, with the result that they took me. In a year or so I was examined for another company, and this physician stated that I was as fine a specimen of physical manhood as he ever examined, and that he could not understand how I could ever have had gall-stones. I have never worn glasses from the day of my healing up to the present time, which is very nearly four years, and my health has been good ever since. I am trying to put into practise what I understand of Science, and the results are being made manifest.

Regarding the result in the case of my daughter, a great improvement has taken place. Ten years ago she was operated on, her head being cut open for the purpose of removing a growth said to be on the brain. The doctor stated she could not live, indeed she had become blind before this operation, and had not grown an inch in seven years. Since the time she was placed under Christian Science treatment she has grown at least five inches in height, has increased wonderfully in weight, and has enjoyed fairly good health. On several occasions her sight has returned for a moment, and I am confident that if we continue to be obedient to Truth, the perfect healing will come.

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Words cannot express my thankfulness to God, also my gratitude to our beloved Leader for this spiritual uplift which has come to me. My only desire is to live so as to put into practise what I have received, that I too may give a cup of cold water in Christ's name to the thirsty ones who are seeking the truth.—H. N. BROWN, Philadelphia, Pa.

About sixteen years ago I first heard of Christian Science, and when I remember the many blessings that have come to me and to my family, I not only feel it a privilege but a duty to give my testimony that others may see it and be benefited by it. When Christian Science found me, I was not only a physical wreck, but I was so burdened with cares and trials that I hardly knew which way to turn. I had been left alone with two small children to care for, and one of them was an invalid, suffering from what is known to *materia medica* as infantile paralysis. He also had dreadful spells with his head, said to be caused by an abscess at the base of the brain. He had had the best medical aid that money could procure, but only seemed to grow worse, and would have unconscious spells, sometimes as many as twelve in a day. Finally, one of the most noted physicians in Michigan told me that he could only give me something to relieve the child's suffering when he had trouble with his head, and that when the abscess broke he would pass away; so after each bad spell I would look for the worst to happen. With it all I was obliged to earn our living, as home and everything had been swept away by financial reverses, so I associated myself with a publishing house in New York city, which of course obliged me to travel a great deal.

In one of the large cities of the middle West I met a lady who told me about Christian Science and how it had healed her. I listened, but am sorry to say that it did not make any impression on me, and I finally told her I had come to the conclusion that there was no God, and I thought she would probably have gotten well anyway. I felt I had reason for thinking so. When I was only five weeks old, my mother passed away, leaving eight children. My father lived only a few years after, and as I was among strangers I do not remember him. As I grew up to the age of reason I often talked on this subject of both parents being taken (especially my mother, for I felt sure it would have been different with my father had my mother lived), and I argued with my elders that a loving God, being all-powerful, would not permit such a thing to happen when He could have prevented it as well as not. Many times I was told that I was not to question God; that my dear mother was too pure for this world, and that God in His wisdom and mercy had taken her to Himself. Then I would say, "But what about the little five-weeks-old child, who was surely just as pure? why did He not take them both?" As I look back on my life at that time it seems like a very bad dream, and now I know that this was all it was. I do thank God, and I am deeply grateful to Mrs. Eddy, who was good enough to be an avenue for this truth that has come to me, and this is the way God prepared me to accept the truth when it was presented to me the second time.

It so happened that I was obliged to take my children and go to eastern cities, and before starting I laid in a supply of medicines for this sick child, as I felt that no other doctor would understand his case like this particular one; but on leaving the sleeper on reaching our destination, I forgot to take the medicines I had put under the pillow. We arrived early in the morning on the 4th of July. It was very warm, and we had only gotten comfortably settled in our boarding-place when the child began to feel ill, and it was then I missed the medicine. There I was, in a strange city, with very little money, no friend, and without God or seemingly any help in the world. Finally I turned to my little girl and said, "Let us say the Lord's Prayer, and if there is a God, I believe He is right here and will help us in our trouble." We did so; and my surprise can be imagined when the child went to sleep and slept for several hours, getting up refreshed and free from pain. From that time on I was convinced there is a God and that He is an ever-present help in trouble. A few days after this I called on a public school teacher, and in our conversation I mentioned the matter, for it was on my mind all the time. After she had heard my story, she took my hand and said, "You are on the right road, but you need help;" and then she told me that she was a Christian Scientist and had been healed through this teaching.

To make a long story short, a practitioner was secured and this child was healed of his dreadful head trouble. My little girl was healed of stomach trouble, and I was healed of chronic catarrh and other minor ailments too numerous to mention, and from that day to this I have never taken a drop of medicine, depending entirely upon this truth and my understanding of it. My husband, who was said to be suffering from tubercular disease, also accepted Christian Science and was finally healed. He was also healed of the tobacco habit and of the moderate use of liquor.

Words fail me when I try to express my gratitude. While the way has been rugged, and I have stumbled and fallen sometimes, Christian Science has shown me how to rise again quickly and go on stronger and more determined than ever; and now I can truly say with our beloved Leader, "O make me glad for every scalding tear" (Poems, p. 4).

MRS. CLARA L. NAUGLE, Washington, D. C.

I can fully attest to the facts set forth in Mrs. Naugle's testimony of healing. Today, after fourteen years, she enjoys perfect immunity from the old nightmare of disease. This initial healing was the "little leaven" entering our home, and its work of transformation cannot be told, for during this time it has solved every perplexing problem and met our every need. Our gratitude is unbounded.

J. PARKER NAUGLE, Washington, D. C.

Christian Science came to me over five years ago when I was in intense suffering, in a condition of hopelessness, and neither expecting nor desiring to live. My greatest wish was that I might be annihilated, and I thought God cruel because He did not meet this wish, which in my ignorance I thought a very easy thing for Him to do. Prior to this I had for seventy years been in darkness, wandering through the wilderness of human experience and seeing only false and delusive lights. I desired to be a religious man, so I attended and supported various churches, finding in them many good people and making friends among them all, "orthodox" and "liberal" (which are much nearer alike than is generally supposed), and finally I became a member of one of the latter. I had always entertained a high opinion of will-power, and was therefore a good subject to embrace mental science, which I did while in a condition of great physical suffering. For a time this seemed to help me, and for some years I was a believer in its claims.

Six years ago I removed from Yonkers, N. Y., to San Diego, Cal. For many years I had been suffering from a bladder trouble which began when I was a boy. It attacked me periodically at first, but afterward became chronic and always with a tendency to grow worse. About this time the climax seemed to have arrived. I was utterly disheartened and discouraged. There seemed at most but a few days of suffering before me. Job's condition was not worse than mine when he said, "God hath overthrown me." So I also felt. I wished for mental science treatment, but no one of that belief was to be found in San Diego. My faith in medicine had long since been rudely shattered and there seemed no possibility of help from any source.

At this time a neighbor spoke to me of Christian Science, although not a believer in it. My wife and I consulted together and decided that it could do no harm, and a practi-

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tioner was sent for. She came, and began by speaking of the allness and goodness of God! This almost angered me, and pointing to portraits of my father and mother on the opposite side of the room, I said that they were better than God, for neither of them would ever have permitted such suffering as I was enduring. "Erring though I may be," I cried, "what have I ever done to deserve this?" This and more I said of what to me seemed God's cruelty. I thought I knew something of Christian Science by what I had heard through mental science lectures and books, also through newspapers, magazines, etc., but I found I was utterly ignorant of it.

The practitioner asked me to be quiet, and treatment began with an unwilling and incredulous patient, who was amazed to find almost at once a condition of improvement which awakened immediate interest in both my wife and myself. I purchased a copy of "Science and Health with Key to the Scriptures," and began to read it, while still believing in the "broadness" of that which I had formerly been taught. The Preface was read, and I could find no fault with it; likewise the chapter on Prayer, which seemed beautiful to me. With the next chapter I thought I could find fault, so I sat down to read it again, pencil in hand to note subjects for objection, though on looking for them I found none. From this, on through the book, the truth shone with increasing clearness in every chapter, till I saw that I had been depending on the very opposite and counterfeit of Truth, the most delusive and destructive error with which a Christian could have to contend.

Since then the Bible and Science and Health, which is indeed a "Key to the Scriptures," have been my daily companions. These last five years have been the happiest, the most useful, and the most progressive of my life. I am thankful for prolonged years and comfortable health through the continuous support of divine power. No words can express my gratitude for what I have received and am daily receiving through Christian Science, the divine message sent to the world through our revered Leader, Mrs. Eddy, who so loyally and lovingly conveyed this revelation of Truth to waiting humanity.

JOHN S. HAWLEY, San Diego, Cal.

It is with a heart full of gratitude and a sincere desire that my words may lighten the path of another, that I join the throng of those who are testifying to the healing power of Truth and Love. Christian Science was presented to me six years ago, and when I think of the many blessings which it has brought to me, I realize how tardy I have been in making a public declaration of it.

I was healed of chronic female trouble through reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had been miserable for eight years, although we spent money continually for medicines and doctors. Finally, as a last resort, I went through two very serious operations. I was in the sanitarium four months, and when I came away from there I was a mere shadow and so weak and nervous that I could not even lift a chair. Indeed, I was in a much worse condition after I came out of the sanitarium than when I went in. I also had more ailments, as my stomach was all out of order on account of the medicines which had been given me.

We were living at that time in the country, my husband being a successful farmer, but it took all he made and more to pay for medicines and doctors, as I had three of the best there were, all being specialists; so that we got badly in debt and were fast going down hill. We dragged along in this way for about a year and a half after the operations, and I was in a terrible condition when a lady who was a Christian Scientist moved into the neighborhood. She heard of my illness, and of course wanted us to try Christian Science, as she had been healed of chronic trouble by its means. We did not, however, take to it, as I did not understand it, and we would even go out of our way to avoid meeting the lady, as she talked so much about Science.

One day, when I was suffering very much, my faith in medicine suddenly left me and I decided to look into Christian Science. I had a desire to read the text-book, if I could only get hold of a copy, and so I made up my mind to call on the lady that afternoon to see if she would lend me hers to read. A few minutes after I so decided, some one came to the door, and when I went to it, there was the very woman I wanted to see. I told her what I had made up my mind to do, and asked her if she would lend me her book to read. I not only borrowed the book, but I bought a copy, for I could not give it up. All the time I was reading, the thought would keep coming, This is just what I want; why did I not come to it sooner? The result was that in about four weeks I was like a new woman. The first week that I read the book I did not improve; I even seemed much worse, but this was explained to me by the Scientist friend, and I kept on reading. In four weeks I was out one evening, helping my husband to lift bushel baskets of tomatoes to get them ready for market, and this was a thing which I had never thought of doing before, as I was not able to do even my own housework.

Since that time I have had help from a practitioner for other ailments, and I not only do all my housework, but washing and ironing without any of the improved methods, and also all the sewing of the family. It has been six years since Science came into our home, and Truth has been the physician for sickness and discord of every kind. I have two little girls, fourteen and nine, and Christian Science is our only doctor. I am of course truly grateful for the healing of physical ailments, but it does not begin to compare with the spiritual education which I have received all these years. The greatest of all has been the understanding which I have gained of God as ever-present good, and the overcoming in a small degree of the beliefs of a mind separate from God. I have had many rough places to cross which I was not looking for, but through it all I could feel the power of divine Love, and I have never been discouraged with Science but have been lifted out of the depths of mortal thinking many times.

We united with the local Science church one year after my healing, and afterward with The Mother Church in Boston. I am very grateful for the Lesson-Sermons and the *Sentinel* each week, also the *Monitor* which comes as a guide for our every-day living; and above all for the text-book to which Mrs. Eddy devoted her life that she might bring the truth to a needy world. It is my dearest treasure, and my heart goes out in such gratitude and love for all this, that words cannot express my thoughts. I owe all I am or have to Christian Science, and my one desire is to live so that I may be a consistent example of this wonderful truth.—MRS. CARRIE PIERSON, Cincinnati, Ohio.

As Christian Science is the greatest blessing which has ever come into my life, I wish to express publicly my gratitude for it. I am deeply grateful that when the truth was presented to me I was ready to accept it; and although at first it seemed "too good to be true," as I prove the truth of its teachings for myself and others, I am learning that only the good is true, and my gratitude for all it has brought me grows accordingly.

I turned to Christian Science on the advice of an aunt, hoping to find through its teachings the physical healing so greatly desired. I had never been well or strong, and as drugs had failed to benefit me, I was discouraged and unhappy. Through the study of Christian Science I have grown stronger, and many physical ills have been entirely overcome, so that I am able to lead a more normal and useful life. These blessings mean a great deal to me, but the help and comfort and joy that Christian Science is in my every-day life means very much more. At times, when

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tempted to discouragement because of the great distance between my present attainment and the goal of all right desires, I find encouragement in the assurance which Mrs. Eddy has given us, both by her words and her life, that "progress is the law of God" (Science and Health, p. 233); and I am trusting that, as I put into practise my present understanding of Christian Science, I shall grow more and more worthy to be called a Christian Scientist.

My heart goes out in gratitude to God for all His goodness; also to our beloved Leader, Mrs. Eddy, for giving us "Science and Health with Key to the Scriptures," and for all the channels through which Christian Science is reaching out for and redeeming the thought of the whole world.

BERNICE RUGER, Chicago, Ill.

[Translated from the German.]

I wish to tell in a few words of how my life has been touched and in part transformed through Christian Science. Previous to becoming acquainted with this Science of God, I had suffered for years with neuralgic pain in its various manifestations, which often grew intolerable. I spent nights in sleeplessness from heart disturbance, and during the day there always was more work awaiting me than I was able to do; but never a rest or unbending. I had to refrain from intercourse with others, in order to avoid excitement, and it was impossible for me to walk up-stairs without having spasms of the heart. Although I had long ago lost faith in drugs, I still believed it impossible to get along without the use of certain medicines. Moreover, since I was weighed down by disease in my family, and could see only disease and worry all around me, I had formed the opinion that there was no such thing as happiness on earth, and that suffering is the natural destiny of human beings.

While in this state of mind I became acquainted with the teachings of Christian Science through the healing of a severe sciatic trouble in the case of my married daughter. Mrs. Eddy's wonderful interpretation of the Bible seemed to me like a new gospel, and I delved with my whole heart into the pure and wondrous Christ-teaching, with its promise of heaven on earth and the possibility of all our material distresses being reduced to nothingness. Shortly after this, I noticed that my condition was improving, and the pain gradually disappeared. A sense of joy and buoyancy began to make itself felt, where resignation to suffering had prevailed, and the understanding began to dawn upon me of a God who loves His offspring and protects them from all evil, who imparts the wealth of His fatherly love and goodness to His children without restriction, that it might fare well with them. I experienced a new, a hitherto undreamed-of sense of happiness, which unloosed all former fetters and filled me with unspeakable gratitude to the creator of all good.

Two years have elapsed since, in the course of which I have been afflicted with various troubles, but they have been entirely overcome with the help of a Christian Science practitioner. I have been completely healed of a knee trouble and of pain in the back caused by a fall, as well as of sciatica, and have gradually gained in the understanding of Christian Science. The more pronounced my attitude of indifference with regard to material pleasures and requirements, the more self-abnegation I exercise while doing works of charity, the more do I apprehend the nature of true Christianity and experience the blessings emanating therefrom.

I feel that I owe this humble expression of gratitude for the blessings already received as a tribute to Mrs. Eddy, that brave woman who in the course of a long earthly life maintained her struggle against materiality, in the face of the whole world, in order that the teachings of our Master, Christ Jesus, might be brought to light and verified by actual proofs. That she has fought a good fight is evidenced by the steady advance of Christian Science throughout the world.—FRAU AGNES SIMON, Breslau, Germany.

FROM OUR EXCHANGES.

[*Christian Work and Evangelist.*]

There is a very general disposition to make the test of real religion the morality it produces, rather than the profession of creeds, allegiance to a church, or an ecstatic state of being. This is right, for it is the Biblical test. The religious man of the Old Testament was one who did justly, showed mercy, and practised righteousness as he walked humbly with his God. The religious man of the New Testament is he who practised love toward all other men. By this fact the disciples of Christ were to be distinguished. The Biblical religion is always and everywhere aimed toward conduct. It goes at it fundamentally, of course, laying chief emphasis on a change of heart. But the heart is to be changed for the ultimate purpose of living a pure life and serving humanity. The last chapters of John's gospel, with their sublime insistence on man's possible oneness with God, find their logical outcome in the sermon on the mount, even if they themselves did not say that the branch would be known to be part of the real vine if it brought forth fruit.

The world is everywhere inclined just now to accept this Biblical test of real religion as its own, as must be evident to any one who is watching current tendencies, and we believe that the twentieth century is going to make this the supreme and perhaps the only test of Christian belief. "Does this man believe in Jesus Christ and accept him?" some one asks today. The answer is more and more coming to be, "Does he live like Jesus Christ?"

Let us also say in passing that it seems to us that this Biblical test of religion, which is everywhere reviving, will be the end of any exclusive denominationalism. For when some one asks of his friend, "Is Smith a Christian?" it will not do to answer that he is a Methodist or Baptist or Presbyterian. For the answer will be one that fits any denomination. "Yes, he is a real Christian, for he follows Christ, believes in him, and is Christlike." But denominations have grown up about the idea (the idea has largely passed while the denominations remain) that to be really Christian was to believe some one or two doctrines or phase of those doctrines, or to submit to certain practises considered necessary for full Christian fellowship.

[William Pierson Merrill in *Continent.*]

The plunge of the torrent awes and amazes us. It is spectacular. And the religion of excitement catches the attention. The eloquent evangelist easily seems the best type of soul-winning; but the preachers and teachers and mothers who bring out patiently from a hidden life of prayer and longing a steady stream of influence, bring hundreds into God's life and peace for every one reached by the revival method. The large sum given on impulse, in dramatic response to a heart-stirring appeal, easily seems the finest example of Christian giving; but God's work in the world depends a thousand times more on the steady giving of the thoughtful, conscientious men and women who are always hearkening to God's commandments, than upon the large gifts that spring from sudden enthusiasm. The soul that has wandered far off from God into sin, and is brought back through some Damascus vision, some spectacular moment of conversion, may seem to us the greatest instance of God's saving grace; but incomparably more numerous and more valuable to the kingdom of God are those who grow into that kingdom without crisis or violence, coming up into its citizenship as the boy grows into the citizenship of his native land, growing somewhat as the child Jesus grew.

[*Standard.*]

Religion is essentially of the common life. While it is found revealing itself, and necessarily so, in associated worship and through the varied outward forms by which the soul makes its longings and purposes known to others, it is

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in the daily relations with our fellow men, hour by hour and moment by moment, that religion exercises its highest function and rises to its highest value. The real tests of religion are applied when we ask ourselves, "In how far am I striving to live all the time in conscious companionship with God? Do I undertake to carry out His will in all the affairs of daily life?" These questions reach down underneath visible forms and touch underlying realities.

Few people are consciously hypocrites. The rank and file of those who make up church life are not acting a part. But while this is true, it must be admitted that many of us are too easily satisfied as regards our relations to God. If we have made public confession of Jesus Christ as Lord and Saviour, have related ourselves to organized Christianity, and now hold ourselves to a fair degree of faithfulness in attendance upon public worship, we are prone to assume that we have discharged our whole duty. Such assumption should be tested in the presence of Jesus Christ. It is the Christian's privilege and duty to live his life over again in so far as our poor human nature makes it possible. The reproduction in ourselves of the life of Jesus means constant fellowship with him and with our heavenly Father, unfailing interest in all that concerns the welfare of our fellow men, and a love constantly revealing itself through unselfish ministry. Without this, religion is only of the surface and is unworthy of the name.

[Rev. John Hall in *Universalist Leader.*]

I have peered into "quiet parlors," where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are neat and the floor carpetless; into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead; and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper, that render homes happy or wretched. And I see, too, that in town or country good sense and God's grace make life what no teachers or accomplishments, or means or society, can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule of a temple of God's building that shall never decay, wax old, or vanish away.

[Rev. Frederick Hastings in *British Congregationalist.*]

These days are the very best that some of us who have lived long have ever seen. There is a greater sensitiveness of conscience everywhere. Conscience is evidently very active in individuals in society, is even hanging over battle-fields, and we hope it will still more dominate the council of nations. The nation's conscience is shocked when some white-haired old soldier, who ought to know better, breathes out sentiments that mean blood and slaughter. This is all hopeful. Conscience is the Christianity of Christ asserting itself. We rejoice. We stand on our watch-tower and lift up our voices. We glory in the coming triumph of Christ. We are enthusiastic for the kingdom.

[*Watchman.*]

Every attack on the Bible is an attack on the only features which distinguish Christianity from other religions. Everything which lessens confidence in the Bible lowers the distinctive place which Christianity occupies among the religions of the world, for the belief of men in Christianity as a peculiar religion is necessarily based solely on the statements of the Bible. If the Bible is reduced to the level of other books in inspiration and authority, Christianity inevitably falls to the level of other religions, and will cease to command the confidence of men as the one religion of a supernatural origin, given by revelation from God in His Word.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles as follows: "Greater than Circumstances," "Why Grow Old?" "Limitation," "Problem of the Hickory Tree," "Songs in the Night."

"Birthright and Dominion," containing four articles and two poems as follows: "Inalienable Rights," "Mental Self-Knowledge," "Love's Bounty," "Demand and Supply," "Humility," "Unity."

"The Father's Business," containing five articles as follows: "The Abundance of God," "One Business," "The Closed Hand," "Christian Science in the Business Life," "Truth is Power."

"The Law of Kindness," containing four articles and a poem, entitled as follows: " 'Forgive, and ye shall be forgiven,' " "The Habit of Hating," "The Law of Kindness," " 'Ye shall be as gods,' " "Two Roses."

"Confidence and Supply," containing the five following articles: " 'The Lord thy confidence,' " "Time and Healing," " 'What hast thou in the house?' " "Constructive Work," "Giving and Receiving."

Another new pamphlet has just been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy. Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 15.

BOSTON, DECEMBER 14, 1912

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ITEMS OF INTEREST.

National.

The initiative and the recall of judicial decisions, as amendments to the federal constitution, are proposed by Senator Bristow in resolutions laid before the Senate. Senator Bristow's first resolution would permit the President to submit to popular vote at a congressional election any measure he has recommended to Congress and upon which no action has been taken for six months. The second would provide that "if the supreme court shall decide a law enacted by Congress is in violation of the provisions of the constitution of the United States, the Congress at a regular session held after such decision may submit the act to the electors at a regular congressional election." Under such amendment it is proposed that the questions submitted to the people must have a majority of the popular vote in a majority of the states, as well as in a majority of the congressional districts of the nation.

Permission to use the mails under the Sherman antitrust law as "conspiracies in restraint of trade" may be denied to the nation's stock exchanges and bank clearing houses, according to the declaration of Representative Pujo of Louisiana, chairman of the House banking committee and head of the "money trust" investigating committee. "I believe it is clearly shown," he says, "that the stock and some of the produce exchanges as well as most of the 'clearing houses' are conspiracies in restraint of trade. As such, all of their interstate business should be barred from the mails. The committee, I feel certain, will recommend such action. In listing securities, in limiting the size of their membership by the various other restrictions, the stock exchanges and clearing houses have become, in effect, monopolies of commerce that are amenable to the law."

Congress has been asked for $823,415,455.14 for all government expenses for the fiscal year beginning July 1, 1913. This was the aggregate of estimates of the different government departments submitted by the secretary of the treasury to Speaker Clark. Following are the estimated expenses: Legislative establishment, $7,402,000; executive establishment, $27,727,000; judicial establishment, $1,215,000; department of agriculture, $18,287,000; foreign relations, $3,965,000; army, $70,401,000; navy, $144,947,000; Indian affairs, $11,303,000; pensions, $185,220,000; public works, $118,307,000; miscellaneous, $80,855,000; permanent annual appropriations, $127,525,000.

President Taft in his message to Congress advocates: Government owned legation buildings in all foreign countries; immediate laws designed to protect finances of South and Central American republics; amendment of the maximum and minimum tariff plank to provide more effective means of meeting discrimination against American exports; further legislation to protect and increase the seal herd at Pribilof islands, now protected for five years under the seal treaty between the United States, Great Britain, Japan, and Russia, effected in July, 1911; establishment of a merchant marine, and proper credit extension to Americans in foreign countries.

"Harness the Mississippi and make the water-power development pay for the expenditures of improving the river," was the gist of the message brought by Secretary of War Stimson to the national rivers and harbors congress. Secretary Stimson declared that when the nation assumed a responsibility as great as that of spending fifty million dollars for improving a river, the general taxpayers of the country should get the benefit of the incidental profits arising.

An increase of eight million dollars annually for the government appropriation for repair work and improvement of Mississippi river levees from Cairo to the gulf has been asked by speakers before the House rivers and harbors committee. Appropriations for the last year aggregated only six million dollars.

One-cent letter postage within a city where mail is first deposited would be provided by a bill introduced by Senator Penrose. The measure would extend the one-cent rate now applying in towns that have no carrier delivery to all cities, restoring the general "drop-letter" rate.

For the ninth time in its history, the Senate convened last week as a high court of impeachment. It is trying Judge Robert W. Archbald of the commerce court on thirteen separate charges alleged to constitute "high crimes and misdemeanors."

Appropriations of nearly two hundred million dollars for pensions to veterans of American wars will be necessary at the present short session of Congress.

It is estimated that more than five million dollars has been taken from New England people by the sale of *de luxe* editions of fake subscription books.

The voters of Duluth, Minn., by a large majority have adopted the new charter and the commission form of government, to become effective April 14.

International.

Owing to the building "boom" in New South Wales it is very difficult to obtain bricks there at the present time. The metropolitan district of Sydney alone is using three hundred and fifty million bricks a year and the government of the state requires fifty million annually to carry out various government enterprises it has in contemplation. In order to be independent of commercial fluctuations and high prices consequent upon the great demand for bricks, the New South Wales government has now established state brick works close to Sydney where it intends turning out one million bricks weekly for its own wants. This interesting state experiment will not affect private enterprise, as at the present time the government has no intention of supplying the public with bricks. The employees of the state brick works number one hundred and fifty.

The marked success of the laborers' (Ireland) act, by means of which money is lent by government for the building of houses for agricultural laborers, has induced many of the dwellers in country towns, to which the act does not extend, and also city tenants, to join a movement to ask for better houses. A deputation has waited on the lord-lieutenant of Ireland to put before him the request that the urban councils be empowered to borrow money on the same terms to build houses which could be let at moderate rents without burdening the rates, and could also acquire ground for gardens near the towns.

The Russian minister of agriculture and imperial domains has elaborated a scheme by which an area of five hundred million acres on the Golodnai steppe in Turkestan is to be reclaimed for the cultivation of cotton. This scheme is the outcome of an effort to make Russia self-supporting in the matter of cotton produce. Already fifty per cent of Russia's cotton supply is produced in the Caucasian and Transcaspian plantations, the other half being imported from the United States and Egypt.

Three super-dreadnaughts and nine first-class armored cruisers will shortly be presented to the British government by the independent rulers, princes, and nobles of India if they can carry out successfully a plan recently drawn up by them to collect funds for the purpose among themselves. It is suggested that the warships, when presented, be stationed in the Red sea, the Mediterranean, and the Indian ocean.

The Russian government will publish on Jan. 1, the day of the expiration of the Russo-American treaty of commerce and navigation, a statement outlining its future commercial policy toward the United States and also a provisional tariff which will not contain any great increase over the existing tariff.

The new Franco-Spanish treaty has just been signed. It is regarded in diplomatic circles as being a wholly satisfactory settlement of all questions in Morocco between the two countries.

An armistice between Turkey on the one hand, and Bulgaria, Montenegro, Servia, and Greece on the other, has been signed.

Industrial and Commercial.

Nearly forty million dollars has been expended in Massachusetts on the abolition of grade crossings since 1890, when legislation was enacted providing for the separation of the grades of railroads and highways where they cross each other. Of this sum the railroads have paid about sixty-five per cent of the total, the state has paid twenty-five per cent of the cost, and the one hundred and twenty cities and towns in which the crossings were located have paid the other ten per cent.

The world's international commerce will establish a new high record in 1912, present indications being that the total will aggregate thirty-five billion dollars, against thirty-one billion in 1910, twenty billion in 1900, and seventeen and one half billion in 1890.

It is reported that the Russians have been occupying large stretches of the Spitzbergen coal-fields area. This activity is said to be due to the desire of the Russian government to render itself independent of English coal in the Arctic sea.

Property situated sixty miles east of Santa Rosalia in Chihuahua, Mexico, is said, after careful examination, to show more than two billion tons of iron ore in sight. Situated adjacent to the iron ore deposits is a coal field.

The value of the coal exported from the United States last year was fifty-two and one half million dollars, against twenty-one million in 1902 and eight and one third million in 1892.

California's 1912 orange and lemon crops will be worth fifty-eight million dollars and will require fifty-five thousand railroad cars to move them.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

MENTAL NEEDS.

WILLIAM D. MC CRACKAN, M.A.

WHEN mankind realizes that all its needs are primarily mental, it will no longer offer any opposition to the metaphysical teaching of Christian Science. The physical senses do indeed seem to witness to the reality of matter, but this evidence is circumscribed by its own nature, and material sense is incompetent to testify concerning the essential nature of men and things. What is it that is competent to do this? Spiritual understanding only can testify to the real and the true, because it is born of God and its testimony bears the imprint of authenticity. God is Spirit, and His creation, man and the universe, must partake of His nature, must also be spiritual; then to know God, His universe, and His man, must in reality be a spiritual or mental process.

To understand God's law necessitates metaphysical action, and to do this is to neutralize and annihilate any laws supposed to antagonize His reign of peace and plenty. To understand His law means to put in practise that which is better than any physical hygiene or sanitation, to have at hand an infallible medicine, to rejoice in protection from disaster, to extract the sting of fear from every moment of test and emergency, and to recognize that there is no blind law of destruction which is capable of engulfing our right desires in a tidal wave of onrushing, resistless fury.

Christian Science does not deny the existence of a single object in God's universe, but it exposes as false the belief that these objects are material. It stigmatizes as unworthy of credence the supposition that God's law has no regard for man's needs, no compassion for his wants. On the contrary, Christian Science glorifies the law of God as wholly good, bearing in its train priceless benefits and blessings for humanity. God, as Mind, expresses Himself in ideas, and these ideas constitute the universe, including man. His law is mental, and the process of recognizing its activity must be mental also. Therefore the method of salvation, its ways and means, must be mental, and mankind, instead of clamoring for physical satisfaction and bowing down to physical concepts, must learn to realize that their needs are wholly mental, even though to personal sense these needs seem physical.

In "Retrospection and Introspection" (pp. 13, 14) Mrs. Eddy tells us of an experience when she was a girl which shows at once the unfortunate effect of erroneous theological belief, and the cure for it. At an early age she was admitted to the Congregational church, but dread of the doctrine of unconditional election, or predestination, so visibly affected her "that the family doctor was summoned, and pronounced" her "stricken with fever." On the advice of her mother she prayed, and "the fever was gone." Never after did the erroneous doctrine above mentioned exercise any power over her. She had the moral courage to maintain her trust in God as wholly good, and this so impressed the elders that she was admitted to the church in spite of her refusal to entertain this special feature of their creed. Even at that early age Mrs. Eddy had made the discovery that true prayer, *i.e.*, the consciousness of at-one-ment with God, heals the sick as well as the sinner.

Many a stricken individual who once was pining, is today receiving the health-giving mental food of Christian Science. Many a one, once imbued through inheritance or tradition with false beliefs about God, having as it were acquired a perverted sense of God which makes for sin and sickness, is today rejoicing in knowing a wholly good God. The cure is mental or spiritual in every instance. It consists of the right understanding of God, His universe, and His man.

The health of the individual as of the community reposes upon righteousness or right thinking. From a mental attitude of purity proceeds the natural desire for physical cleanliness, but physical cleanliness cannot ensure health, because health is fundamentally a mental condition. Right thinking alone can check fear and greed, correct the prevailing sense of limitation, maintain good habits, ensure legitimate success. Happiness is a mental state, trust and confidence are mental, activity and alertness are not primarily physical, for their origin is in Mind. It is possible to examine all those things for which mankind strive and to show that they all belong to the realm of metaphysics instead of physics, and that the way to have and to hold them is through mind and not matter.

From this point of view it is impressive to watch the activity of the great business centers in the cities of the world. Here are people rushing hither and thither on errands which seem material, displaying a great amount of energy in attaining certain ends. Lofty buildings are erected for the service of business, filled with busy workers or stocked with merchandise. Railroad trains and ships are loaded with passengers and goods, vaults are filled with gold, silver, and securities, banks are making transactions which mount up into the millions.

Now all this activity is based upon a mental something, invisible and intangible to physical sense. This great display of matter waits upon a thought which we call credit. Withdraw credit from the business world, and its activities would collapse and business could not be resumed until credit had been reestablished. Paper money is dependent for its value upon that invisible credit which men can think about, but which can neither be handled nor weighed. Let a few members in a stock exchange allow fear to enter their thoughts, and they may drag down the whole fabric built on credit or trust. Confidence is essential to the small as well as the large affairs of daily existence. Fear is the great disturber of business as well as of happiness and health.

The very planting of the crops by the farmer represents a state of consciousness. His expectation that his crops will grow to maturity and be sold with profit encourages him to do the necessary manual labor, but expectation is a purely mental quality and makes of the farmer a metaphysician. We often hear it stated that the prosperity of a country depends upon its crops. All manner of enterprises are held in abeyance waiting for a clear indication of success. According to this reasoning, if the farmer for some reason or other concluded that there was no reasonable expectation

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of success, the prosperity of the whole country would suffer disastrously by reason of his attitude of mind, whether that mental attitude were seemingly justified or not.

Probably few persons have considered that the proper management of any business enterprise is a metaphysical vocation. But thought is the mainspring of all action, and underlying every apparent physical want is the true mental need asking to be satisfied. It might not occur to any one, for example, that the management of a hotel is a metaphysical occupation; but let us question ourselves as to the real needs which a hotel subserves, and the matter will be clear. It occurs to the writer that the mental needs supplied by a hotel may be readily summed up in the word home. This definition includes qualities such as shelter, safety, peace, comfort, harmony, beauty, practically home. So that when a traveler arrives at a hotel he does not merely buy a certain number of cubic feet of room, or exchange his money in return for matter; he really acquires certain rights to satisfy his mental needs, and his payment should not stop at mere matter. He should repay in kind,—with gratitude, with a cheerful sense of the omnipresence of good, with good wishes for the genuine success of the house in which he has been entertained.

It is clear that to take the correct metaphysical point of view in regard to all our daily affairs is to raise them above the turmoil of contending evils. Every legitimate occupation is ennobled by seeing its relation to the one infinite Mind. The dross of matter drops from it. A man feels the dignity of labor when he realizes that he is meeting mental needs, that he is a public benefactor. There is a secret joy in knowing that we are serving God while serving our fellow man. This joy permeates even apparently commonplace activities, when the conviction has been gained that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

Jesus gave the complete rule for our daily occupations when he advised his disciples: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To learn the Science of righteousness, or right thinking, opens to us the kingdom of God, and there we find all our needs supplied. It is not necessary to break the first commandment and have "other gods" before Him, in order to satisfy our daily wants. No one need bow down to matter, for matter is only a false concept without actuality or power. No one need seek salvation in material ceremonies or consolation in material forms. No material remedies are essential to health, for salvation, consolation, and health are all mental facts, calling for mental acknowledgment and established in the divine Mind.

FUTURE EXPECTATION.

VIOLET KER SEYMER.

UNTIL such time as humanity understands more of the eternality of Truth, Life, and Love, its belief in a "future" had best be utilized for the expectation of good, rather than spent in dread of what that unknown future may bring and take away. We read in the Bible of those who "through fear of death were all their lifetime subject to bondage," and we all know of individuals whose present enjoyment is quite eclipsed by fear of loss in the future.

Times without number, it has been found that the ministry of Christian Science not only effaces the discords of the past and relieves the fears of the immediate present, but that it also sets one's mind at rest regarding the future. Instead of brooding over the possible loss of health, funds, and necessary faculties, the Christian Scientist, understanding that the creator is responsible for what He has created, looks upon time as an opportunity to discover more of the treasures of divine Mind, whose storehouse is open for those who confide their destiny to Mind and not matter. In divine Mind is found the supply of all things needful, and in reality there is neither prime nor decay, neither youth nor old age. So far from fearing the future, one looks forward with joy to a greater and ever greater perception of divine truths, and to a proportionately greater emancipation from the discords and limitations of material sense. If a single fear about the future seeks to intrude itself, this fear should be not only denied, but reversed, on the understanding that time is an opportunity for gain not loss, and that the law of progress governs our twofold efforts at overcoming evil and gaining good.

Speaking of the general tendency to accept every erroneous suggestion about the future, our Leader says: "You confess to ignorance of the future and incapacity to preserve your own existence, and this belief helps rather than hinders disease" (Science and Health, p. 374). Concerning health, Christian Science holds out to every one who practises it scientifically and to the best of his ability the certainty of the recovery of health that has been lost and the continuance of health that is good. It bases every statement regarding health upon the fact that life proceeds from God and is governed by His laws, and that this alliance between God and His ideas continues unhindered by considerations of time, personality, age, or constitution.

To those striving to be faithful to its teachings, Christian Science brings a thorough and continuous regeneration of both mind and body, which proves that, as fear, anger, worry, and other errors are eliminated from thought and replaced by a greater degree of spiritual serenity, confidence, and brotherly love, so a person's well-being becomes grounded in Spirit, in the godlike quality of his thought, in the very Mind which alone is "the health of his countenance." What is there to fear for such well-being as this? The passing of time cannot change God, nor can it sever a relationship which every experience tends but to strengthen and ratify. When presenting the true picture in contrast with the false, Mrs. Eddy says: "Man, governed by immortal Mind, is always beautiful and grand. Each succeeding year unfolds wisdom, beauty, and holiness" (Science and Health, p. 246). Thus it transpires that Christian Science reverses the former apprehension, and bids us look to each passing year for the continued unfoldment of all that reveals godlikeness in man and the universe. The former dread was largely due to the tyrannous belief in matter, and in proportion as this theory about finite life and material sense is constantly combated, its results are gradually replaced, in human experience, by the dominion of Spirit, the dawn of life eternal and the harmony of spiritual sense.

Mortal mind seems to argue that humanity is separated from God; spiritual sense replies that the only separation which can ever take place is the separation from evil. Fear of financial loss and limitation ceases to haunt us, in proportion as we look to Mind for our supply and count our blessings rather than our coins. Jesus knew that the multitude need not go hungry, and he pronounced a blessing upon what little food was visibly at hand. It is often found that gratitude is the quickest and best remedy for fear. The elements of time, change, loss, and limitation do not enter into God's plans, therefore they should not be allowed to harass the individual who is learning to confide his future to God, even as he is surrendering up the dark memories of the past.

Much of the anxiety of mortals is due to the fact that they depend too egotistically on themselves and their own efforts to obtain a livelihood, and meanwhile harbor fear that their health will give out before they have laid by enough to keep them in their old age. In Psalms we read: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Christian Science teaches us what scientific trust is when based upon divine Love; it teaches us to look to the creator to direct, sustain, and safeguard the interests of His entire family of dependent children; and this view of dependence insures independence and freedom from harassing care. It does

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not mean that we shall sit idle, with folded hands, nor yet that we squander money believing that God will provide; but it does mean that we shall look to divine Mind to show us the proper outlet for our activities and talents, so that we may work with enjoyment and with motives that are not mercenary. Mortal mind has been apt to look to the future as a paradise of idleness, an opportunity for relaxation, but activity is a law supporting every individual and revealing that heaven includes no stagnation, but only harmonious, sustained activity and fruitage.

A greater spirituality would reveal to us now the full beauty of man's destiny, for it is neither time nor space that separates us from heaven, but the belief in materialism; neither is it time nor transit which will usher us into that perfect condition, but spiritual living and the pursuit of diviner ideals. Physical sense is mostly absorbed in its contemplation of material possessions or material losses, and it is not infrequently harassed by having too many or too few of this world's goods; so it troubles itself continuously about the past, the present, or the future, or about all three simultaneously. Spiritual sense, meanwhile, is gratefully drinking in the evidences of spiritual good, which is "the same yesterday, and today, and forever," which includes temporal blessings, albeit free from idolatry.

Spiritual sense confides every plan, every decision at the cross-roads of our earthly careers, to the one infinite wisdom, intelligence, and Love, knowing that so long as divine Principle is at the helm of our thought, and we obey with promptitude and discrimination, we shall inevitably be guided into "a land that floweth with milk and honey." Seeing that infinite progress is a law, then our future can but be an improvement on the present, especially if we remember to emphasize, in the interests of the world as well as our own, the divine fact that infinite Mind accords to evil and suffering no realm, no authority, no period of any kind. The Christian Scientist does not tremble, nor yet look wistfully at the future, or what to him is as yet unknown. He appreciates what he does know, though it be only "in part," and looks forward with joyful anticipation to the day when, as the apostle Paul declares, he will know even as he is known.

REJOICING RATHER IN THE TRUTH.

ALFRED FARLOW.

THE Master of Christianity, on an occasion of a successful demonstration of Truth's power over error, said to his disciples: "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven;" meaning undoubtedly that whatever of joy may be afforded the disciple of Truth through any triumph, should rest upon the eternal Science of being which has brought about the result, and that he should refrain from expressing satisfaction over the subjugation of an enemy.

A righteous triumph can be effected in no other way than by the power of omnipotent good, the understanding that good is the only real power, and such a triumph must depend upon this same understanding for its continuance. Thus, we note that although on a given occasion we may have gained a legitimate victory, it is necessary to continue in well-doing in order to hold the vantage-point thus gained. St. Paul advised our "forgetting those things which are behind, and reaching forth unto those things which are before." If an individual has gained a victory over sin in himself, the permanency of that victory is assured by the spiritual strength which is referred to by the psalmist when he said, "His delight is in the law of the Lord; and in his law doth he meditate day and night." To look back in a manner which continues to give power to that which has enslaved us in the past, is to renew, in a degree at least, the power of evil over us; hence the importance, when a victory has been gained, of standing our ground, of holding steadfastly to the reality of truth which has enabled us to win the victory.

What is said of the individual with equal propriety may be said of the church. If an organization has been enabled to purge itself of unscientific and unchristian methods which it may have ignorantly entertained, it cannot afford, by overmuch discussion of the things which have been left behind, nor by a continued reference to the persons who have been concerned therewith, to weaken its opportunities of maintaining the advantage which it has gained. Having done its "weeding," as well as its "planting and watering," the church can well afford to leave its increase to God, and those who have been subject to discipline to the judgment and guidance of divine Love.

"ARISE UP QUICKLY."

ANNIE C. BRIDGERS.

MUCH has been written and said about St. Paul's statement that "whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." In Christian Science we learn that God has never known any other than the true man, His son, who by his very nature and relation to God was predestinated to prevail over every false sense and remain forever the expression of his Father's being.

Jesus was the first to bring into demonstration upon the human plane this spiritual man; and he was therefore called "the firstborn." But, "among many brethren" being added, we may accept the apostle's statement that "every man that hath this hope in him purifieth himself, even as he is pure;" and this expectation is sustained and confirmed by Paul's further statement that "whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." What greater promise can humanity wish for? The Bible teaches that the body is transformed by the renewal of the mind,—that an understanding of health does away with the belief in sickness; that the knowledge of good reveals the unreality of evil; that a realization and acceptance of a spiritual sense of love, joy, peace, does away with any sense of resentment, injustice, or depression.

Christian Science has come, as the angel came to Peter in prison, to waken men to the fact that the light of spiritual understanding is here and that conditions of matter have nothing to do with life; but that one's daily thoughts, words, and deeds, the tenor or spirit of one's life, has everything to do with the harmony of human conditions. The Scriptures tell us that "one day is with the Lord as a thousand years," and Mrs. Eddy declares that "the rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence" (Science and Health, p. 504).

The angel of Truth's presence smote Peter and bade him, "Arise up quickly." When the light of spiritual understanding comes to human consciousness, it reveals the hidden errors of sense, and doubt, fear, and suffering are experienced until the demand to arise out of this sense into the realm of Truth and Life and Love is heeded and obeyed. The angel said unto Peter, "Gird thyself, and bind on thy sandals," and so he did. Then the angel said unto him, "Cast thy garment about thee, and follow me." Peter's obedience gained for him his freedom. Had he not made the required preparation he had not been ready to progress, and it must have been his childlike faith in God which inspired him to obedience.

Spiritually understood, the girdle is a symbol of strength and endurance; it means to be strengthened spiritually and then to prove one's trustworthiness. To bind on the sandals

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is to have faith planted in Truth and Love, in God; to "cast thy garment about thee" is to be enfolded in the Christ-mind, and to "follow me" is to respond to Love in thought, word, and deed; it is to express our faith in unselfishness and good works, healing sickness and destroying sin. This work is individual, and must be done before the journey from sense to Soul is accomplished.

It is written that Peter followed the angel, but "wist not that it was true which was done by the angel; but thought he saw a vision." So to many who read Science and Health it would seem that it is too good to be true, too blessed to be practical. When they learn, however, that nothing is true save good; that the beauty of holiness is the most practical thing in the whole world, and that obedience to the rule of Science will as surely bring their freedom as it brought Peter's, what glad tidings will be theirs! "When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord." Obedience to the divine demands of Christian Science is leading men to the open gate, and to the vision of the Apocalypse, where there is no sin, sickness, disease, or death.

The high priest asked Jesus, "Art thou the Christ, the Son of the Blessed?" Jesus boldly answered, "I am: and ye shall see the Son of man sitting on the right hand of power,"—the spiritual triumphing over the material, and coming in the clouds of heaven; Truth hidden from sense, but golden with spiritual promise. "Unto them that look for him [all who are receptive to the spiritual idea] shall he appear the second time without sin unto salvation."

"BE YE SEPARATE."

MARY STEWART.

In Christian Science one becomes conscious of "the new man," or the truth about man, in proportion as "the old man" with his deeds is "put off," as false sense is put out of consciousness. In correcting a false belief which has been accepted as true teaching, and in clearing out all the effects of belief in evil, one has to pay the utmost farthing and let go every personal association and circumstance connected with it, in order to prove to oneself and to others his genuine repentance and reformation.

This cutting loose from the old in consciousness has its natural expression in outward separation, not through human will, but through divine direction, for the wine-press has to be trodden alone. One must become willing and glad to lay down personal sense in order that he may discern the truth sufficiently to understand and begin to follow the teaching and practise of Jesus and of Christian Science as revealed to this age through Mrs. Eddy. If one has not known enough to reach this through Science only, it is sure to be found through suffering. This is a slow, hard way, but what matters that if, as Mrs. Eddy writes, "the lesson is sufficient to exalt you" (Science and Health, p. 266); for as she further says, "the goal of goodness" must be "assiduously earned and won" (p. 233), and the process is a giving up of nothing for something.

The awful lengths to which mortal sense will go when it has its way, and the evil influences which have been brought to light as Truth has uncovered error, must have made all Christian Scientists look to themselves and to their past and present attitude, while remembering the Biblical warning, "Let him that thinketh he standeth, take heed lest he fall." The false charity and belief of goodness and kindness which sometimes condones or hides or refuses to see evil, or does not admit certain forms of wrong-doing to be wholly evil, and tries to sustain or protect persons who are the operators or channels of error, is not Christian charity or love, but the effect of malicious animal magnetism. The effects of ignorance and self-mesmerism can only be destroyed by eliminating their roots.

As unity with good means also unity with those governed by good, so does it mean separation from those who deny God's law. Love for God, good, includes love for and unity with Christ Jesus, who daily exemplified good, and consequent dissociation from those who do not love and follow his teaching and example. It is moral cowardice to wish to avoid, or to help another to avoid the suffering for wrong which eventually awakens the erring one and leads him to put off false sense, "the old man," and reach the mental attitude in which he can receive the blessings that rightly belong to and can only be enjoyed by "the new man." The only logical, honest way is to drop absolutely from thought every memory of an experience or association in any wise related to error and which bears no fruit but suffering.

In the consciousness awakened from the condition of mesmerism or error, probably the last thing to be healed is regret; but even that will finally be obliterated, and there will be nothing left which maketh or worketh a lie or can prevent one from learning to know God aright. May this full and final healing come to all those who have ever been the victims of delusive personal sense, opposing itself to Principle in the name of Science, and these lines from the Hymnal be proven true for each:

> The longing to be good and true
> Has brought the light again.

LITTLE TASKS.

MAY LANGRISHE.

It came to be the writer's duty to perform the clerical part of the preparation for a Christian Science lecture. A huge pile of envelopes waiting to be addressed lay before her, and it seemed a tedious task. Just then a mental picture presented itself; it was that of two men who had been instructed to go to the Jewish capital long ago, find a certain room, and there make such preparations as were necessary for keeping that annual festival the passover. Did those simple men when setting forth on their errand guess the spiritual nature of the feast which the Master was about to supply them? If so, what expectant light must have glowed in their faces as they paced the dusty thoroughfare from Bethany to Jerusalem; what a flame of love burned in their hearts at the prospect! The commonplace task with which they had been entrusted must have seemed all too easy and too short. But, whether they knew it or not, they went to prepare the place where the bread of Truth was to be broken for them, and through their simple obedience to a whole hungry world.

The parallel of today was startling. Had not the writer also been desired to help in preparing for such a feast? Had not a room been found, and was not the call being made today to the hungry ones to come and share the feast? With this thought came a glorious sense of joy and privilege. She saw that every notice sent out was the offering to a brother of a cup of cold water in Christ's name, and she saw as never before the meaning of that water. The poised pen was laid aside to amplify these thoughts by applying them to one who had sought help in Christian Science, but whose claim to it had been temporarily waived that the clerical work on hand might be carried through first.

It was then seen that the water our Leader bids us give comes from the river of life; that God's child needs no other sustenance. It is the calm, clear, refreshing assurance that Spirit is his sustenance, divine Love his support, divine Mind his guide, divine law his safety, divine Truth his healer. This realization illumined also the lesser duty, and showed what a ringing echo of Christ's passover a Christian Science lecture is and how even the humble work of addressing an invitation to it, if it be done in love, is not a task, but rather is it a privilege invested with the glory of divine service.

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SELECTED ARTICLES.

[Frederick Dixon in *Telegram*, Weymouth, England.]

In comparing, in a recent letter, the exegetical method of Mrs. Eddy with that of the fourth gospel, the argument drifted, naturally enough, to the second question touched upon by your contributor, the Christian Science doctrine of the unreality of matter. The moment this point is reached, the necessity for clear thinking on the part of critics becomes obvious, otherwise they will merely render themselves ridiculous by such foolish and futile statements as that Christian Science says that nothing exists.

The theory of the unreality of matter was first formulated, in the West, by Plato. His teaching took the form of an insistence on the reality of ideas, as opposed to that of physical phenomena. In this way he became the father of philosophical idealism, the doctrine that nothing exists but mind and its ideas, as opposed to the contention of materialism, that the only true reality is matter and the forces inherent in it. The Platonic theory of ideas is so subtly metaphysical as to be extremely difficult to reduce to words. This is clear from the effort of a certain school of Platonists to reconcile his theory of predication with that of his disciple Aristotle, an attempt Aristotle could have told them was foredoomed to failure. Scientific knowledge of the universe, Plato insisted, was an impossibility. You could only have opinions about it, for the simple reason that sensible phenomena are merely participations in or resemblances of ideas. Thus, "The veritable diagrams of the mathematician are only aids to the imagination; they are not themselves the true objects of his reasoning." There exist, in the admirable phrase of Mr. Taylor, "a supraphysical world of entities, eternal and immutable, and it is these unchanging entities, called by Plato 'ideas,' which are the objects with which the definitions and universal truths of exact science are concerned."

It was this transcendental element in the teaching of Plato which provoked what has been termed the "smashing" attack of Aristotle. To Plato, the soul was the charioteer and the body the chariot; to Aristotle, it was the prime constituent of the body, and the two made up a unity. The effect of this was seen when, after the long night of the Dark Ages, human thought began to stir itself into new activities in the era of scholasticism. The struggle between idealism and materialism was continued in the battle between the Conceptualists and the Realists, which found Archbishop Anselm, the first of the schoolmen, the champion of the latter, and Pierre Abélard, the greatest of twelfth-century thinkers, of the former. The thirteenth century saw realism triumphant, mainly through the effort of Thomas Aquinas, "the angelic doctor," the man described by Huxley as the most subtle of medieval thinkers. Four centuries passed, the Renaissance came and went, and the age of the Rationalists dawned, before idealism found another adequate exponent. When he strode upon the stage he was a bishop, though on the opposite side to Anselm, George Berkeley, lecturer on divinity and Greek in the University of Dublin, sometime Dean of Derry, and eventually presented to the see of Cloyne.

The Berkeleian theory, worked out in the famous "Treatise concerning the Principles of Human Knowledge," and in those luminous dialogues which are the lineal descendants of "Protagoras and the New Timæus," is simple enough. It amounts to a frank declaration that the only reality is the substance of mind, and that the material phenomena, such as trees and mountains, which seem to exist independently of us, really have no existence apart from our minds. It was this that drew from Lord Byron the famous couplet:

> When Bishop Berkeley said there was no matter
> And proved it—'twas no matter what he said.

Now mind, Plato has taught us, is a unity, and consequently when Berkeley argued that there was no substance but the substance of mind, itself spirit, he involved himself in a conclusion as purely pantheistic as any ever conceived by John of Erigena himself. Had he been content with this, he would at least have been logical, but he must needs write another treatise, the famous "Siris," in which he recommended tar water to a legion of sick mentalities as what Mr. Balfour has termed "a universal panacea." If sickness and pain are purely states of consciousness, the proposal that they should be cured by libations of tar water is, to put it plainly, frankly illogical, and so Huxley was completely justified in describing the Bishop of Cloyne as a "mired logician."

The coxcombs, however, who "vanquished Berkeley with a grin," were no more intelligent than the common-sense philosophers who proved matter to be real by stamping upon it, or some such "irrelevant proceeding." The idealistic philosophers pursued "the noiseless tenor of their way," and in due course substituted energy for mind. As a matter of fact, the change made very little difference. Philosophy knows as little about energy as about matter. Matter, writes one of the greatest of modern chemists, "is only a thing imagined, which we have constructed for ourselves, very imperfectly, to represent the constant element in the changing series of phenomena. Now we begin to understand the actual—that is, that which acts upon us—is only energy, we have to ascertain by tests in what relation the two conceptions stand, and the result is, without a doubt, that of energy alone can reality be predicated." To which a famous biologist replies in advance, "All that we know about motion is that it is a name for certain changes in the relations of our visual, tactile, and muscular sensations." The consequence is, as Huxley truly says, when the hypothetical substance of mind is endowed with energy, the world arrives at something perilously near a new name for matter. With marvelous prescience, Mrs. Eddy has written, on page 409 of Science and Health, "Mortal mind and body combine as one."

The gentleman who boasts freely of his common sense is quite frequently only extolling his uncommon ignorance. Matter, says a great natural scientist of today, is a hypothetical vacuum in a suppositional medium. "We have actually touched," says Sir William Crookes, "the borderland where matter and force seem to merge into one another. I venture to think that the greatest scientific problems of the future will find their solution in this borderland, and even beyond; here, it seems to me, lie ultimate realities, subtle, far-reaching, wonderful. And although the whole range of human experience is all too short to afford a parallax whereby the date of the extinction of matter can be calculated, Protyle, the 'formless mist,' once again may reign supreme, and the other hand of eternity will have completed one revolution." Mrs. Eddy, on page 523 of Science and Health, put the spiritual significance of this quite clearly many years ago when she said: "The creations of matter arise from a mist or false claim, or from mystification, and not from the firmament, or understanding, which God erects between the true and false." It is not so much to be wondered at that Mr. Balfour in his famous address at Cambridge should have declared that modern natural scientists have not only explained matter, they have explained it away. The people, however, who applaud the acumen of Mr. Balfour, need not make themselves ridiculous by satire of Mrs. Eddy.

The teaching of Mrs. Eddy follows the teaching of the idealism of natural science up to a point, but at that point it diverges completely. The natural scientists had dealt with matter as a phenomenon resulting from a noumenon described variously as mind or energy. Mrs. Eddy accepted this, but she pointed out that the mind which manifests itself in material phenomena must, in the nature of things, be material, unless you can grow olive berries on a fig tree or figs on a vine. She therefore insisted that this mind must be just as material as the phenomena produced by it, and was therefore itself a negation of the actual true Mind,

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which the world has decided to describe as God or Spirit. This Mind, being spiritual, was only capable of producing spiritual phenomena, and therefore just as the material mind, which she calls mortal mind, was nothing but the negation of divine Mind, so the material phenomena produced by it were nothing but negations of the spiritual phenomena reflected by divine Mind. In this way she made Christian Science the idealism, not of schools, but of the New Testament.

"Jesus of Nazareth," Mrs. Eddy wrote, on page 313 of Science and Health, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." Now Jesus said, "Ye shall know the truth, and the truth shall make you free." This knowledge is necessarily the most absolute knowledge conceivable, and therefore the most scientific. It is, in a word, that knowledge of God, spoken of in the epistles, which is itself the translation of a phrase which should be rendered, not knowledge, but full, exact, and so scientific knowledge of God or Truth. Natural scientists have insisted on the fact that science is confined to secondary or physical causes, and that, in the nature of things, nothing can be known of primary or spiritual causes. Mrs. Eddy objected that such a limitation was a bar to any knowledge of the absolute, and was contrary, not only to the teaching of Jesus, but to his demonstration. The teaching of Jesus was that men should know the truth, the absolute reality, and that through this knowledge of primary causation, they should be made free from the effects of their belief that knowledge was confined to secondary causes. Any one who will fairly consider the way in which Jesus subjected his teaching to demonstration, will see exactly what this means.

Seated on the parapet of Jacob's well, he told the woman of Samaria that "God is Spirit; and they that worship him must worship him in spirit and in truth" (Rev. Ver.). The universe, therefore, and man made in the image and likeness of God, must be spiritual and not material. The material universe, as mortals see it, cannot be anything but a counterfeit of the spiritual reality. It is the subjective state of that mortal mind of which Jesus himself said, personifying it after the manner of the East, "He is a liar, and the father of it." If, consequently, material phenomena seem to exist, they can only do so as a dream in a supposititious mortal consciousness, and as one wakens out of this dream he begins to see the new heaven and the new earth, "for the former things are passed away."

If this teaching is correct, matter is unreal in a much more complete way than was ever dreamed of in the philosophy of the schools. The miracles (and it must be remembered that the Greek words translated miracle never had a supernatural significance, but ultimately mean an object-lesson) are therefore simply the proofs given by Jesus of this teaching, respecting which Jesus said distinctly that those who believed his teaching would be able to demonstrate it, necessarily to the extent of their knowledge. The greater proportion of these object-lessons were undoubtedly given to demonstrate the unreality of material phenomena. When Jesus walked upon the water he proved that gravity was not a law, that is to say, that the knowledge of the actual truth would succeed in giving man dominion over the law enforced upon him by his ignorance of the absolute. When he fed the multitude he proved distinctly that substance was not material; when he raised the dead he proved emphatically that life was not in the matter; when he carried the boat across the lake instantaneously he demonstrated convincingly the error of the human belief of time and space; when, in a word, he declared that if men had the faith of a grain of mustard seed they should say to the sycamine tree, Be removed and planted in the sea, or to the mountain, Be removed to yonder place, he was really explaining, in the clearest possible fashion, that material phenomena are nothing more or less than subjective conditions of mind, which necessarily change as that mind changes. This is the secret of the spiritual healing of Jesus. "Repent," he said, "for the kingdom of heaven is at hand." The Greek word translated repent, means a change of mind, and as man changes his mind from a belief either in the reality of mortal mind or the reality of matter, to an understanding that the only reality is Spirit, he naturally finds that the kingdom of God, the understanding of divine Principle, is at hand.

So far as much of this goes, it is only driving to a logical conclusion the teachings of the schools, hazarded in a tentative sort of way from the day of Plato to Lord Kelvin. The world regarded the speculations of the pagan philosophers with interest; it has raised statues and written libraries on the works of the idealists who have succeeded them. It only grows restive when it is asked to accept the logical consequences of its own belief. If matter is what Berkeley predicated it to be, then the remedy of tar water should be relegated to the nursery; if matter is what Professor Ostwald states it is, then mental healing should be accepted in every laboratory in the universe. Where Mrs. Eddy has separated Christian Science from the teaching of mental science has been in showing that this mental science is nothing at all but a belief in the broken reed which the pagans called exorcism or sorcery, and the moderns have dignified with the name of mesmerism or mental suggestion. It is, in a word, as frankly a reliance on mortal mind as orthodox medicine is reliance on a material drug. It is, in short, a belief in the fruit of the tree of the knowledge of good and evil, which the Bible says ultimates in death alone. Christian Science healing, on the other hand, is the acceptance of healing through a scientific understanding of God, a knowledge of the operations of spiritual law; and it demands as complete a denial of mortal mind as a reality as it does of matter as a reality. It bases itself on the statement of Jesus of Nazareth, "There is none good but one, that is, God," and declares that only by an understanding of the operations of divine law can the truth of this axiom be demonstrated, as it was demonstrated by Jesus.

If Christian Scientists rested the idealism of Christian Science on mere assertion, they would reduce themselves strictly to the "mired" logic of the philosophic idealist who uses drugs to counteract the effects of mind, or of the theologian who insists that Spirit is the ultimate of matter. It was for this reason that Mrs. Eddy accepted the onus of proof when she declared that truth must not merely be preached, it must be demonstrated, and that it must be demonstrated in the way demanded by the Founder of the Christian religion when he declared, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

[Col. W. E. Fell in *Bradford* (England) *Telegraph.*]

In a kindly reference to Christian Science, Dr. Bickersteth is reported to have said that "they [the Christian Scientists] had done good by emphasizing the fact that our bodily health greatly depended on our mental and moral condition." Christian Science teaches that health depends wholly on our mental and moral condition, as the Bible declares. The mistake of the ages, as indeed this gentleman hints, has been in believing that body is first and Soul last; that matter is causation, and that Spirit is some kind of an abstraction which we shall learn more about on another plane of existence. Christian Science teaches that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

Evil is not mightier than good. The fact that a little child can overcome the greatest evil with good, proves the impotence of evil. It has just the suppositional power which mortals choose to give it, no more. When it is understood that there is but one primal cause, and that cause is good, never evil, the race will emerge from its bondage of sin, sickness, disease, and death, and learn what the Scriptures mean when they say, "In him we live, and move, and have

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our being;" that is, in God, in health, in holiness, in wholeness, we have our being. The seeming power of evil, independent of God, is no power. It is but an error of belief, wrong in whatever way it is regarded. Then why not cease to set up a Moloch and fall down and worship before it in the very abasement of fear? If we construct no Moloch for ourselves, there will be none to worship or to fear, and we shall be in a position to obey implicitly the first commandment of the Hebrew Decalogue: "Thou shalt have no other gods before me," that "me" being good. If our ideal is the Christ, we shall get something in the nature of perfect health, for we read that as a man "thinketh in his heart, so is he." The Master said, "And I, if I be lifted up . . . [in the consciousness of mankind], will draw all men unto me"—unto truth, health, perfection. If it were not possible for humanity through the understanding of man's relationship to God to be freed from sin and sickness, why did Jesus say, "Be ye therefore perfect, even as your Father which is in heaven is perfect"?

[William J. Bonnin in *Wigan* (England) *Observer*.]

In the endeavor to present Christian Science as a "danger to religion," a clergyman, as reported in your paper, gave to his listeners, as Christian Science teaching, something which was not only completely foreign to that teaching but even directly antithetical to it. To "seek to distract one's mind from pain by the suggestion that the pain or the sickness does not exist" may possibly fairly describe the operations of those who seek to cure by mental suggestion, but mental suggestion is the polar opposite of Christian Science practise, and nobody with even a rudimentary understanding of that practise could possibly mistake the one for the other.

If the basic truth of Christianity, the allness and omnipotence of God, is to be maintained, it becomes nothing else than a logical, intellectual, and moral impossibility to conceive that any positive power or presence or reality is in that opposite, since it would be a contradiction of God, good. If there has been found to be "only one great reality in the universe, namely, God Himself" (these are the reported words of the Bishop of London), then the asserted reality of that which would oppose and exclude this only reality must be in truth but a seeming, a false reality; in other words, an unreality. This positive truth and necessary corollary form the central and inflexible teaching of Christian Science, but no Christian Scientist is so foolish as to urge that evil, and its ultimate expression in human experience as physical or mental pain, is anything but real to mortal consciousness. This would be mere deception and make-believe, the endeavor to establish as true that which one believes to be untrue. It is the method of those who use mental suggestion, and the method which the critic has so erroneously supposed to be that of Christian Science.

Christian Science solves the problem by going to the root of the matter and attacking the mortal consciousness which alleges, and has induced the race to believe and to suffer for believing that there is an actual reality in evil. It is this carnal mind, at enmity with God, Truth, which Christian Science comes to evict and destroy. This mind and its beliefs are in their nature negative and unreal. They exist as a deception or a lie exists, only by virtue of those who believe it. Satan, the personified conception of evil, is but the deceiver, or as Jesus called him, "a liar, and the father of it." Now Christian Science declares the mission of Christianity to be the establishment of the kingdom of heaven by the destruction of this deception's power to deceive, and this it is accomplishing by inculcating spiritual understanding of the truth which Jesus promised should set mankind free. Truth can only free from the untrue, and understanding can destroy only false belief.

Nothing that is real can be destroyed or overcome, and yet Jesus overcame and destroyed evil in every form. He did this through his full spiritual understanding of the reality of good, of God's law, and he clearly indicated that his followers should strive to attain to a like understanding and demonstrate it by doing the works that he did. Thus Christian Science is the Christianly scientific way of destroying evil. All causation is mental, and true causation proceeds from the one creator, the one Mind, God. Through spiritual understanding this true causation operates to transform the human consciousness and to dissolve and nullify that supposititious carnal mind with its false claim to causation and evil effects. Thus does evil, with its material manifestations in sin and sickness, disappear, just as darkness disappears on the coming of light.

[Editorial in *Newark* (Ohio) *Express*.]

The dignified reply of the Christian Scientists to the attack on their doctrines by ——, the so-called evangelist, should be compared (to show the great contrast) with the evangelist's talk (it cannot be called a sermon) of last Sunday. His attack on Christian Science was uncalled for. The members of the Christian Science Society in Newark are some of the most respectable and influential people in our city. They conduct their meetings in a quiet, unobtrusive manner and never go begging for funds from the public. They surely have as much right to believe in their doctrines as he has to believe in his. We are not sufficiently acquainted with the teachings of Christian Science to form an opinion, but we like fair play in religious matters as well as in all other things.

[Written for the *Sentinel*.]

ON A STATUE OF HEBE IN A GARDEN.

LUCILE RUTLAND.

In that day a man shall cast his idols . . . to the moles and to the bats.—ISAIAH.

BEHOLD, this mythologue in stone,
This symbol of a faith long dead,
Stands here in state unhallowèd,
With mold and mosses overgrown.

And though iconoclastic years
Touch not th'eternal grace of Truth,
O'er this fair type of fadeless youth
The dark'ning doom of time appears.

The cup which claimed the potent draft,
Is potionless for good or ill;
But if it held its nectar still,
'Twould ne'er by mortal lips be quaffed;

For we have learned, through earth's long ruth,
How vain a deathless youth would be
That bound us close to sentiency
And kept us alienate from Truth:

Have learned, except a corn of wheat
Shall die, it must abide alone,—
The shard of sense must be outgrown
Ere we may rise to Life complete.

. . . . . .

Thus is this old divinity,
That molders in its leafy close,
Scorned by the humblest man who knows
That dust is not his destiny.

So may our false gods all be cast
To bats and moles,—all idols wrought
Of empty faiths and forms of thought,—
And naught but Truth and Love stand fast!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

UNAUTHORIZED AND UNSAFE LITERATURE.

STUDENTS of our Leader's writings, including the Manual of The Mother Church, must have noted that Mrs. Eddy has been most careful to arrange for the preservation of her teachings in their integrity, so that for all time there shall be a standard for Christian Science, and authority for everything printed and issued in the name of this Science. Nevertheless, there is extant among Christian Scientists a practise which is greatly to be deplored and should be vigorously rooted out, namely, the circulation among themselves of copies of what are alleged to be either stenographic reports of talks by teachers to their students, reports of private talks by lecturers, or formulas for treatments, and even extracts from letters which it is claimed were written by Mrs. Eddy herself. Whatever their reputed origin, these "copies" may safely be classed, one and all, as unauthorized and therefore unsafe literature.

In substantiation of what may seem a wholesale denunciation, we might cite the numerous "copies" which from time to time have been sent to this office for verification. In practically every instance they were found to be both faulty and misleading in their attempted elucidation of Christian Science, and the majority abounded in statements which were so palpably formulas for treatment that this alone should have discredited the papers with Christian Scientists, who know that the use of formulas is specifically forbidden in the Manual (see Art. VIII, Sect. 9), and that no loyal Christian Scientist would have made use of such statements either in teaching or in practise. In fact, such of these documents as we had opportunity to submit to their reputed authors, were unqualifiedly repudiated.

That these papers are passed around without inquiry as to whether their alleged authors stand sponsor for what they contain or have in any wise authorized their circulation, is largely due to a belief that they afford a short cut to the demonstrable knowledge of Christian Science which is not to be learned from its text-book, Science and Health. The practise is particularly pernicious when, as frequently happens, these spurious teachings are handed to young Scientists by those who should be, if time were the equivalent of experience, looked upon by these beginners in Science as the wisest of counselors. To offer a seeker after truth, eager to gain an understanding of this new-old teaching, what is literally "a grain of wheat in a bushel of chaff," is like tantalizing a hungry man with the apples of Sodom.

"There is no royal road to learning," runs the proverb, and there are no short cuts to an understanding of Christian Science aside from the faithful study and demonstration of the teachings of its text-book. Mrs. Eddy has spoken clearly and emphatically on this point. On page 456 of Science and Health she says: "A Christian Scientist requires my work Science and Health for his text-book, and so do all his students and patients. Why? *First:* Because it is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing through Mind. *Second:* Because it was the first book known, containing a thorough statement of Christian Science. Hence it gave the first rules for demonstrating this Science, and registered the revealed Truth uncontaminated by human hypotheses."

If, therefore, in the face of the above declaration by the Discoverer and Founder of Christian Science, unauthorized and misleading literature of the typewritten variety is given circulation by Christian Scientists, it must be upon the theory that the writings of Mrs. Eddy, and the publications which she authorized, are inadequate for the purpose for which she intended them. Of her own tireless labors to elucidate this Science she says: "I have revised Science and Health only to give a clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance. A human perception of divine Science, however limited, must be correct in order to be Science and subject to demonstration" (Science and Health, p. 361).

As time goes on, and it is fully recognized that Christian Science is an exact Science, and any deviation from the true line of its expression must necessarily obscure its teaching, also that the value of Science and Health and Mrs. Eddy's other writings may be tested by results, the acceptance or repudiation of these fugitive documents will no longer be a debatable question among Christian Scientists. With the rich and varied abundance of genuine Christian Science literature, our Leader's ample provision for every possible need, there is not a shadow of an excuse for the existence of "typewritten copies" of any kind, and loyal workers everywhere can do a service by not only refusing to accept or distribute this spurious literature, but also by pointing out the invalidity and harmfulness of such a practise, whenever and wherever it may come to their attention.

ARCHIBALD MCLELLAN.

SPIRITUAL RESPONSIBILITY.

ALTHOUGH mortals have widely differing opinions about many things, all who are above the plane of actual savagery are agreed that certain moral requirements are equally binding upon all men, specifically the provisions of the Decalogue, which safeguard the lives, property, and reputations of mankind. No one would have the hardihood to say, "Oh, yes, the commandments are all very well, an excellent provision for people in general; but I make no profession of religion, hence I should not be judged in this connection." Every intelligent person would readily see and admit that existence would be impossible without the protection of law, although, unfortunately, the general concept of the scope of moral law is very limited. Christian Science, however, opens our eyes to the fact that the moral law may be likened to a two-edged sword: that if we fail to heed its righteous import in our dealings with others we shall miss the protection which divine law ever gives, and we shall wound ourselves whenever we are heedless of the rights of others.

If we were to ask either a child or an adult, "Upon whom are the ten commandments binding?" we might have to wait for a reply. There are few who understand the universality of all law which springs from divine Principle, and that divine law is not only as essential to our existence as the air we breathe, but that it is wholly beneficent in all its activity, springing as it does from divine Love. This is made clear by Mrs. Eddy, who tells us of "the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God" (Miscellaneous Writings, p. 206). She also says, "In the spiritual Genesis of creation, all law was vested in the Lawgiver, who was a law to Himself. In divine Science, God is One and All; and, governing Himself, He governs the universe" (p. 258). The demand, therefore, rests upon "every man" to do right; none are exempt from this requirement.

It is, however, rather surprising how many people there are who shirk the question of spiritual responsibility because they fail to see that without spiritual awakening the demands of the moral law can never be truly met. Paul admits this when he says that "the carnal mind is not subject to the law of God, neither indeed can be." But he does not stop there: he tells us that when we awaken to spiritual reality, "the Spirit itself beareth witness with our spirit [our spiritual sense], that we are the children of God." When this awakening comes God's law is no longer

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proscriptive to us but purely protective, and we begin to say, "I delight to do thy will, O my God." It matters not that mortal sense may choose evil rather than good, the Christ forever says, as Jesus said to Nicodemus, "Ye must be born again" (not may be, but must be). Who would be foolish enough to say, "I do not choose to be a sharer in the sunshine or any other gift of God!" Mortals, alas, do this very thing, so far as spiritual blessings are concerned, but all the while the spiritual sense is crying out for God and will never be satisfied with aught less.

At this day, even as in Jesus' time, thousands find God and themselves through the Christ-healing, and then they rejoice to acknowledge their spiritual responsibility, with all its holy demands and its boundless blessings, not the least of which is its sense of true freedom. Then, too, they say as did Paul, "When I became a man, I put away childish things,"—put away the foolish belief that one can be a man without understanding and obeying spiritual law, that one can live at all except as he lives in God. St. John says: "He that hath the Son hath life; and he that hath not the Son of God hath not life." Who would not choose those fruits of Spirit, "love, joy, peace," especially as we are assured by Paul that "the manifestation of the Spirit is given to every man to profit withal"?

ANNIE M. KNOTT.

A NECESSARY DISCRIMINATION.

SAID a minister, a doctor of philosophy, recently: "All power is of God, and available alike to evil intent and good intent. Gravity and giant powder subserve the purposes of benevolence or malevolence with equal promptness and efficiency. The power is wholly divine; the responsibility for its use *wholly human!*" When reminded that while in this view the sinner may be justly indicted for formulating the plan of his ill deed, God, infinite Love, must be regarded as the effective agent in its accomplishment, and hence accessory to the crime, he replied, "There is one God, hence but one source of power. Men are free; they can draw upon it at their will, and they are therefore held for the results!"

There is no escape from the blight of this theological contention, with which some of us have been familiar from our youth and which is still being maintained, unless we make the discrimination, insisted upon in the teaching of Christian Science, between the power of Truth, of God, and the seeming power of error, materiality and its laws. Christ Jesus declared that "all the power of the enemy," the source and support of every human ill, is to be overcome by the word of God; and if these asserted powers of evil are to be regarded as "of God," then thought is precipitated into a bog of contradiction where one may flounder indefinitely,—he has entered the domain of mental despair. The turmoil of mortal experience would thus be transferred to the kingdom of God, it would become that "war in heaven" which Milton has so graphically pictured, and one must give up all hope that the doors of the temple of Janus can ever be closed, in time or eternity.

Such is the extremity to which logic lashes all those who fail to separate the real from the unreal, the law of Truth from the seeming law of false belief. Acceptance of the teaching that evil is permitted to enforce its behests by the use of divine power compels the conclusion that God is responsible, in part at least, for evil; and this begets for every aspiring man that struggle between spiritual instinct and the dictum of material sense which gives such dramatic interest to the book of Job. It authorizes a rephrasing of Luke's story about the long-suffering woman who was healed by the Master so that it shall read: Ought not this woman whom Satan hath bound by the power which my Father hath given him, be loosed from her bondage?

In opposition to this sense of things, Christian Science teaches that God, good, is not in partnership with evil; that He is forever true, though every mortal sense be thereby proved a liar. On page 555 of Science and Health, Mrs. Eddy writes: "Christian Science attributes to error neither entity nor power, because error is neither mind nor the outcome of Mind. . . . We lose our standard of perfection and set aside the proper conception of Deity, when we admit that the perfect is the author of aught that can become imperfect, that God bestows the power to sin, or that Truth confers the ability to err." This conclusion is simply inescapable if we accept the perfection of the divine nature, and reason therefrom respecting the divine activities or power.

"But," says one, "does not error's power to deceive inhere in the fact that we honor the truth it simulates, so that were there not some truth with us there could be no deception? Are not men led to accept the counterfeit bill by their recognition of the value of the genuine?" To this it may be answered, Yes; but in this the truth is not error's agent or abettor, it is the ever-present right standard by which error's falsity is ultimately detected, its powerlessness demonstrated. The power of God is but another name for the activity or energy of divine Mind, and far from finding its effectiveness in the use of this power, evil, as Christ Jesus proved and as Christian Scientists are proving today, disappears in the presence of good, and for the simple reason that Truth and error cannot dwell together. The law of mathematics never decrees or brings about errors of computation, and no more can the power of God be present or expressed in the phenomena of evil.

Christ came to make clear to men that every claim of evil is false, that it has neither place nor power; and the realization and demonstration of this, his gospel, is the sole purpose and concern of every true Christian Scientist.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

HYDE PARK, MASS.—The *Hyde Park Gazette-Times* of July 2 contained an item a part of which follows: "The opening services of First Church of Christ, Scientist, held last Sunday in its new place of worship, formerly the Universalist church on Arlington street in the Hazelwood section, was attended by large congregations, people being present from Boston, Roxbury, Jamaica Plain, and Dedham. The society has leased the church for a year, with the privilege of buying at the end of that time." At the quarterly business meeting held Oct. 8, the members unanimously voted to purchase the property before the privilege expired. Each time that we have been led to take an advance step, the way has been opened. The step from a rented (though very attractive) hall to a beautiful little church building of our own, all ready for us to occupy and fully furnished, including an organ, is a demonstration for which we are most grateful.—*Correspondence.*

PUYALLUP, WASH.—The Christian Scientists of Tacoma and Puyallup maintained a rest and reading-room at the Puyallup Valley fair, at Puyallup, Wash., Oct. 2 to 6. A large tent was used for the purpose, and proved a cozy and attractive place in which to rest and read. A large sign across the front of the tent announced, "Christian Science headquarters. Ask for free literature." Two hundred copies each of the *Sentinel* and *Monitor* were given away, besides many other pieces of Christian Science literature. Many expressions of pleasure and gratitude were heard from recipients of the *Monitor*. As an aid in advertising our daily newspaper the local publication committee had a stereopticon slide made and displayed at a motion-picture theater during fair week. The following was shown on the screen: "When at the fair, do not fail to ask for a copy

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of *The Christian Science Monitor* at the free reading-room." The fair management seemed pleased to grant the necessary space, and the hope of having the Scientists and their good reading matter in attendance again next year was expressed. The Puyallup Valley fair is a permanent institution, and people come to it from all over western Washington. Such a large distribution of Christian Science literature cannot but be productive of much good.—*Correspondence.*

TOLEDO, OHIO.—At the Toledo Industrial Exposition which was held at the Terminal Station, Sept. 23 to Oct. 5 inclusive, First Church of Christ, Scientist, maintained a booth conducted by the local committees on publication and distribution of literature. Each day and evening during the exposition free *Monitors* together with copies of other Christian Science literature were distributed by the committees in charge. All of Mrs. Eddy's works were displayed, and the Bible and Science and Health and the *Quarterly* on a reading-board were placed in a prominent position easily accessible to any one passing the booth. The following amount of literature was judiciously distributed: 608 *Journals*, 1522 *Sentinels*, 5008 *Monitors*, 1590 pamphlets, 17 *Der Heralds*, 53 leaflets, and 965 copies of the Christian Science lecture recently delivered in the Valentine theater, Toledo, and published in full in the *Toledo Times*. A thousand copies of this lecture, printed by the Times Company on a single sheet, were donated by a member of our church for this occasion. Viewed from every standpoint this venture was a complete success, and we know that many false impressions have been corrected and much prejudice overcome, and its beneficent results are shown in increased church attendance and renewed interest throughout the field.

Correspondence.

WHITTIER, CAL.—The opening of the splendid new Christian Science church, just completed at the corner of Washington avenue and Bailey street, will take place tomorrow [Oct. 13], services to be held both morning and evening. The edifice was constructed at a cost of nine thousand dollars, including furnishings, and is one of the most attractive in the city. It is a two-story concrete structure of the classic style. The building is ideally located, in the heart of the residence section, and has a frontage both on Central park and Washington avenue.—*Whittier News.*

THE LECTURES.

ROME, N. Y.

At the lecture on Christian Science which was given by Virgil O. Strickler, he was introduced by Miss Mabel A. Gorton, first reader, who said in part,—

The lecture to be delivered on Christian Science is planned to satisfy the inquirer's thought with a positive answer, to meet the skeptics with light, and to correct the misinformed with the truth. In an issue of the *Youth's Companion* several years ago, I remember having read this statement: "When you look through a red glass, everything looks red. When you look through a blue glass, everything looks blue. When you see faults in other people, perhaps they're in you." Such was the case with most of us before Christian Science came to our thought; we saw only sin and suffering about us, with no way of escape, because we were looking upon the universe through the red lens of envy, jealousy, and hatred, or the blue lens of fear, doubt, and despair.

When Christian Science—or, to use the definition thereof as given by its Discoverer and Founder, Mrs. Eddy, when "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1)—is revealed to mankind, then God, good, is found to be the sole cause and creator and the universe His good creation. Our Master, Christ Jesus, taught that this knowledge constituted the kingdom of heaven, which he said was within men. Of this kingdom and its establishment among men here and now, the lecturer is prepared to tell us.—*Correspondence.*

HIGHLAND PARK, ILL.

A lecture on Christian Science was given in the church edifice by Prof. Hermann S. Hering. The speaker was introduced by Robert P. Walker, chairman of the board of directors, who said:—

Today, as in the time of our Master, to those who are seeking after righteousness the cry still goes forth, "What is truth?" Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth;" also, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." This is the same truth which Mrs. Eddy, the Discoverer and Founder of Christian Science, presents to us through her book "Science and Health with Key to the Scriptures,"—the same truth which is today making mankind free from all manner of disease, mental, moral, and physical. This "Spirit of truth" is the way to the Father, the way to eternal life.

In the first epistle of John we read: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." No one on earth today knows better than do Christian Scientists that the Son of God is come, and hath given them an understanding of God and of man's oneness with Him. In order that Christian Science—this same Christ, Truth—might be presented correctly to those who are seeking to know more of God and His creation, Mrs. Eddy established in 1898 a board of lectureship of *The* First Church of Christ, Scientist, in Boston, Mass., composed of Christian Scientists who had been successful healers and earnest workers for the cause. Tonight we have with us a member of that board, who will address us.

Correspondence.

MEXICO, MO.

A very attentive audience listened to a lecture on Christian Science delivered by Frank H. Leonard in the auditorium of First Church of Christ, Scientist. He was introduced by F. M. Tinsley, president of the church, whose remarks were in part as follows:—

It is the verdict of a host of people that Christian Science is a vital, energizing, practical truth; a truth that is elevating, ennobling, and regenerating the lives of all who embrace it, a teaching that, while it is as old as the "Ancient of days," is yet so new that each individual has to learn it for himself. The Saviour said on one occasion: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Thus we learn from the Master's own lips that there is something we may learn from his life and teaching which will give rest to our weary sense; that will assist us to bear the burdens incident to this existence; and Christian Scientists have found that this promise of the Master is susceptible of literal fulfilment, and that in the light which Christian Science sheds on the Scriptures they become illuminated and practical.

In the valley of humility, beside the ever-flowing streams of infinite Love, where self fades from view and God becomes All and in all, man does find surcease from suffering and sorrow, deliverance from sickness and sin, and an all-absorbing love, which so thrills his being with a sense of gratitude that he naturally feels inclined to use every reasonable means to plant the seeds of this truth in the hearts of

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all mankind. And so I might say, in presenting the lecturer this evening, that in taking this step our little church has been prompted by love and love alone.—*Correspondence.*

CHICAGO, ILL.

At the lecture in Fifth Church of Christ, Scientist, Chicago, D. A. Clippinger, first reader, in introducing William D. McCrackan, M.A., said:—

There is a popular axiom to the effect that facts are stubborn things, but the fact is, that facts are the only peaceful and harmonious things in the universe. They only seem stubborn because they refuse to yield to or in any way to be influenced by error. Truth applied to any problem, be it in mathematics or the Science of being, harmonizes it. The truth of being, as taught in Christian Science, will harmonize every discordant condition in human experience. The great truth that God is omnipotent, omnipresent good, is healing the world of sin, sickness, poverty, and distress of every kind. We are here tonight to listen to a presentation of this truth, and hearing we shall be benefited.

Correspondence.

SYRACUSE, N. Y.

Francis J. Fluno, M.D., lectured on Christian Science at the Wieting opera house to a large and attentive audience. He was introduced by Attorney Thomas W. Dixson, who said:—

Your presence here this afternoon indicates that you have at least heard of Christian Science. It is therefore probably safe to say that, consciously or unconsciously, you have formed some concept, some idea, or possibly an opinion in regard to it. Now Christian Scientists are not indifferent to the opinion of their fellow men, but they are much more concerned that this opinion be founded upon some knowledge of the facts as they really exist. Christian Science welcomes honest investigation, but it must take issue with that spirit of criticism which condemns without a hearing or dismisses as unworthy of consideration what it does not understand. I am pleased to say, however, that this tendency to prejudge, this one-time prejudice against Christian Science, as well as many of the misconceptions as to its teachings, is being rapidly dissipated by a correct knowledge of the truth, and Christian Scientists patiently bide the time when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—*Correspondence.*

SALEM, MASS.

A large audience was present in the Empire theater at the lecture by the Rev. William P. McKenzie. Benjamin G. Ingalls, first reader of the local church, presided, and in introducing the speaker said:—

First Church of Christ, Scientist, of this city, welcomes you this evening to listen to a lecture on the great and universal theme of Christian Science. Thirteen years ago last April, this church offered to the public its first Christian Science lecture, by a member of the board of lectureship of The First Church of Christ, Scientist, of Boston, on which occasion the value of its teachings was proven by a remarkable case of healing. The same lecturer is with us this evening, and it is my privilege to present him to you.

Salem News.

SIOUX FALLS, S. DAK.

At the lecture on Christian Science, given by William R. Rathvon at the New theater, the speaker was introduced by E. R. Winans, who said in part,—

Perhaps no system of morality or religion has been so misquoted and misrepresented as has this one; therefore our love of fair play and of a "square deal" should compel all of us who are not believers to give at least decent attention when there comes one, like the speaker of this evening, who is thoroughly qualified and legally authorized to speak concerning the subject. To an observer, an outsider, there are certain facts apparent in connection with the practise of the doctrines of this faith which entitle it to serious consideration. First, there is the fact of its remarkably steady, persistent, and consistent growth in recent years, not among the ignorant and credulous, but in the centers of culture and intelligence, and in the face of strong resistance, including misrepresentation, ridicule, and vilification; second, there is apparent also the fact that it makes its appeal to the intelligence of mankind, and not to sentimentality, superstition, or fear; third, it cannot fail to be observed that it has been accepted by a class of people of education and ability, of strong character, high ideals, and clean lives. Those who adopt this faith seem to find help, comfort, and satisfaction therein, and few of them ever abandon it; and any system of science, or philosophy, or religion which makes these facts conspicuous in its teachings and in the lives of its followers, is worthy of respectful hearing and sincere consideration.—*Correspondence.*

LANCASTER, OHIO.

Quite a number of Lancaster people listened to the lecture on Christian Science by Willis F. Gross. The lecturer was introduced by George F. Rabe, who said:—

The message of Christian Science is one long song of Love. In Scriptural phrase it reads, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christian Science has given rest, health, happiness, peace, and a better understanding of God to countless thousands, all over the world. The evidences of its beneficent results are to be seen in almost every community, where some one has been touched and uplifted by its healing gospel; they are also to be seen in the thousands of testimonies of healing given every week in the Christian Science testimony meetings, and in the hundreds of authenticated testimonies published yearly in the Christian Science periodicals. These testimonies all tell of moral, spiritual, and physical help, and by their very nature and effect proclaim again the words of the Master, "By their fruits ye shall know them."

Lancaster Eagle.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Alhambra, Cal.—High school auditorium, 8 p.m., Dec. 27.
Aztec, N. Mex.—Court house, 7:30 p.m., Dec. 27.
Butler, Mo. (Auspices Rich Hill).—Opera house, 8 p.m., Dec. 17.
Canon City, Col.—Opera house, 3 p.m., Dec. 22.
Gloucester, Mass. (First Church).—City hall, 8 p.m., Dec. 16.
Grants Pass, Ore.—Opera house, 8 p.m., Dec. 20.
Hammond, Ind.—Masonic temple, 8:15 p.m., Dec. 19.
Jefferson City, Mo.—Jefferson City opera house, 3 p.m., Dec. 22.
Lawrence, Kan.—Church building, corner Massachusetts and Lee streets, 8 p.m., Dec. 23.
Los Angeles, Cal. (Churches and Society).—Shrine auditorium, Jefferson street near Main, 3 p.m., Dec. 22; Third Church edifice, 734 South Hope street, 8 p.m., Dec. 23.
Modesto, Cal.—Isis theater, 3 p.m., Dec. 22.
Norristown, Pa.—Grand opera house, Main street, 3:30 p.m., Dec. 22.
Okmulgee, Okla.—City hall, 8 p.m., Dec. 16.
Pittsfield, Mass.—Colonial theater, South street, 3:30 p.m., Dec. 22.
Stamford, Conn.—First Church of Christ, Scientist, Prospect street, 8 p.m., Dec. 29.

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TESTIMONIES OF HEALING.

About five years ago my wife, who had been an invalid for several years, was healed through one or two treatments in Christian Science of a so-called incurable disease which medical science had not only failed to cure but even to relieve. While I realized that a great change had taken place in her physically, I also noted with a sense of apprehension that a great change was taking place spiritually. I then knew nothing of the teachings of Christian Science, and feared that possibly she might be getting into something which would do her far more harm than good, as all that I had ever read or heard of Christian Science was in the nature of ridicule. In order to avoid as far as possible anything of this kind, and to get my wife out of what I thought Christian Science to be, I began the study of the text-book "Science and Health with Key to the Scriptures" by Mrs. Eddy, in order to be able intelligently to show my wife the falsity of its teachings.

At the time I began this study I was manager of a drug-store, having been engaged in this profession about twenty years, with two years' experience as steward of a hospital. I was at the time addicted to the drink and tobacco habit, which had held me in its grasp about fifteen years. So I was the antipode of a Christian Scientist, yet I shall never forget the assurance which came to me as I read the opening sentence of the Preface of Science and Health: "To those leaning on the sustaining infinite, today is big with blessings." Like Saul of Tarsus, the very sense of the largeness of evil in my consciousness was forcing me to see the allness and omnipotence of God, good, and with the falling away of the scales of preconceived material beliefs from my eyes, I began to realize the nothingness of these material so-called pleasures which had held me. I fairly devoured the literature; I carried it to the drug-store and studied it with a heart full of gratitude for every ray of light that it brought to me. Even then I believed it was the truth, but now I write this testimony understanding the absoluteness of the teachings of Christian Science in so far as my experience goes. The desire for drink and profanity went out with the first influx of truth, and ere long the tobacco (cigarette) habit was gone also. The true understanding of God began to dawn, and I began to love my fellow men.

The great proof of God's allness and matter's nothingness was, however, yet to come. One day I had to liquefy some carbolic acid crystals, and as the sun was very hot I placed the bottle upside down on the roof of the shed, back of the store. I forgot about it until the bottle had been in the sun several hours, and as I reached to get it and lifted the bottle, the gas formed by the heat blew the stopper out, the hot acid being thrown in my face and over my hands. For a moment the pain was severe, and through force of habit I rushed into the store to apply the material antidote. As I was about to reach for it, I was overwhelmed with the thought that I was about to forsake God at a time, when if ever I needed Him, I did then. I began to declare the truth, and in a few moments all pain was gone. I was so filled with joy that I told a friend who was in the store, one whom I had interested in Science, and he remarked that my eye and face were discolored. At this I was instantly filled with fear. I tried to work for myself, but could not; the pain began to get severe, and a film formed over the eye so that I could not see.

I immediately went home and asked my wife to treat me quickly, telling her what had occurred. She had just completed the study of the Lesson, and she asked me to sit down, saying that we would go over it together. She reminded me that God is the great Physician, and Mind the only medicine, and she also repeated these words from the Bible: "Be still, and know that I am God." It seemed at first that I could not read, but with continued declarations of the truth I was able to read the entire Lesson-Sermon, and as we conversed about the wonderful truths contained therein, one passage of Scripture being, "Am I a God at hand, saith the Lord, and not a God afar off?" I entirely forgot myself. In about an hour I returned to the store, the demonstration being complete, my eye perfectly clear, no one ever detecting the slightest sign of any burn on face, hands, or eye.

I am grateful for all this, as it proves God's tender and loving care for His children, when we *abide in Him*. But the one thing which fills my heart with gratitude to our Leader, for Christian Science, is the spiritual understanding of God as divine Love and as our Father-Mother who ever guides, governs, and keeps man in perfect accord with His eternal and unchangeable law, and does indeed bring the "sweet and certain sense that God is Love" (Science and Health, p. 569). The Bible has become a new book to me. How I enjoy searching its sacred pages, for I am daily learning more and more of the mission of the Saviour, and man's relation to his Maker. I am glad to state that I am no longer in the drug business. I have also had the privilege of class instruction, and am humbly striving day by day to reach "the high calling of God in Christ Jesus," whereby to help and lead my fellow men to the fount of Christian Science, whose waters fail not. I know that it honors God as no other teaching honors Him, and I have proved, and am proving, as we are told in our text-book, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

W. TRUMAN GREEN, Tampa, Fla.

It is with a feeling of deep thankfulness to God that I give my testimony as to the benefits I have received as a student of Christian Science. I was brought up in the established church of England, and from my girlhood, when I first began to try to understand the problems of religion as it was presented to me by preachers and teachers, I always had the feeling that there was something lacking. My childish questionings were either given the usual evasive replies, or else I was told that these matters were mysteries far beyond the comprehension of learned and good men, and that it was useless for a child to attempt to fathom them. Thus it was that on attaining womanhood my thoughts inclined strongly toward agnosticism, and when cases of sickness, bereavement, or accident came into review, which others ascribed to the act of God, and declared that it was our duty as His children to submit to such acts as a proof of His fatherly attitude toward us, my whole being used to rise in revolt at the thought that a just and loving God should be the cause of such sorrow, distress, and misery.

About two and a half years ago I came to hear of Christian Science, and on inquiring into it I found that certain points which had hitherto been beyond my comprehension were no longer mysteries. I was induced to delve deeper into it, with the result that all my doubts were removed and I was able to affirm to myself that Christian Science undoubtedly supplied the long-felt want of heart-yearning and heart-longing humanity, and that in my own case it had given sight to the blind.

Christian Science taught me first to pray aright, with the assurance that my prayers would be heard and answered. I next learned, through small demonstrations over matter, of its utter unreality. Then as I progressed I found my duties less exacting, and in proportion as I rid myself of belief in materiality and reflected divine Love, its harmony pervaded my household, so much so that the usual infantile remedies were discarded and health and happiness maintained without recourse to them, to the wonder of my neighbors. Now, as a family, we have our daily readings as prescribed in the Christian Science *Quarterly*, and on Sundays hold a little service with a family from next door and find ourselves greatly benefited thereby. Now my great desire is to conform to Jesus' requirement, which Mrs. Eddy quotes (Sci-

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ence and Health, p. 367) where she says, "A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: 'Ye are the salt of the earth;'" and that by my life and example in reflecting divine Love I may so order my ways that by retaining my savor I may indeed season my surroundings and be the means of bringing others to the knowledge of Christian Science, thus assuring health and happiness to many.

MRS. LILY WILSON, Bangalore, India.

I desire to acknowledge the many blessings I have received through Christian Science. Seven years ago I was taken ill with what was pronounced cerebral hemorrhage, and was confined to the bed for many weeks, with a doctor attending me every day. I lingered along until the autumn, when I had another and seemingly worse attack than before, also enlargement of the veins in my legs. I was in bed at this time for twelve weeks; then the doctor told my wife he could do no more for me, and that I could not live for many days longer. My wife and children then called in another doctor, who also told them that they must be prepared for the worst as I could not live many days.

My son then told me of Christian Science, as he had been healed of paralysis by it, and he wrote to the lady who had helped him to ask if she would help me. He also sent me a copy of "Science and Health with Key to the Scriptures," the reading of which I found a great help. After a little while I felt myself getting better, so that I was soon able to leave my bed. The practitioner came to Porlock and held a little service in my son's house, but it was all so strange to me that I could not see the light at first, but afterward this kind lady called at my house and told me that what Christian Science had done for others it could do for me. She read to me certain portions of Science and Health and explained them to me, and I began to see my error, for I found in reading Science and Health that diseases are not the truth of man's being and they should all be treated as error. (See page 425.) I was then suffering from dropsy, but it entirely left me; and, thank God, I have had no hemorrhage since.

My healing was slow, but it is sure. I find this passage from Science and Health very helpful to me: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea" (p. 495). My heart is overflowing with thankfulness to Mrs. Eddy for giving us this book, Science and Health. I have proven that "divine Love always has met and always will meet every human need" (p. 494), and I would close this testimony with thanks to God for the blessings of Christian Science.

T. J. PUGSLEY, Porlock Weir, Taunton, England.

Some five years ago, while bowling with a medical friend, I slipped and fell, striking the floor in such a way that my weight was entirely borne on my right hand and wrist. The wrist was strained, and we both went over immediately to the doctor's office, where the X-ray was used and the wrist examined very carefully. My friend told me it was one of the worst injuries of the kind with which he had ever come in contact. He bandaged up the wrist and otherwise treated it, saying it would probably be two weeks at least before it would be entirely healed.

That evening I had occasion to be at the home of a Christian Scientist, who, on seeing my wrist in splints and bandaged, inquired regarding the trouble. She undertook to give me treatment, and the following day I took off the splints and bandages, the pain having left me the evening previous, and by the following day the wrist was apparently as good as ever. I was greatly surprised to get relief from the pain, and to be cured so quickly and thoroughly, especially in view of the physician's statement that it would be at least two weeks before a cure would be effected by his methods.—L. O. R. CLARK, Chicago, Ill.

It is with a heart full of love and praise for our dear heavenly Father, and of gratitude to our Leader, Mrs. Eddy, who so patiently pointed the way to Truth, that I write my testimony of a remarkable healing which was done in our family. Christian Science teaches us how to find shelter in time of storm. We have the sweet peace of knowing that the sun is shining just the same, although for the time being clouds may hide it from our sight. So it is with Truth, which is always doing its perfect work.

In the fall of 1910 our little boy was taken with a fever in a severe form. I had been treating him for some time in Christian Science, but I could see very little result from my work; yet it proved to me, as Mrs. Eddy says, that "when the smoke of battle clears away, you will discern the good you have done" (Science and Health, p. 22). As my husband was not a Scientist, I consented to our having a doctor for the boy. One of the best physicians in Hattiesburg was called, who came faithfully and did all he could, but the child grew worse all the time, until the doctor had to call two or three times a day for more than a week.

The awful suffering of the child from examinations and the taking of medicines, internal and external, was heart-rending to one who could see the error of such practise, but this went on until our little girl was taken violently ill with the same fever. I then asked my husband what we should do, and he said we would have Christian Science treatment for her. The doctor advised us to take her into another room, but we did not move her that day, and that night my uncle, who is a Scientist, came to spend the night with us. About eleven o'clock the little girl was taken with alarming symptoms. I asked my uncle to give her treatment. He came over to the bedside and spoke to her and stood there a few minutes, when she became quiet and went to sleep, and slept quietly and naturally. My husband saw this demonstration, but did not say anything. The next morning I moved her to the next room and told my husband I would stay and treat her and that he could take care of the little boy. I felt no uneasiness, as I fully realized that as God's child he would be taken care of.

I had been in the room with the little girl about an hour when her brother called me. I went to him, but he did not know me; so I went back, and in a few minutes he called me again. I shall never forget how he looked at me and said, "Mama, read to me from Science and Health." He begged me not to let the doctor come near the bed. I turned to my husband and asked him if he could give up material means. He said, "My dear, what shall I do?" and began to cry. I replied, "Man's extremity is God's opportunity." Then he said, "I will give up," and asked me whom we should get.

I had written a week previous to a Scientist in New Orleans, La., who had made many demonstrations in our family, and asked if she would come, provided my husband consented to give up the doctor, and she wrote that she would; that if it was her work, God would prepare the way and show me when to send for her. We wired her that morning and she got here at nine o'clock that night. That was Thursday. It seemed as if a heavy burden had been lifted from my shoulders when I knew that God was to be the healer in the home. The dear Scientist began to treat the children as soon as she received the telegram. That evening I was alone with them, and both were unconscious, when my sister-in-law came in and begged us not to give up the medicines; but I felt perfectly satisfied that God was doing the work, and that nothing could stay His hand. On her way home she went to another relative and told her that the little boy would not live until the next morning. This relative also came early the following day, but when she arrived they were both much better, the little girl being up and dressed.

The practitioner stayed until Sunday and then returned to New Orleans, and with about two weeks' absent treatment the children were well. We then moved to another

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part of the town, and there they were attacked with severe chills. I wrote to the same lady, asking for treatment, and they were soon relieved of this trouble, and the little boy began to grow fat and rosy. I came to feel that I needed to work more earnestly, and the result was that several troubles which came up in the family were overcome by Science, and now the children are healthy and happy. It is the grandest thing to know that if we fail to make a demonstration, it is not the fault of Science, but a lack of understanding in applying the truth which Mrs. Eddy teaches. I will be glad to answer any inquiries regarding this case. I am very grateful to Mrs. Eddy, through whom we have gained an understanding of the true God, "who crowneth thee with lovingkindness and tender mercies."

MRS. GERTIE ELLEN BOOTHE, Hattiesburg, Miss.

[Translated from the German.]

A sense of deep gratitude impels me to tell of the benefits derived from the study of Christian Science. I was seriously affected with heart trouble and felt very weak. A physician diagnosed the case, but I had no confidence in medical aid. My husband having heard of Christian Science, we read *Der Herold der Christian Science* assiduously, and it became clear to us that "all things are possible with God." He then wrote to a Christian Science practitioner, asking her to take up treatment for me. This she did at once, and with a couple of absent treatments I experienced help. I felt, indeed, like another being, and was able to perform my household duties.

It is now possible for me to overcome difficulties of any kind more readily than in former times, and I do not like to think of what might have happened if we had not known of Christian Science. For all the blessings which we have experienced we are unspeakably grateful to God, and we also thank our beloved Leader, Mrs. Eddy, who has shown us the way in divine Love. We now look into the future with a sense of great trust, knowing that God, good, is the only power.

FRAU ALWINE MICHAELIS, Kremmen i. d. Mark, Germany.

It is with gratitude that I give to others my testimony of help received in Christian Science. I was recently healed of what the doctor pronounced uremic poisoning. I was said to be in a very serious condition, all my friends being sure that I would never get well. Every part of my body, including my eyes and ears, was badly affected, so much so that my entire skin peeled off and the itching and discomfort were almost unendurable. Nearly all of my hair came out, and even the finger-nails came off. A good part of the time I was unconscious of all that went on around me; but, thanks to divine Love, I was completely healed through the work of a faithful practitioner. I was also healed of a bowel disorder of many years' standing.

For this wonderful healing my family and myself are truly grateful. I have in a great measure been able to overcome fear, which heretofore had seemed to master me.

MRS. MARY SMITH, Los Angeles, Cal.

My attention was first called to Christian Science six years ago, while teaching in Geneva, N. Y. I had investigated almost every conceivable religious belief, in order to satisfy my intense desire for the truth, before this was presented to me, and I cannot find words to express my gratitude to God for enabling me to find that which meets my every need. I attended the Christian Science service one Sunday, even before I began the study of Science and Health, and never after that returned to the church where I had been a member for years.

I have been benefited in innumerable ways, physically, mentally, and spiritually. I was healed of a chronic kidney trouble in one week's treatment, also of a very sore finger which under the old thought it would have been necessary to have lanced; but the truth was victorious, as under the Science treatment I was able to sleep every night and the healing was completed in about ten days. The spiritual uplift which came through this work was of great value to me. I have always found the Christian Science church services healing in their effect, and many physical ills have been met simply by reading the text-book. Words are indeed inadequate to express my gratitude for Christian Science.

MISS M. CATHERINE RICHARDS, Fort Edward, N. Y.

[Translated from the German.]

Gratitude for the great blessings which have come to me through Christian Science impels me to testify to having been healed of a severe nervous and heart trouble, also of mental depression. A physician of high repute for nervous diseases, in Frankfort-on-the-Main, made an examination some seven years ago, and I was induced to go to a sanitarium, where I experienced temporary relief. About three years ago, however, I again dropped into such a state of mental misery that I lost all hope of ever improving. I had discontinued my work for a period of six weeks, seeking recovery through a sojourn on the Zurichberg, when my attention was called to Christian Science by a friend in Zurich. I tried this method reluctantly and with a sense of distrust, but soon saw that Christian Science alone could deliver me. My wife had in the mean while also turned to this teaching, and was healed of an abdominal trouble of years' standing within a short time; and this, as well as the healing of a child of acute lung trouble, furnished me with further evidence.

Next to God I owe the recovery of my health to the activities of divine Truth, to Mrs. Eddy's efforts *in behalf* of mankind, and to the steadfastness of the practitioners, as well as to the articles in *Der Herold der Christian* Science and the other Christian Science literature in German. The moral enlightenment, however, means much more to me than the attainment of health.

H. PETER-ERFURT, Veltheim b. Winterthur, Switzerland.

[Translated from the German.]

I herewith wish to testify to having been healed two years ago of an abdominal trouble of long years' standing. It was impossible for me to do any heavy work without severe pain. Now I am able to do any kind of work without apprehension, for I know that God gives us the needed strength, and that we live in Spirit, not in matter. Along with this ailment many others have vanished. Our boy and girl, the one aged eleven and the other ten, have also been healed of colds which were ever recurring in the spring and fall. The girl was also healed about two years ago of acute lung trouble which had set in suddenly. After a week or ten days she was able to attend school again, which we consider a quick result in view of our comparatively limited understanding at the time.

I give sincere thanks to God for these blessings as well as for the elimination of many erroneous beliefs, and I take occasion to express my reverence to our beloved Leader who has shown us the way to Truth.

MARGARETE PETER-ERFURT, Veltheim b. Winterthur, Switzerland.

I give this testimony in the hope that it may help others. I have been healed in Christian Science of extreme weakness, and heart disease of many years' standing. It is over two years since I first heard of Christian Science, and it has been a great help to me in many ways. I am very thankful to God for the revelation of this truth, and to Mrs. Eddy for her devoted work in the cause. I am also thankful for all help received from members of the church here.

CLARA BISHOP, South Kensington, London, England.

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From a heart filled with love and gratitude to God for the truth which proved indeed a very present help in trouble, I desire to acknowledge the instantaneous healing of my two-year-old daughter. During house-cleaning time the baby accidentally got hold of a bottle containing antiseptic tablets which had been used in a case of poisoning. The drug being in crystal form, the baby mistook it for candy and ate over a tablespoonful, when screaming with pain she came running to me, bottle in hand, with her tongue swollen so that she could not close her mouth. I at once snatched the little one up in my arms, and hurried to a Christian Science practitioner who was in the house. By the time I had explained the conditions to the practitioner, the child had turned cold and stiff. Although I was in great fear, I held her in my arms, while the practitioner went to work, and after a few minutes' treatment, to my unutterable joy the tongue was reduced to its normal size and the mouth and lips slowly resumed their natural color. Within half an hour my little one was able to walk around, and within two hours she was perfectly well and ate heartily.

For this demonstration of the power of Truth I am deeply grateful to God, who is willing at all times to help us if we only trust ourselves to Him; also to Mrs. Eddy, who has made known to us the Christ-way of healing.

MRS. JOHN ULRICH, Los Angeles, Cal.

When the glorious gospel of Christian Science was first brought to my notice, I was practically an invalid; I had exhausted almost all material remedies, and the patience of many physicians as well, without any benefit whatever. Some of the ills of which Christian Science healed me were rheumatism and very severe nervous headaches. I also suffered from extreme weakness, my voice being at times almost inaudible. Besides this, my eyes had been affected since babyhood; but through Christian Science I have been enabled to lay aside glasses, and my eyes are better than they have ever been before. I have seen others, besides myself and relatives, benefited in many ways.

Words are inadequate to express my thanks to God, and to Mrs. Eddy the gratitude I feel for Christian Science. When these beautiful words of Christ Jesus are read, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; . . . For my yoke is easy, and my burden is light," I realize that truly his yoke is easy and his burden light.

MISS PEARL BIGHAM, Dallas, Texas.

Words fail to express my gratitude for what Christian Science has done for me. While I have not been healed of all my physical ailments, I do not doubt but that they will disappear as I grow in the understanding of Christian Science. One ailment, a heart trouble of three or more years' standing, was overcome through the help of a Christian Science practitioner and the application of my own understanding of the Bible and Science and Health. In "Miscellaneous Writings" (p. 358) Mrs. Eddy writes that "the student who heals by teaching and teaches by healing, will graduate under divine honors," and I esteem it a glorious privilege to have these inspired books for my teachers and guide.—MRS. T. G. JULIAN, Palmer, Va.

About two years ago I had a severe attack of kidney trouble. I was taken ill down-town, and the pain was so severe that it was necessary for me to be carried home in an ambulance. I was treated by one physician down-town, and by another at home, but neither could relieve me of the pain. I suffered for two nights and a day, and then called in a Christian Science practitioner, who gave me a treatment and the pain left me. My physician told me that I might have a second attack at any time and advised an operation. I am glad to say I have had neither another attack nor an operation.—CHAS. I. LONG, Ph.D., Chicago, Ill.

FROM OUR EXCHANGES.

[Rev. W. E. Orchard in *Christian Commonwealth.*]

The general effect of most Christological discussions has been to rob us of Jesus. It has either so explained the personality of Jesus that he ceases to have any significance whatever for us who have to live this life under the common conditions of humanity; for it holds that the origin of his nature, the composition of his personality, and the consciousness of his mission were unique and never to be shared by any other member of the human race. Or, the personality and ministry of Jesus are rendered so insignificant that there remains nothing to account for a new religion springing up around his name; for even if Christianity has made the mistake of thinking too highly of Jesus, of idealizing and deifying him, it is not the kind of mistake that could be made about any one apart from something in him which made it a somewhat natural mistake. Or, seizing upon the undoubted fact that Jesus created in men a new consciousness of God, what the New Testament calls the outpouring of the Spirit, the endeavor is made to retain this "Christ-consciousness" without any concern for the historical human experience through which it was first made current, and without gratitude or even a feeling of kinship for him who won it for us at such suffering and cost; with the inevitable result that this consciousness tends to become subjective, shadowy, individual, and sterile, and so loses anchorage among the realities of life and the facts of history. Whether we are now to conclude that Christianity is played out and should be superseded by another faith, or whether we believe that Christianity still holds the secret which can save the modern world, we ought to recognize that Christianity has spread by virtue of what distinguishes it from all other religions, namely, in proclaiming a new way to God opened up through personal attachment to Jesus Christ.

[*Christian Intelligencer.*]

Many persons are capable of gratitude only while their star is in the ascendant, only while they are growing richer, if wealth is their object, or more popular, if renown is their desire; but when prosperity, as they estimate it, is suspended or ceases altogether, when their star hastens to the setting, then they seem to lose all capacity for thankfulness, though their mercies may still be more than they can number and inestimably precious. It is in human nature that those who have never had much, who have been always poor, can easier be thankfully content and happy than those who have known, but by reverse of fortune no longer experience the comfort of abundance, the luxuries of affluence. This undoubtedly is one reason for the unrest of our time, which strangely contrasts with the content and gratitude of our earlier age of Puritan faith.

The Pilgrim Fathers, in ordering a day of thanksgiving, were grateful for small favors. The colony had no wealth. They thanked God in their poverty. We grumble in the midst of our abundance. Without the hope of wealth, they gave hearty thanks for a harvest which promised them a bare subsistence for the winter, while the men of our generation with full barns, overcrowded granaries, and the wealth of a continent in their grasp, groan in unrest, or murmur at the course of events or the order of divine Providence. The condition of the American people today is in the broadest contrast with the destitution of those who observed that first Thanksgiving day.

[*Universalist Leader.*]

The partition walls between nations and peoples are falling down, and as they fall they reveal humanity upon the other side of them. The long-cherished conceit of Christendom, that all the virtues are on its side of the dividing line between it and "heathendom," and that all the vices are on the other side of that line, is a vanishing superstition. Per-

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haps the greatest surprise of modern experience is the revelation of the soul of the East. China's fight against the opium traffic is one of the heroic moral episodes of contemporary humanitarianism. Poor Persia, striving mightily to rid herself of corruption, crushed between England and Russia, is an object of world sympathy. Turkey and India have felt the thrill of awakening civic sensibility. Everywhere there comes to the surface those great qualities of honor and devotion, of patriotism and martyrdom, of which the western world foolishly thought it held a monopoly.

[Rev. Willard Brown Thorp as reported in *San Diego* (Cal.) *Union.*]

Do you want to have something to give to others that shall be a blessing and help to them? Get it for yourself, and there will be no trouble about that. Get it fresh and new out of today's experience. Get it by going beneath the surface in today's problem, and solving it by putting your trust in the power of truth and not of subterfuge, in the power of love and not of selfish scheming. Trust in that, depend on that; that is what it is to trust in God. Do that, and you will come in contact with something. You will find your lost gospel. You will have something that will so fill you with its power that you cannot help giving it to others, that you cannot help yearning over those whose eyes are holden that they see it not.

[*Advance.*]

We most thoroughly believe that the religion of the future will be more sympathetic, or, to use the popular phrase, more "altruistic." We believe not only that the coming state will "tear down the old rookery where populations are congested," but must also tear down the groggery where multitudes are besotted. There can be no doubt that much of our irreligion is caused by poverty, but it is equally true that much of our poverty is caused by our irreligion. It is easier to relieve distress than to remove its cause.

[*Standard.*]

The power of habit often leads people to continue exercises which once were the expression of reality but now are simply mechanical motions. The most difficult task which the Christian has to perform is to keep his heart; the easiest is the observance of established forms and ceremonies. To bow the head, to take upon the lips words of prayer, to observe established ordinances of the church, calls for no such self-mastery as is involved in returning good for evil or loving our enemy.

[*British Congregationalist.*]

In Christ there is neither bondman nor freeman, employer nor employed, and the suspicion that there is one gospel for the rich and another for the poor is one that must at all costs be dissipated. It is not that we need to preach that rather indefinite thing sometimes called a "social gospel," and often an excuse for avoiding the gospel altogether, but rather that we should be prepared boldly to face the social along with all other implications of the gospel of the grace of God in Jesus Christ our Lord.

[*Continent.*]

Being thankful may have in it a spirit of selfishness, giving thanks may develop a spirit of pride, but making thankful, enriching some one else's life, is sure to save one from selfishness and pride. Every Thanksgiving day is better for seeing to it that some one else is more thankful. It was the principle involved in the old régime, when Nehemiah commanded that portions should be sent to those who were without. It is this that deepens and strengthens our own spirit of thanksgiving.

[*Christian Advocate.*]

No Thanksgiving is Christly in its character which does not embrace a practical purpose to relieve the necessities of the oppressed and the destitute. To thank God for one's own advantages without seeking to extend those benefits to others whose lives have been despoiled by poverty and sin, is to stop short of sending acceptable incense to Him who is the Giver of all good.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

"Christian Science: A Religion of Progress," a lecture by William D. McCrackan, M.A., has been translated into French (Christian Science: Une Religion de Progrès), and is now ready for distribution in pamphlet form.

"Christian Science: Demonstrable Religion," a lecture by Frank H. Leonard, has been translated into Norwegian (Christian Science: Bevislig Religion), and is now ready for distribution in pamphlet form.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles.

"Birthright and Dominion," containing four articles and two poems.

"The Father's Business," containing five articles.

"The Law of Kindness," containing four articles and a poem.

"Confidence and Supply," containing five articles.

Another new pamphlet has recently been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, DECEMBER 21, 1912

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

Postmaster-General Hitchcock has apportioned among sixteen hundred post-offices having city delivery, three hundred thousand dollars of the parcels-post appropriation, to be used for equipment for the delivery of parcels-post business. There has been allotted to Chicago, fifteen thousand dollars; New York, Boston, and Philadelphia, each ten thousand dollars; Brooklyn, eight thousand dollars; St. Louis, five thousand dollars; Pittsburgh, four thousand dollars; Baltimore, Cleveland, and San Francisco, each twenty-five hundred dollars. After the parcels-post system has been in operation fifteen days from Jan. 1 the postmasters are directed to submit reports showing the volume of the parcels business, the additional cost, and an outline of the plans for handling the new business. For the establishment of the parcels-post system the postmaster-general has already authorized the expenditure of one hundred and eighty thousand dollars for supplies and equipment.

President Taft, in a second message to Congress on fiscal, judicial, military, and insular affairs, favors the immediate passage of a currency reform measure along lines of the Aldrich plan; declares a bigger navy is required for our manifold interests as one of the foremost of the "families of nations"; advises further reorganization of the army for greater reserve in times of peace; also desires a plan for a naval reserve and for naval aids to the secretary of the navy; believes Filipinos are not ready for autonomy; wants workman's compensation act, and federal regulation of water-powers; recommends raising Colonel Goethals to rank of major-general with title of chief engineer when present incumbent is retired; warns against radical antitrust legislation, and praises Sherman law.

The federal government has filed a civil antitrust suit at Detroit against the horse shoers' "trust." In a petition in equity Attorney-General Wickersham seeks injunctions against the Master Horse Shoers' National Protective Association, its officers, and manufacturers of drilled horse shoes, adjustable calks, and rubber hoof pads, from continuing an alleged combination and conspiracy to confine the sale of those articles in this country and Canada to horse shoers and prevent their sale direct to horse owners. Through unlawful agreements and contracts, it is charged, the defendants have seriously interfered with interstate and foreign commerce in violation of the Sherman law.

The commissioners appointed by the supreme court of New Hampshire to assess damages for land taken by the state in the acquirement of Crawford Notch, have filed their findings with the clerk of the court at the State Library. The commission fixes the value of the soft wood and timber on the land named in the petition at twenty-seven thousand two hundred and fifty dollars and the value of the entire tract, including hard wood and excluding soft wood, at seventy-two thousand dollars.

The state department is watching with interest the methods of conducting the January election in China, and will be largely guided by the results in determining its immediate attitude toward the present government of the country, which has not yet been officially recognized by the United States. Should the elections be conducted quietly and to the satisfaction of the majority of the Chinese, little stands in the way of the official recognition of the government by the powers.

All street work that the New Haven railroad has completed for the development of its Park square lands in Boston, requiring the use of two hundred and sixty thousand square feet of land, has been officially turned over to the city. This is land formerly used as the terminal station of the old Boston & Providence railroad. It is estimated that the New Haven road, counting the land and the construction work, has thus parted with about two million dollars.

The supreme court, in an opinion announced by Justice Day, holds that the Union Pacific Railroad Company, by the acquisition of stock in the Southern Pacific, has effected a combination in violation of the Sherman antitrust law. Justice Day in reading the opinion indicated that the court would enter a decree to dissolve the combination and also an injunction to prevent the Union Pacific from voting Southern Pacific stock.

President Taft has been offered a professorship in the Yale law school. The chair which Mr. Taft has been asked to fill is maintained by the Kent endowment and has been vacant since 1900. It covers lectures in both constitutional and international law.

Estimates aggregating $56,766,092 for improvements to river and harbor works throughout the country during the next fiscal year were submitted to Congress in the annual report of the chief of engineers of the army.

International.

As a result of an international conference held at The Hague during June and July last, a uniform law of bills of exchange and promissory notes has been agreed upon, and twenty-four out of the thirty-seven nations represented at the conference have signed the convention by which the law was brought into effect. All the great powers have signed, with the exception of Great Britain and the United States. This means that within a year, probably, there will be only two codes in existence throughout the civilized world: on the one hand the uniform law, and on the other the Anglo-American code, operating throughout the English-speaking countries. Great Britain is not yet ready to repeal the bills of exchange act in favor of an untried code embodying many principles considered to be opposed to the whole trend of English law, but it is possible at some later time to amend the English law so as to bring it into line with the uniform law.

Great Britain will not curtail her own naval program, notwithstanding the gift by Canada to the British empire of three powerful battleships at a cost of thirty-five million dollars. The first lord of the admiralty says he adheres to the point of view of the Canadian government, which is, he announces, "That the aid given by Canada should be in addition to the existing British program, and that any steps Canada might take should directly strengthen the naval forces of the empire and the margin available for its security."

A monopolies bill has passed through its final stage in the House of Representatives of the Commonwealth of Australia by a vote of forty-one to twenty-six. The measure gives the government of the commonwealth power to legislate in regard to trusts, combines, and monopolies. The commonwealth government recently found itself in the grip of the International Steel Trust when making a purchase of rails, and it was also concerned over the alleged intention of the American beef trust to get the trade of Australia into its hands.

The Bombay, Baroda, and Central India railway's special boat express, starting fifty-two minutes late, owing to the late arrival of the mail boat, not only made up all this time, but arrived at Delhi eight minutes before it was due, thus accomplishing the eight hundred and forty-nine miles in twenty-three and one half hours. This is a record run between these two points.

Imperial sanction has been obtained by a Russian and Belgian syndicate for the formation of a company to utilize the water-power of Finland, including the lesser Imatra falls, as well as the Russian fall on the Volkhov river, to supply electrical energy to St. Petersburg and the neighborhood.

The Bengal and Northwestern railway's new bridge over the Ganges at Jhusi was opened recently by Sir James Meston, lieutenant-governor of the United Provinces. It is 6,380 feet in length, has taken three years to complete, and has cost about £266,667.

The Chinese minister of finance, it is understood, has practically settled with the six-power group the outlines of an agreement for a loan not exceeding one hundred and twenty-five million dollars.

Industrial and Commercial.

An avalanche of cold storage eggs was thrown on the Chicago market early last week and the price dropped from twenty-two to nineteen cents wholesale. The transformation of the butter and egg board into an open market is said to have precipitated the selling. Five hundred and seventy-six thousand eggs are reported to have been put on the market at a loss of two cents a dozen by Chicago dealers. Thousands more were offered with no takers. Commission merchants predict that with more than one million five hundred thousand cases in storage, eggs will drop nearly ten cents a dozen before New Year's. According to the Warehouse Men's Association there are 1,670,355 cases of eggs now in storage in Chicago, 341,374 more than last year. A large proportion are held by speculators who borrowed money to make the purchase last spring.

For the first time valuable hardwood timber has been exported from Port Antonio, Jamaica, to the United States. An agent from New York recently purchased in the parish of Portland a considerable number of mahogany and cedar trees. Two shipments of this timber have already been made and other shipments are to be sent to a New York firm. There is a body of some thirty-five thousand acres of forest land in this parish containing many varieties of valuable woods, which the government is taking steps to open up by building roads through it.

A new company, to be known as the Continental Can Company, is to be organized to take over the business of the Continental Can Company, a New Jersey corporation, the Export & Domestic Can Company, a new corporation, and the Standard Tin Plate Company. Authorized capitalization of the new company is to be seven million five hundred thousand dollars preferred and ten million dollars common.

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"QUIET RESTING PLACES."

ROBERT NALL.

"We test our lives by thine." Many times these words of Whittier's hymn had been sung; but why on this occasion only had they set afire a train of thought which opened up a whole vista of questions? Here was a sacred declaration. It had been preceded by others: "We own thy sway; we hear thy call." Do we? The question went right home. What did it mean? Was this the result of a conviction, never before realized so clearly, that there had been only a very imperfect awakening from false beliefs; and that indeed the task which remained to be done in the upheaval and destruction of error and the demonstration of Spirit as supreme in the affections was greater than we had dreamed of? The congregation had sung the words very heartily. It was evident that the declarations were at least the sincere desire of all who took part; there was the glow of uplifted thought in the vision of the Master's beautiful life and in the privilege of trying to measure up to his perfect standard.

But to one present there was a sense of discontent, of asserted unrest. Was it the healthy dissatisfaction which recognizes that unless there is distinct progress in the Christian life there is something like retrogression? Or was it that the "test" was too severe? Yet what meant "Be ye therefore perfect, even as your Father which is in heaven is perfect"? And how can one surrounded by a thousand things that are seemingly against him attain to that? If, as we read in Science and Health, Truth imparts its "own peace and permanence" (p. 516), then a sense of disquiet and fear must mean that there is a lack of clear apprehension of Truth, some ignorance of the power of divine law, the attributes of which make for daily growth in righteousness, and for those demonstrations of the power of divine Love which the Master constantly exemplified. This being so, then it was quite time to enter upon some self-examination, not in the way of morbid introspection, from which Christian Science has delivered us, but to search out on what basis of belief one was resting, and to ascertain whether there had not been some error in working out the problems that we all must solve some time or other.

Just at that moment, while the words of the familiar hymn were still ringing in the ears, there flashed across the memory the thought of "quiet resting places." What relation had this to the test set before us in the Master's life? Who had talked about "quiet resting places"? One with wonderfully prophetic vision that had beheld the coming of a king who should reign in righteousness, who with divine compassion should bring the kingdom of heaven down to earth, and so uplift and purify the thought of mankind regarding God and His creation that no longer would it be dominated by a haunting sense of the persistence and reality of evil. It was this old prophet who, with intense spiritual intuition, had pictured that the effect of this righteousness would be quietness and assurance, and that God's people "shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

What did Jesus do? Amid all the storm and stress of his three years' ministry, do we not know that his habitation was in a holy place, "the secret place of the most High"? If it had not been so, he could not have said, "My peace I give unto you." He could not have made the promise, "I will give you rest." He would not have declared that he came to give life. Everywhere and at all times he manifested composure and tranquillity of spirit and an abiding confidence in the Father. In the hour of temptation he shattered forever the claims of mortal sense, and his ascension began as the tempter left him. Ever afterward he lived in conscious union with Spirit. He said, "I and my Father are one," and his repeated saying that he did nothing of himself, only what the Father taught him, were the proclamations to a sin-beclouded world that what one child of God could do, even though, as Mrs. Eddy says, he was "the best man that ever trod the globe" (Science and Health, p. 52), others could do also, in proportion to their ascension in the scale of spiritual understanding.

The more the life of Christ Jesus is studied in the light of Christian Science, the more it is evident that his whole mission rested not on the basis of matter but of Spirit; that Spirit to him was all, and that in no sense could he have entertained the thought of the reality of that which he knew could not have emanated from a good and holy God. In his "sure dwellings," that exalted spiritual home where every thought of the reality of sin, sickness, and death was excluded, he was able to commune with the Father, and to draw from the source of all good those perennial life-giving streams which are open to mankind today.

And so we come to this. Jesus always had "quiet resting places,"—that consciousness of absolute good as alone real and eternal, and that abiding confidence and unfaltering trust in God which were to him divine strength. It was here, too, that was unfolded to him that concept of the perfect man made in God's image and likeness on the basis of which all his healing work was done. Human theories were to him nothing; spiritual realities were all. And he constantly nourished his spiritual life; let us never forget that. What a man of prayer he was! It is in the "quiet sanctuary of earnest longings" (Science and Health, p. 15), when we are able to still the turbulence of mortal thought and touch the hem of the garment of Christian Science, that we catch a glimpse of the divine fulness, and know, if yet dimly, something of the power of a consecrated life. Are we thus testing our lives? Have we ever really tried to find these "quiet resting places" open to every seeker for Truth? Where are we living most of our time? Is it in a "peaceable habitation," or are we still under the thraldom of material longings? What Jesus did in this respect we can do; but we must acknowledge and worship only one God, the infinite good, and we can only know Him by surrendering heart and purpose to His will. Then, to make our life and work fruitful, there should be time for quiet spiritual cultivation. Christ, Truth, is with us alway, as he promised he would be; and will be to us more, much more, a teacher and a guide, than he was to the disciples of old.

In "Retrospection and Introspection" (p. 91) Mrs. Eddy

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tells us that when Jesus was with his followers, "a fishing-boat became a sanctuary, and the solitude was peopled with holy messages from the All-Father. The grove became his class-room, and nature's haunts were the Messiah's university." How those disciples grew in spiritual understanding in this sanctuary, and how those "holy messages" were manna to their hungry hearts we can judge by the Christly lives which they lived after the Master had ascended. It is safe to say that they never forgot and always spiritually interpreted the injunction to "rest a while;" they retained precious memories of the scene in Gethsemane, and they followed his example in being instant in prayer. Here is the secret of a life "hid with Christ in God." It is only when thought and desire are attuned to the divine harmonies, when we are possessed by an absolute conviction that God, our Father, has infinite resources wherewith to bless us and to strengthen every pure and holy purpose and endeavor, that we are really testing our lives aright. And we do this only in our own "quiet resting places." There is no room for us in that of another.

As individual Christian Scientists we must know that there is only one mental home, one place of quiet meditation, one dwelling-place where we can always meet with our Father. It is there alone that we can acquaint ourselves with Him and "be at peace." It is there alone also that we can be best equipped for the Christian warfare. We have an up-hill fight, mountains of error to overcome and destroy, and if we hear aright the call of Truth, we shall find that every moment of our lives needs to be devoted to the holy purpose of redeeming human thought from the awful bondage of false beliefs. Nevertheless, we have our revered Leader's assurance that "the highest and sweetest rest, even from a human standpoint, is in holy work" (Science and Health, p. 519); and we cannot be fitted for this unless, like David, we go into the "sanctuary of God" and there, refreshed and strengthened by a face to face vision of divine Principle, become conscious of and are impelled by that spirit of Truth, Life, and Love which always animated our Master.

BUILDING THE HIGHWAY.

HELEN WARD BANKS.

To Isaiah there came a voice crying in the wilderness: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." This verse is often in the writer's thought as she looks abroad over the peaceful country in which her home is situated. Here, three hundred years ago, the Pequot Indians were trailing through the primeval forests and fierce beasts were making their dens in secret caves, and when the Puritans pushed their way across the sea and into the forests, they had to meet not only hunger and cold, but the ferocity of beasts and the inhumanity of savages.

Bravely, however, in their pioneer work on the rocky New England soil, they faced the elements, the wild beasts, and the Indians, and little by little all were overcome. In comfortable homes they no longer feared stealthy foes, cultivated fields took the place of deep woods, the tracks of animals became highways for civilization, and now through a fertile happy country the motor-cars of the descendants in the fourth and fifth generation of these sturdy pioneers speed without an obstacle over the highway which links two great cities. As one compares the present generation with the men who, as it were, hewed religious liberty out of this hard soil, he can but wonder if an inheritance of ease is an unmixed blessing. Are we worthy descendants of those sturdy old pioneers who put this highway beneath our feet?

To the seers of every age since Isaiah has come the call, "Make straight in the desert a highway for our God," and each has built a little stretch of this road through the desert of mortal hopes and fears. One was the true Wayshower; but after he had cut through the path to God and shown men how to walk in it, mortals lost the trail again, and turned back into the desert for another long and weary wandering. Not many years ago, the call came to a woman who scaled the peaks and looked far abroad to discover once more the course of the highway. Then, obedient to the voice of God and regardless of self, she began to mark the road that leads "from sense to Soul" (Science and Health, p. 566). Here, too, were primeval conditions,—forests of prejudice to be leveled, the wild beasts of material lusts and passions to be destroyed, lurking envy and savage malice to be driven out from ambush, the rocky soil of indifference and selfishness to be broken through; but she never faltered in her lonely task. Then her efforts caught the attention of here one and there another who, following her, lent their ardor to the road-building. As the way grew straighter, thousands flocked into it, until now the highway to our God once more lies open and "the wayfaring men, though fools, shall not err therein."

The foundation of the highway is unshakably laid, but its building is still going on. The rubbish of error is still being taken out of the way, personality, self-indulgence, the party spirit, hypocrisy. It is the task of this generation to build for eternity. But what of the next generation? Are the children of today learning the dignity and importance of the labor? Are they being trained to persevering, patient effort, so that when the responsibility of keeping the highway comes to them they shall do more than glide over it in personal ease. Are we making them sturdy workers, or merely preparing for them an inheritance of care-free inactivity?

Few children take naturally to sustained effort. Some one has said that a child's dislike of work is his salvation from being overworked, but a wise parent teaches a child little by little the benefit of that persevering labor which brings accomplishment, and Christian Science is no exception to this general rule on either side. Few children choose to sit down and read through the Lesson-Sermon or to work out their own problems. Many are like the little girl whose mother was working for her, and who, when she felt better, said, "Now, mama, you keep on working, and I'll go and play." Mortal mind, even in older people, is essentially lazy, and it is much easier to accept the results of another's effort than to do one's own right thinking. It is a wise parent who inculcates the necessity of work in Christian Science as well as in home tasks and school lessons.

It may be said that the present generation came into Christian Science as pioneers. They came convinced of the truth that this road leads to God; and they came, after a weary search, from every land, from every religious denomination and philosophy, from every human condition. They brought an unflinching purpose, and they found satisfaction. The next generation, however, will not have to seek Christian Science; they will inherit it. And how? Can we ignore entirely the disposition to inherit lightly? to accept the results of others' work? to find society more interesting than religion? to hesitate to name themselves Christian Scientists because they are not with the majority? This does not mean that children should not be children, gay and light-hearted and full of play; it does not mean that they should be forced to take up long uncongenial tasks; but what a man or woman knows to be the saving truth, should surely be utilized by their children.

Sometimes we hear it said, "I cannot make my child work in Science; it makes religion distasteful to him," or, "I cannot force my belief on my child; he must grow up free to choose for himself." Are these arguments in use anywhere except in religion? Do parents say, "I will not compel my son to learn addition, because when he grows up he may choose always to subtract"? Do they say, "I will not make mathematics seem work to my son, lest when he is grown up he should have a distaste for its exactness and cease to believe that two and two make four"? Is not the boy obliged to get his arithmetic lesson every day? and are we not sure that the methodical work is teaching him truth?

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We know beyond all question that the science of numbers is infallible. We know absolutely that the Science of being is infallible. Then why should we hesitate to impress either on a child's mind? Is not Truth the only teacher?

We are building with our best endeavor on this "highway for our God," on the path of Truth shown by our Master and again discovered and outlined by our Leader. Then, as we work, let us teach those who are coming behind us the method of the work, its eternal dignity and worth, that they may not merely accept a heritage of ease, but may carry forward to its completion that "building of God" of which Mrs. Eddy has laid the firm foundation.

PREACHING AND PRACTISE.

VINTON A. HOLBROOK.

WHEN Mrs. Eddy says, "The error of the ages is preaching without practise" (Science and Health, p. 241), she gives expression to a vital truth which we all recognize, but which perhaps we do not readily appropriate to our own use. How far-reaching in effect are good deeds! How tame and weak are mere words in comparison! Perhaps in every pulpit of the land ministers are uttering truisms about goodness and honesty, and fathers are repeating similar words of advice to mold the characters of their sons, but one strong example of fidelity to Principle leaves a deeper imprint for good than many sermons.

If Jesus had not lived the truth he taught, does any one imagine that his words would be repeated in the churches of every land as they are today? On the other hand, the influence of a life of such purity and goodness could but have been felt far and wide, to the betterment of mankind and the exaltation of ideals, even though no word of advice or counsel had been given by him. "But," says some one, "it is so easy to preach and so hard to practise!" This is of course only one of the multifarious lies of mortal mind. There can be no doubt that the criminal whose career comes to a tragic end, after he has wound his devious way through the subterranean passage of sin and crime, has not found so easy a path even in this world as he would have had he taken the straight and narrow one. The fact that the shortest distance between two points is by a straight line is as correct a guide in moral and religious life as when applied to the problems of geometry.

We often attribute our failure to render perfect obedience to God's laws to the fact that we do not understand them. Doubtless if we did fully understand those laws, and were in perfect accord therewith, it would be as impossible for us to sin as it would be for the wheel to run off its axle when securely fastened thereon. But a failure to comply with the laws of harmony which we already know is not going to attune us to higher symphonies. It is a beautiful and consoling thought that if we are living in strict and thoughtful obedience to the best that we know now, it is sure to follow that we shall become better able to distinguish between good and evil, between wrong thoughts and deeds which lead to distress and suffering and right thoughts and deeds which lead to peace and harmony. We are always ready to contemplate the magnitude of the success that would have been ours in material or spiritual attainments if only our environments had afforded us the same chances and opportunities that some others have had. We feel that if we had not been deprived of certain educational or other advantages, we might today grace some position of dignity and power far above our present one. Perhaps this is true. Yet, many of those who have left us the most admirable examples have been men and women whose childhood was spent in watching the hillside flock or splitting the rails of the backwoods. The crown of triumph and achievement was placed upon their brow after they had traversed the long road of quiet doing and being and living, of putting into practise all of the good and beautiful and true which fleeting glimpses into books and into nature had revealed to them. We must practise what we know if we would gain even worldly success, and this is no less true with respect to our spiritual progress.

Let us, along with our daily prayer in which we invoke more light, also pray that we may plant our feet more firmly and securely in the path of light which is already visible, even though the light may shine but a little way into the darkness. The advent of Christian Science has awakened mankind mightily to the importance of putting into practise Christ's teachings, and has proven man's ability to obey his instructions. It is a great and marvelous thing for the Christian to adhere as strictly as possible to the pure, loving counsel given in the sermon on the mount as he understands it now. It is even more wonderful for the Christian Scientist to obey those instructions, and apply in addition thereto the instructions of Jesus to heal the sick, etc., as given in the last chapter of Mark. The sending forth of his disciples "to preach the kingdom of God and to heal the sick" seems equivalent to sending them forth to preach and to practise. The preaching of Christ's doctrines was the giving out of the true theory, while the restoration of health to the one bowed down with pain and disease, concomitant with the regeneration of the man, was the practise.

The awakening of mankind to the truths of Christianity which has resulted from the enunciation of the doctrines set forth by Mrs. Eddy, has enabled mankind to practise things which before they had only preached. The leaders in the orthodox churches are known principally by one name, that of "preachers," while the name by which the students of Christian Science are known is that of "practitioners." The writer would by no means imply that the former do not fill their lives with kindly consecrated service, nor that the Christian Science practitioner does not preach the glad tidings of the risen Christ along with his efforts for the healing of the body; but he believes these names are typical of the emphasis laid upon the respective *rôles* by the old and the new religion.

On Sunday, for instance, the Christian Scientist hears the same words read from the pulpit as does his orthodox brother: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him." He believes that this promise is a substantial one, to be relied upon in every hour of need. The orthodox brother, too, will come to rest upon this promise in time of trouble, when he has seen positive evidences of the efficacy of Truth understood and begins to realize that these words are not as tinkling cymbals, but as the life-buoys in the turbulent waters that show where succor may be had.

Going once more into the rich storehouse that our beloved Leader has given us, we find this statement, "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death" (Science and Health, p. 201). May sermons such as this be preached every day by every Christian Scientist, with the street, the shop, and the home for their pulpits.

"TO HIM THAT KNOCKETH."

EMMA C. MERRELL.

IT happened one day that a little boy living near by was sent with a written message to his grandma who lives just around the corner. From my window I watched the little fellow set out on what was doubtless to him an important mission, and I was interested to see how he would make out with it. Carefully turning the corner, he made straight for the right house, passed on through the gate and up to the door, and there he planted his little figure, close up against the door.

It did not seem to occur to the child that in order to make the occupant within know he was there he must needs show

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some sign of his presence. There he waited, never moving from his post, for some considerable time, until at last he began to look about him, apparently in utter astonishment and disappointment that no one should come and open the door to him. One could not help feeling sorry for the boy. He held the note in his hand securely enough, he had not turned out of his way in his search for the house, and he was playing the rest of his little part so well, but he failed to comply with the one condition which would have insured him an answer; namely, to knock! This little incident quickly set my thought to work, and it was the means of bringing home to me some useful lessons; hence I venture to pass it on, in the hope that it may serve to strengthen the faith or endeavor of another.

Jesus said, "To him that knocketh it shall be opened." Never before did I realize and appreciate the importance of obedience to the divine command to "knock," as at the present. Never had the force of these words of our Master appealed to me in the light in which they now did. It would almost seem that our entrance, our reception, into the kingdom of heaven is conditional, and that the condition is not altogether as in the old way of thinking we had evidently supposed by our pleadings with God, but that it likewise rests with us to do our part. God, good, is unchangeable, otherwise He could not be God; in order, then, to come in touch with the divine nature, it stands to reason there must needs be some activity—some exercise of faith from the individual. I knew the grandma's attitude toward her little grandson to be such that had he but given the usual signal, and she had recognized his baby knock, it would have brought her quickly to the door. And if as human beings this loving recognition can be so naturally and easily secured, how much more may we expect to receive a quick and ready response to our call from our heavenly Father, who is Love always. If then it is our desire to be heard of Him, it is reasonable to suppose that we shall be found knocking.

Christian Science teaches that "Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, its divine Principle never repents" (Science and Health, p. 329). But it sometimes becomes necessary for us to buy our experience before we render implicit obedience to its laws. Until its laws are understood to be law, the young student of Christian Science may be found trying to adjust a curve into the groove of a straight line. But he learns, it may be after considerable needless toil, that at no point can the material and the spiritual be made to agree or unite. Each must be recognized for what it is. To bring out correct answers in our demonstrations we must hold unswervingly to the rules of Principle. There is no half-way position. We must make the truth our standard; and every time we yield to the insinuations or arguments of mortal mind to the contrary, we are not proving our fidelity to Principle, and are by our own consent keeping ourselves standing without, thereby hindering ourselves from entering upon and living up to our full rights and privileges.

Did it signify, was it of any vital importance, that our little friend failed to comply with the simple rule to "knock"? Did it not mean the entire failure of his mission, to remedy which was to learn his mistake by having the error uncovered to him? Finding that no one opened the door to him, he presently began to cry, and returned home evidently believing himself to have been grossly wronged and unkindly dealt with. Those who knew the truth, however, could see that he was merely laboring under a delusion, as he himself would find after waking up to the truth about it. Likewise in our own experience if we heedlessly swerve from the path of Principle, we are also in our ignorance inclined to complain of the rule because it does not seem to work, because our curve does not answer to the straight line; while the true explanation is that our mortal mind reasonings do not and cannot produce spiritual results.

We cannot reasonably expect to deduce right conclusions from wrong premises, and neither, as Mrs. Eddy says on page 167 of Science and Health, is it wise "to expect to work equally with Spirit and matter, Truth and error." As, however, we advance in our understanding of Christian Science, and le' 1 the importance of mentally working out our salvation on right lines, it is our one consolation to know that Principle does govern man, for we find that anything short of a concept of God as Mind or divine Principle could be of no service in the solving of our problems.

TRUE STRENGTH.

MARGUERITE L. QUINNELL.

In his epistle to the Ephesians Paul gives this final counsel: "Be strong in the Lord, and in the power of his might." This verse, which has been much quoted, has restored faith, increased courage, given added endurance and patience; it has been the watch-cry of faith and trust. Today, to the Christian Scientist it means all this—and more. Instead of being largely a desired mental state, it becomes a demand for mental action. Heretofore a faith in a power without, it today arouses us to the realization and use of a strength and power within.

This activity has, in turn, two phases. We are bidden to "be strong in the Lord,"—to know that God, divine Principle, ever-present, omnipotent Love, meets every spiritual, mental, or physical need, and to know this so absolutely that more and more each day the only reality in our consciousness is the good, and that, hence, evil exists not: we are to be strong in the knowledge that the power of Truth is ever-active, final, absolute,—"and in the power of his might." We are to be strong not only in the faith and knowledge of this divine law of Truth, but strong in that power to use it which is vested in man as God's reflection, and which each as God's child must prove as his birthright. Can we realize a power which is never put into action? Would our faith in the wireless transmit the message without our employment of the instruments or our understanding of the laws involved?

So the Christian Scientist must not alone be strong in his faith in this wonderful Science of being, but his confidence must be strong in his ability to put it into use every hour of every day; as Mrs. Eddy says on page 496 of Science and Health, he must "hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being."

[Written for the *Sentinel*.]

CHILDREN OF GOD.

GERTRUDE BUCK.

CHILDREN of God and heirs of His dominion,
No fear, no ill against us can prevail.
Love bears us up on mighty, tireless pinion,
Love that can never falter, never fail.

Our strength renewed from God's eternal fountains,
Singing we fare on His appointed ways;
Glad are our feet upon His holy mountains,
Our hearts enkindled at the torch of praise.

Awe-stilled we watch life's harmony unfolding,
Each shifting scene in God's design arranged;
His glory we, with open face beholding,
To that same image day by day are changed.

O healing Truth, Thine uttermost salvation
No power can bar from him who sees Thy face;
Each day shall dawn a fuller revelation,
Each night add knowledge of God's wondrous grace.

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SELECTED ARTICLES.

[Frederick Dixon in *Evening Mail*, Newcastle, England.]

Mr. J. B., if he continues much longer to write letters on Christian Science, will inevitably be convinced. The phrase "notion," with regard to the teachings of Mrs. Eddy, is, let me hasten to explain, his own. It is, I think, admirably chosen and expressive, but it is not one which I, personally, should have selected if I had been he. "Notions" with regard to Christian Science is what I have always contended the critic was handicapped by. I have, therefore, patiently attempted to give him some knowledge of what Mrs. Eddy taught. Now that we are agreed on this, we shall perhaps get on a little quicker.

Now, first as to his notions about causation. He says the mistake I make is in attributing all effects instead of some, to mind; he wants to share causation between mind and matter. If he could show that mind and matter came into being simultaneously, such an argument might be conceivable, but even then he would be committed to a fallacy. The cause of this simultaneous effect would still remain to be discovered. The gentleman would, in short, simply have reached the standpoint of the Indian philosopher. The world was balanced on the howdah of an elephant; the elephant stood on a gigantic tortoise—and then?

If this critic will make a study of the teaching of the idealism of philosophy and natural science, from the time of Plato to the time of Lord Kelvin and Sir J. J. Thomson, he will discover that an enormous number of the greatest thinkers of the world have differed from him, and attributed all effects to mental causes. He will also, of course, discover that the whole school of materialism has insisted on the exact opposite. Christian Science is idealistic, but it is the spiritual idealism of Jesus of Nazareth as opposed to the material idealism of a Plato or a Berkeley, and so, absolutely distinct from teaching of that nature. The whole question consequently becomes one of demonstration. It is once more, as it were, Christ or Diana?

Jesus recognized this throughout his entire ministry. Recognized it when he said, "Ye shall know the truth, and the truth shall make you free;" recognized it when he insisted that theory and practise could not be divorced—preach the gospel and heal the sick was the constant note of his exhortation; recognized it when he explained that knowledge must be demonstrated—"He that believeth on me, the works that I do shall he do also." He, however, did more than recognize it; he himself reduced it to proof, when he healed the sick and raised the dead, when he fed the multitudes and found the tribute money, when he stilled the tempest and walked upon the water—in short, in all his miracles, in a word, his object-lessons. Christian Scientists, through the teaching of Mrs. Eddy, are slowly and very indifferently endeavoring to demonstrate today the power of eternal Principle, the availability of which Jesus insisted on. It is, however, far easier to gain the human knowledge necessary to demonstrate the limited intelligence of the human mind, than it is to walk in the footsteps of Jesus so as to demonstrate the infinite power of the deathless Christ.

I think I have said enough to show that the critic's "notions" are just "notions," like the familiar primrose,—"only that and nothing more." Let me show this from an instance in which he has been incautious enough to stray away from Christian Science. A fireman, he says, who puts out a fire does not trouble about the cause. No! and as a consequence, fires continue to occur whenever the physical law which operates in that direction is fulfilled, just as after centuries of the material practise of medicine people continue to get sick. Does the critic seriously imagine that the obvious dilemma he so ingeniously puts forward never occurred to any of the great idealistic thinkers? Let him read the man who is universally regarded as the father of idealism in modern natural science, and he will be told that if you put your hand in the fire, the hand, the fire, and the burn which will ensue, are all mental effects, all the results of mental causation, and the pain a state of consciousness. If, in consequence of this, he steers away from the Charybdis of metaphysics, let him beware that he does not shipwreck himself on the Scylla of physical science. "The fish of immortal memory," writes Huxley, "who threw himself out of the frying-pan into the fire, was not more ill-advised than the man who seeks sanctuary from philosophical persecution within the walls of the observatory or of the laboratory."

[E. M. Ramsay in *Haddingtonshire* (Scotland) *Advertiser*.]

Christian Scientists have no wish to press their views on those who are satisfied with their present understanding of Christianity; the appeal of this Science is to the unsatisfied. At the same time it would be a very great pleasure to me if I could clear away any false impressions received, and with this object in view I will touch on one or two points of importance in the teaching. I think the argument of Mr. Wright's book may be summed up in the declaration that what is true in Christian Science is not new, and what is new is not true. To this I reply that Christian Science does not profess to be a new religion, or in any sense a substitute for the teachings of our Lord and Master. We are convinced, on the contrary, that it is that fuller understanding of his life, of his words and works, which he himself declared would come when the world was ready to receive it.

There is no new truth; "as it was in the beginning" it "is now, and ever shall be; world without end." There is, however, much in Christian Science which is new to the thought of this age, and this exposes it to opposition, because the world has ever been inhospitably disposed toward new ideas. The healing of Christian Science differs radically from all other forms of healing, in that it recognizes that all disease is entirely of mental procurement and addresses itself first and last to the detection and correction of those unhealthy thoughts, sins, fears, or anxieties in which the disease originated. In order to have some idea of how the healing is accomplished, we must gain an understanding of the nature of Mind. Christian Science teaches that there is only one Mind, one intelligence, God. All would admit that there is but one truth, that is, that no one possesses a personal private truth of his own, but simply manifests to a greater or lesser degree the one truth which is here to be used by every one who can perceive it and grasp it.

In the same way there is but one Mind, one intelligence, and in order to express more of this true Mind we must surrender the belief in a private mind or intelligence of our own. In this way we obey the apostle's injunction, "Let this mind be in you, which was also in Christ Jesus." As we progress a little, we perceive that the good qualities we manifest are not in any sense our own, but are part of God's goodness, the reflection of His nature; we also see that the sin which once appeared so powerful and so much a part of our character is unreal, because it is not the outcome of the one and only cause. Sin is a hideous nightmare, a dire delusion, a false sense which while it is entertained shuts us out from the consciousness of God's love. Experience has shown us that this new view of sin lessens its apparent power. Once we regarded sin as a thing to be grappled with and overthrown, now we see that we must put it behind us and, clinging to God in utter humility and strong faith, wait till the light of His purity and love floods our consciousness and sweeps away the sin. This reformation of the heart expresses itself outwardly in improved bodily health, and, *vice versa*, no man can be healed by Christian Science without becoming morally better too.

As one who has been from childhood a lover of the Bible and from early youth a zealous church-member, I can well sympathize with our critic's fear lest a cold abstraction should be substituted for the fatherhood of God, or the honor accorded to our Lord be in any way lessened. He

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need have no fear on this score. As the years pass, and we progress a little in this new-old way, we become more and more conscious of God's abiding presence and tenderness, more conscious of the magnitude of the salvation wrought for us by our Lord Jesus Christ.

[Lloyd B. Coate in *Dayton* (Ohio) *Herald*.]

Our clerical critic has referred to a few people as having passed away under Christian Science treatment, dying with cancer and tuberculosis, and the public must be the judge whether or not charity was here made manifest. It is seldom that any one suffering with either of the diseases named calls upon a Christian Science practitioner without first having medical aid and usually remaining under the care of physicians until told that there is no hope of ever being restored to health. There are living witnesses in the city of Dayton who have been healed in Christian Science of the diseases named, at least so pronounced by reputable physicians. It is true that in one family a child passed away with diphtheria under Christian Science treatment, but our friend omitted to tell his congregation that four cases passed away with the same disease under medical care. Is it just to speak of cases passing away under Christian Science treatment and to say not a word respecting the people who pass away under medical treatment?

"Come now, and let us reason together, saith the Lord," we read in the prophecy of Isaiah. When reputable physicians are called into a home to help some sick one and they do all they know how to do to prolong life and alleviate human suffering, but fail, should we not be grateful to them for what they tried to do? There is no strife between Christian Scientists and physicians. Those who prefer medical treatment should have that right, and those who prefer Christian Science treatment should have the same privilege. And should the loved one not be restored to health when a Christian Science practitioner is called into a home to pray for the sick, does not fairness and charity demand that both the parents and practitioner be respected without publicity from pulpit and press.

If *materia medica* were never known to fail, then there might be some excuse for censuring Christian Science treatment. From the days of Abraham, down through the ages up to the present hour, the sick have been healed through prayer. In St. John's gospel we read these words of the Master: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Jesus also gave this counsel: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." These commands of Jesus the Christ apply no more to Christian Scientists than to other professing Christians. Instead of preaching on the failures of other professing Christians, would it not be a greater exercise of charity to examine our own heart, our own church, our own denomination, and see whether we are obeying these commands or not?

Christian Science teaches plainly that to the human sense of things sin, sickness, and death exist as stern realities, to be overcome in the way pointed out and demonstrated by our divine Exemplar, Christ Jesus, the supremacy of the Spirit over every law of matter. Christian Scientists are daily praying to be governed by that Mind which was manifest in Christ Jesus, so as to bring out more perfect healing in accord with the promise of the Master. Here let me say that the healing of disease, while not a thing to be despised by any means, is the smallest part of the work of Christian Science. Mrs. Eddy speaks of the healing of disease as but the "bugle-call" (Rudimental Divine Science, p. 2) to higher and holier living. The prime object of Christian Science is to lead people to God, and to quote from one of the tenets to which every member of the Church of Christ, Scientist, must subscribe (Science and Health, p. 497): "We acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

Christian Scientists are honest; they are frank to acknowledge that not every case has been healed which presents itself to them. If our brethren who criticise us can do better healing through their faith in God, we will say, "Well done." The beloved disciple, John, lays great stress upon professing Christians loving one another. He writes: "He that loveth not knoweth not God; for God is love. . . . And this commandment have we from him, That he who loveth God love his brother also." This being the Christian status, why is there any occasion for one denomination to assail another? Why should not each one go ahead and do all the good possible, according to the light it has, instead of biting and devouring one another?

[William J. Bonnin in *Accrington* (England) *Observer*.]

A very little trouble would have saved our critic, the vicar, from committing himself to such statements as that Christian Science denied the personality of God, the sonship of Christ Jesus, his death and resurrection, and others of a like character. If would-be critics of Christian Science would go for their facts to those who have genuinely studied the subject, or to authoritative publications upon it, instead of to the violent and ill-informed diatribes of its opponents, they would be fairer both to themselves and to those they address. Christian Science definitely teaches the infinite spiritual personality of God and the eternal sonship of Christ. It teaches that Christ Jesus triumphed over the human experience called death, and that his resurrection proved the great fact of eternal life. The tenets of Christian Science are plainly stated in "Science and Health with Key to the Scriptures" by Mrs. Eddy, the text-book of Christian Science, and there is really no excuse for misrepresenting them.

The critic's fault-finding might probably be traced to a source which is responsible for most of the unfriendly criticism passed upon Christian Science, and that is the inability or unwillingness to distinguish between absolute and relative truth, and the consequent judgment of the statements of the one by the standards of the other. The distinction is of paramount importance in Christian Science, for Christian Science may be said to be the Science of that absolute truth the knowledge of which the Founder of Christianity promised should make the race free. The translation, as it were, of this absolute truth about existence and what exists, into human material terms, in other words, the human material concept of things, is quite a different matter, and the fundamental teaching of Christian Science is that, in relation to the positive truth of spiritual reality, or absolute truth, this human sense concept is negative in nature, spurious, and unreal. Within the realm of this false human concept there are relatively true and untrue, relatively good and evil human experiences, and Christian Science does not for a moment teach that sin and death seem to be real and true experiences in that realm. But that does not in any way conflict with its teaching that in absolute truth, in the sight of God, evil is a falsity without power or presence. Evil is in fact just what Jesus said it was, a lie. It is the lie or untruth about the truth of the omnipresence of God, good, and the way to destroy it is the way to destroy any deception, namely, by knowing the truth.

The healing in Christian Science is not by any means the outcome of a blind faith. It is the demonstration of a fuller measure of knowledge of the truth of being, the overcoming of what is after all false belief, by understanding, by the bringing to naught (in the words of Paul) of the things that are by the things that are not, *i.e.*, to the human material sense. The prayer that heals is a realization of the truth. Christ Jesus knew the truth in its fulness, and

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that knowledge was the reflection of the one Mind that is God. To him the things which are seen were temporal and unreal, and the things which are not seen were the real and eternal. He proved the truth of his teaching of God's allness by the destruction of all that was unlike God. His healing was the proof of his teaching, and he plainly taught that his followers should continue so to prove it. The critic would argue that we are to take the absence of any express prohibition of the use of material remedies as a direction to rely upon them, an argument which will hardly convince. The Master himself used no such means, nor did the apostles, and it is a bold thing to imply that there is a better method of healing which they knew not how to employ, but desired later generations to discover and make use of. And there is, moreover, the command to take no thought as to what we eat and drink, or for the body, which is rather hard to reconcile with the teaching that we should look to drugs for life.

The phenomenal growth of the Christian Science movement, a growth practically without parallel in the history of religion, has been due almost entirely to the fact that it has proved its teaching by its healing. It has accepted the test the Master imposed. In all parts of the world there arises an ever increasing chorus of gratitude to God for healing from sin and misery, from all forms of disease, after all human means had failed, and for the peace of mind and happiness that Christian Science has brought to those hundreds of thousands. It is easy to call it heresy, but so often has the heresy of one generation been welcomed as the orthodoxy of the next, that Christian Scientists can bear the reproach with composure.

And so the message that Christian Science has for the world is that salvation is attainable through Christianity now and here: that Christ is our Saviour, not from some imagined torment beyond the grave, but from all that goes to make us miserable today. It proclaims and proves that the understanding of spiritual truth and the knowledge of the omnipotence of God who is Love and nothing but Love, is the Christianly scientific way of destroying evil, and that such understanding is attainable by all and enables one to put on the new man, made in the image and likeness of God; to be, in effect, transformed by the renewing of his mind.

[Willis D. McKinstry in *Wichita* (Kan.) *Beacon.*]

A recent issue reports a clergyman as referring in his sermon to Christian Science as a "non-Christian faith," and classing it with oriental religions. That the readers of your paper may not be misled by this erroneous statement, kindly grant me space to say that our clerical friend is somewhat belated in getting into the arena of public denunciation of Christian Science with this "non-Christian" criticism which has been refuted so many times. At this day and age, when Christian Science has long passed the experimental stage and has developed into a mighty system of religious teaching and demonstration, proving its words by its works, it can hardly be conceived how any one can have such a misconception of Christian Science as to claim it to be "non-Christian," unless it be they have that "hardness of heart" to which Jesus referred when he said, "Having eyes, see ye not? and having ears, hear ye not?"

If any one will honestly investigate the teachings and demonstrations of Christian Science he will find abundant proof of the truth of its healing and redemptive power, that it is in accord with the teachings of Christ Jesus, and that it is obedient to the divine command to preach the gospel and heal the sick. He will also find that those who go to make up the congregations of the well-attended church services on Sunday morning and Wednesday evening are an honest and intelligent people. These people attend these services not through idle curiosity, but because they find that truth which satisfies the hungering heart, bringing freedom from sorrow, sickness, and sin.

"The tree is known by his fruit." Christian Scientists have proved the Christianity of Christian Science through the healing of the sick and the casting out of evil. He who established Christianity is recorded as saying, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Christian Science cannot be associated in any way with "occult art," it is not a "mind over matter" proposition, nor is it "suggestive therapeutics." Christian Science teaches the omnipotence and omnipresence of the one Mind, God. This is the Mind "which was also in Christ Jesus," and which enabled him to demonstrate or prove his Christianity.

[James D. Sherwood in *San Antonio* (Texas) *Express.*]

No possible relationship exists between Christian Science practise and magnetic healing. Christian Science is a demonstrable Science. It is not human opinion. Its practise is not limited to one person nor to any particular set of persons, but it is universal in its scope and availability for salutary purposes, and can be utilized by any person who has a spiritual comprehension of the Holy Bible, as interpreted in Christian Science.

Christian Science is based upon the teachings of Christ Jesus, and in obedience to his teachings is healing the sick and reforming the sinner by spiritual means alone. God is Spirit; He is the infinite divine Principle, whose nature needs to be understood by all. This spiritual understanding is the plan of salvation elucidated in the Holy Scriptures, and its possession by the student of Christian Science is essential in Christian Science practise. The Bible reveals the allness of God, and it declares that the real man is God's image and likeness; that man is like Spirit, is spiritual; and this clearly indicates that a mortal is not the man who is referred to in the first chapter of Genesis as being God's image and likeness.

Mrs. Eddy claimed to be only what she really was, namely, the Discoverer of the truth of being that was exemplified in the time of Christ Jesus by the Master and his disciples, and that became lost to the world through sensuality and materialism. She first demonstrated the claims made for Christian Science by healing all manner of diseases; then she wrote and published what had been revealed to her. The reading public today is familiar with the text-book of Christian Science, "Science and Health with Key to the Scriptures," of which she is the author, and it is also known that the perusal of this wonderful book is healing people daily.

[Written for the *Sentinel.*]

EMMANUEL.

FRANCES A. HALDANE.

"God with us!" O holy, gracious Spirit!
May our hearts be ever humble in Thy sight;
While the Father's presence gives us steadfast courage,
Gives us hope amid the most despairing night:
And we praise Thee, who art Life and light.

"God with us!" Amid the noise of battle,
When the sense is waging warfare fierce and keen;
Worn and spent is almost yielding to the foeman:
In a mighty victory will Thy strength be seen,
When we know Thee, who hast ever been.

"God with us!" Amid the bitter terror
Lest the raging flood should overwhelm us deep,
Lest we lose our hold when waves are surging o'er us:
Love divine! we cannot from Thy refuge sweep:
Thus we trust Thee, who dost Israel keep.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

CALLED OF GOD.

WHEN the Samaritans failed to welcome Christ Jesus, "because his face was as though he would go to Jerusalem," James and John were so far lacking in understanding of their Master's mission upon earth that they asked him, "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" The answer which they received not only rebuked this belief in human vengeance, but stated the Christ-mission with such vigor and terseness that there could be no doubt about the divine origin of that which they were being taught and which they saw demonstrated from day to day. Surely we may believe that it helped these disciples to qualify themselves for the places they subsequently filled in Christian history!

Jesus said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." The same Christliness of spirit echoes down the ages in those divinely tender words which fell from his lips in the supreme trial of his faith: "Father, forgive them; for they know not what they do." That Jesus interpreted his mission to save men's lives to include the healing of sickness, was amply proved by his ministry to the sick as well as the sinning ones of earth, to the weary and heavy laden, those who were bowed with the weight of sorrow and despair; and he also made it obligatory upon his followers to continue this ministry to the needy in token of their discipleship. In what other way, indeed, can professed followers of the great Teacher justify their claim to be known as such, if they are unable to do the works which he declared they that believed on him should do!

When through the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy gave to the world her discovery of the ever-present availability of the Principle that governed the Christ-healing, the revelation which came to her as the consummation of years of patient waiting on God, of unceasing effort to know and do His will, she destroyed forever the fallacious claim that the healing works wrought by the Master and his immediate followers were a special dispensation to that age and therefore impossible to later generations. For nearly forty years Christian Scientists have been proving for themselves and others, in daily increasing numbers, that what is impossible with men is forever possible with God, and that the fetters with which sin, disease, and death would fain hold mankind in servitude, fall away at the touch of the truth that makes men free, because "no power can withstand divine Love" (Science and Health, p. 224).

As we read in the ninth chapter of Luke the verse with which the incident above related opens, we find that the Samaritans were duly warned of Jesus' coming, but that the old racial prejudice blinded them to the priceless privilege which his stay among them would have conferred, "the gift of God" which might have been theirs. Though they would not receive him, he who had come to save men's lives would not suffer his disciples to punish them, but rather bade them continue in their commission "to preach the kingdom of God, and to heal the sick." That same call to divine service comes to every Christian Scientist today. Whatever the error that would hold us back, be it hostility to the truth or indifference to its message, we know that, though it be as adamant, nothing can resist "the universal solvent of Love" (Science and Health, p. 242). We are called of God, "according to his purpose," and we can best prove our right to be recognized as "the children of God," our allegiance to the cause instituted by our revered Leader, by continued demonstration of the Master's promise: "He that believeth on me, the works that I do shall he do also," until even "the last enemy" shall have been vanquished.

ARCHIBALD MCLELLAN.

LOVE'S EFFICIENCY.

THE significance of the teaching of Christ Jesus which the beloved disciple was ever repeating, and which Mrs. Eddy has rephrased in the four words "Love is the liberator" (Science and Health, p. 225), is best understood when put over against the Master's saying that *Truth shall make* free, for Truth and Love are thus seen to be at-one, and to be identified with the active Principle of the universe. It is this that gives character to the gospel as compared with the law, which is ordinarily thought of as fixed, unyielding, and insistent, as encouraging no hope in the offender, to whom it is likely to seem hard and unfeeling. Love on the other hand appeals to all as kindly, as considerate for circumstance, ready to hear even the Magdalene's statement of her case, to weigh every least extenuating fact, and to judge with mercy and compassion.

When to this "good news" that every divine impulse is prompted by love alone, there is added the further fact that "Love is reflected in love" (Science and Health, p. 17), that it is to be brought nigh to men in the blossomings and fruitage of a pure human affection, then an entirely new and altogether inspiring vision is gained of the possibilities of even the humblest life. We have all had a sense that God is to be revealed to mankind, and we have believed that salvation pertains to this fact. Now and then, perchance, in some rare moment of clear intuition, or when face to face with some thrilling event, we have even been led, as was Jacob, to say, "Surely the Lord is in this place;" but how feeble has been the realization that the All-Father is being, or is to be, savingly revealed to men in our lives! When, however, the truth of being is apprehended and our better self begins to appear in Christian Science, the law of this reflection of Love's efficiency becomes apparent, and as the spirit of kindliness and gentleness grows to be more Christlike and continuous, our presence and unspoken word begin to give evidence of the virtue which pertained, as we are told, to Peter's shadow.

We are bringing to our brothers the strength and sunshine of Truth, and that perchance, ofttimes, all unconsciously. This is what makes Christmas for those who have any that is really worth while; they have caught a glimpse of the meaning of the rule of the Christ-idea, and it has come to them through the love of some brother or friend. This Christmas spirit is none other than that love for God and for men upon which, as Jesus said, "hang all the law and the prophets," and we do well to remember that in no small degree it is the sequent of intelligent interest. No one wilfully trespasses upon those whom he thinks of as dear friends; though they be only the little creatures of the forest and field, he will not kill them for sport nor bring them any unnecessary pain. He has begun to understand them and to love them, and immediately something of the kindness and compassion of infinite Love is revealed. The truly helpful affection is always intelligent; it perceives things at their best, and the real need it wisely supplies.

However feebly we may have apprehended it, it is true that we become coworkers with God in living a genuinely loving life, and this is just as intelligible as is the fact that every property and power of light is made manifest in its least reflected ray, for thus also "Love giveth to the least spiritual idea might, immortality, and goodness" (Science and Health, p. 518); and this for the reason, as St. John puts it, that "the Word was with God, and the Word was God." This identity of Principle with its every idea is one of the most fundamental teachings of Christian Science, and its inspiration and outcome are blessing all the world.

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They who are growing larger and kindlier hearted, and who through Christian Science are more and more fully realizing the all-inclusiveness and healing power of divine Love, reflected in spiritual consciousness,—for these the joy and gladness of the Christmastide are destined to remain all the year.

JOHN B. WILLIS.

RECONCILIATION.

IN the New Testament a good deal is said about reconciliation, and usually with the thought of establishing unity between God and man. Webster thus defines the word reconcile: "To cause to be no longer at variance;" and besides other meanings, reconciliation is given as "removal of inconsistency." It is here interesting to note that, according to St. Paul, reconciliation begins on the divine side, whereas scholastic theology has taught that mortals must approach God in fear and trembling, uncertain whether they can ever attain to sonship. We, however, read in the fifth chapter of II Corinthians that "God was in Christ, reconciling the world unto himself;" to which the apostle adds: "We pray you in Christ's stead, be ye reconciled to God." The great Teacher also admonished men to be reconciled to their fellow men where there was a sense of discord or division, and this as a preliminary to approaching God's altar with a gift. At this point Paul's words from the chapter already quoted throw much light upon this whole subject. He says: "All things are of God, who . . . hath committed unto us the word of reconciliation." We must therefore deal with spiritual realities and know nothing "after the flesh."

It should not be forgotten that it sometimes seems difficult to reconcile certain passages of Scripture with other texts; for instance, this from Proverbs: "In the way of righteousness is life; and in the pathway thereof there is no death;" then this from Paul: "I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better." Right here it may be well to ponder our revered Leader's statement: "Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable" (Science and Health, p. 19). This does not signify that either of these texts expresses error. On the contrary, as understood in Science, they both point to the same truth. Paul must have known that in the way of righteousness, the Christ-way, there is no death. Jesus had declared this in no uncertain terms, but it would seem that the apostle himself was uncertain as to whether he would most quickly reach the full spiritual consciousness of being by continuing his present labor for humanity, or by giving the proof of deathless Life in the way the Master had done. He was pressing on that he might prove "the power of his [Christ's] resurrection;" and yet with noble humility he acknowledged that he had not yet attained to this in its fulness. He tells his brethren, however, to "joy, and rejoice" with him if he were "offered upon the sacrifice and service" of their glorious faith in man's immortality.

In both the Old Testament and the New many passages are to be found which seem contradictory and irreconcilable, but this is only because some of these deal with the mortal belief in life as separate from God, hence material. This sense of life is doomed to annihilation, indeed it never had nor can it have any reality; while the Life which is God can never know death. Christian Scientists, however, learn that, like the apostle, they must "die daily" to all which is unlike God, all which is unspiritual; then they too can say: "For to me to live is Christ, and to die [in this way] is gain." As this is done, the mortal sense of Scripture and of all things, of ourselves and others, is put off with all that is corruptible, and immortality is put on.

Christ Jesus, speaking for the Father, said: "He is not a God of the dead, but of the living: for all live unto him." To God, who is Life, there can be no death, and there is no inconsistency in the Scriptures when their statements are understood in the light of Truth, interpreted by divine Principle. Especially is this true when we apply their inspired teachings in the overcoming of sin and disease, as we learn how to do in Science and Health and our Leader's other writings, all the while keeping in view the apostle's declaration of "the power of an endless life." In this way all that is based on Truth is reconciled, brought to agreement.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

CRIPPLE CREEK, COL.—At an enthusiastic meeting of the members of First Church of Christ, Scientist, Oct. 15, it was decided to take immediate steps toward the completion of the church building at the corner of Fourth street and Carr avenue. The building was only partly finished, and the foundation for over half of it has been standing for several years. Although the building will not be so large as the one originally designed, the plan is to remove the old stone foundation that is not to be used, and give the building a finished appearance.—*Cripple Creek Times.*

BALLARAT, AUSTRALIA.—On Sept. 16, in the lecture room at the City hall, we had the glad privilege of listening to Bliss Knapp, in a very clear, forceful, and convincing lecture on Christian Science. The hall was well filled, and the audience followed the lecturer with profound interest throughout, expressions of regret being rife at the close that the lecture could not be repeated. We feel that the leaven of Truth is working in the public thought, and look for an increased attendance at our services. We are very grateful for the lectures, and are greatly cheered and helped to continue bravely on our way, hopeful and rejoicing.

Correspondence.

LONDON, ENGLAND.—Fourth Church of Christ, Scientist, London, having outgrown the hall on Stamford hill where the services have been held during the past three years, has acquired the Public Library hall in Church street, Stoke Newington, N., which has a seating capacity of three hundred and sixty. This is more than three times the accommodation of the service hall just vacated. The Sunday school is held in a smaller hall in the same building. The premises at Stamford hill having been retained, the service hall is now utilized for reading-rooms. This enlargement of our borders has already resulted in an increased number of inquirers attending the services.

Correspondence.

SALT LAKE CITY, UTAH.—A Christian Science booth was maintained during the whole week of the Utah state fair. The booth was situated in such a place that every one coming into the fair grounds would read its sign, "Free Christian Science Reading and Rest Room," and it was very well patronized, many times taxed to its capacity. All who came in were invited to rest and to read, if they so desired, and offered a copy of the *Monitor* or any other periodical they chose. Practically no one visited the booth without taking away a copy of the *Monitor*, and often the *Sentinel* and *Journal*. During the week three thousand copies of the *Monitor* were distributed, besides some four hundred *Sentinels* and about two hundred *Journals*.—*Correspondence.*

MILFORD, UTAH.—Several important results have been made manifest since our recent lecture. First, there was a complete healing while the lecture was being given. We distributed over six hundred copies of the *News* containing the lecture, and people are asking for the paper yet. One

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man who to mortal sense seemed to be a slave to wrong desires came and asked for the paper. "I want a friend of mine to read it," he said; "he needs it. It cured me, and it will him." A physician's wife said she enjoyed the paper we sent her, and that she had resolved to come to our services. A party taking a trip to Modena who was asked to take one hundred copies to distribute in that section, arranged to have them distributed on the train.

Correspondence.

MELBOURNE, AUSTRALIA.—We wish to express our deep sense of gratitude for the privilege of giving to the people of Melbourne a lecture on Christian Science again this year. It was given in the largest hall in this city, and was attended by a representative and appreciative audience of fully fifteen hundred people, which was a substantial increase on last year's attendance. The two previous lectures appeared in the metropolitan press the following day, but at an enormous cost. This year the practise was discontinued, but each paper gave a fair report. Nevertheless, we succeeded in having the lecture printed in a small suburban weekly newspaper, of which we purchased some two thousand copies for distribution. We are convinced, and have many proofs, that the lecture has done much good.—*Correspondence.*

MONTGOMERY, ALA.—At the state exposition held in a suburb of this city during ten days in October, *The Christian Science Monitor* was well distributed. This was the initial public presentation of clean journalism to the state. The rest tent where this newspaper and other Christian Science literature were exhibited and given out, proved very popular, several cases of healing having occurred from the impersonal realization of the truth of being.—*Correspondence.*

SKAGWAY, ALASKA.—The librarian at Seattle, Wash., sends the following letter from Skagway: "Enclosed find money order for ten dollars, for which please send by return mail or freight six Christian Science Hymnals and a pocket editon of Science and Health. We are holding services in a private office, and last night (Sept. 22) we had an attendance of twelve and a collection of five dollars. By next Sunday we expect to have our own room in the same building furnished ready for service. I have been here a month and have sold four copies of Science and Health. Divine Love is surely meeting our every need. We are in a big hurry for these books, as we only have one Hymnal. A Japanese attends who has been reading Science and Health for ten years but has not had an opportunity to attend service before. They are all pleased, and so am I, that I could help them."

MIAMI, OKLA.—Before the officers of the church, and with simple services First Church of Christ, Scientist, laid the corner-stone of its new edifice Oct. 23, at five o'clock in the afternoon. The church is located on the corner of Second and Olive streets and occupies a plot of ground fifty by one hundred and twenty.—*Miami Record-Herald.*

MARYVILLE, MO.—The Maryville Christian Scientists have bought the F. M. Petty residence at Main and Cooper streets, and will remodel the building at once for church purposes. It is expected that the alterations will be done and the church ready for occupancy before the first of the year. The consideration was seven thousand dollars. The plans are to make the whole first floor of the residence into an auditorium, and to alter the exterior. The Scientist organization here is twenty years old. The organization met at first in the old Calumet hall on the third floor of the Roseberry building, later moving to the south room of the Empire, where services were held for five years. The present meeting-place is at the Conservatory of Music on Buchanan street. The acquirement of the property will necessitate the incorporation of the organization, and this legal step will be taken at once.—*Daily Tribune.*

THE LECTURES.

ROME, GA.

The auditorium of the Carnegie library was well filled by an audience of representative culture, gathered to hear Judge Clifford P. Smith, a Christian Science lecturer. Judge Smith was introduced by Mayor Ben Yancey, who said in part,—

Since the dawn of creation, religion in some form or phase has held the attention, the awe, the reverence, of every nation, of every people, in every age and clime. That religion may have been founded upon the basest concepts of idolatry and paganism; it may have nestled in birth among the sublime and lofty heights of the life and teachings of Jesus Christ, but it is a wonderful commentary upon the trend of religious history that in no instance has that religion failed to be the stepping-stone to a higher moral and physical uplift and development in the life of a nation.

Thus it is with all denominations and all creeds in this civilized and Christianized world of ours today. Every faith has its place in the gigantic esthetic structure of the world's moral advancement and progress. The creed of Christian Science, though born but today, takes its stand foremost among those religious cults which seek the Lord's vineyard as the field of their activities in the moral betterment and uplift of humanity. It is a voice crying out in the wilderness for the salvation and redemption of God's children, a redemption founded upon the faith in Jesus Christ and through belief in the fulfilment of the prophecies of old. Its breadth of vision, its avoidance of all narrow sectarianism, is forcibly illustrated tonight in that one not of their own persuasion has by invitation come into your midst and been bidden to speak a word in introduction of the distinguished disciple of their faith.

These lectures, to one of which you have been so cordially invited here this evening, have not for their object the purpose of proselyting; they are not for the purpose of going out in the by-ways and hedges to seek converts to their faith; they are given for the purpose of dispelling the mist of misconception, of lifting the clouds of popular misbelief, and letting those that thirst drink of the great life-giving waters of truth.—*Rome Press.*

GRAND FORKS, N. DAK.

William R. Rathvon, who lectured for First Church of Christ, Scientist, on the subject of Christian Science, was introduced by Dr. Homer Martin Cook of the First Baptist church, who said:—

I am not a Christian Scientist. If I were, I would not be pastor of a Baptist church. I do not profess to understand all of Christian Science. If I did, there would probably be things I would not accept. I am not here to discuss Christian Science, but to present the speaker of the day. Some have seemed to find it their duty to search for the supposed errors in Christian Science and in its great teacher, Mrs. Eddy. For a long time certain New Testament teachings and practises lay almost dormant in the church—ignored by nearly all of us. In the plan of God it fell to the lot of Mrs. Eddy to sound the note that would awaken some of us to our birthright as heirs of God and joint-heirs with Christ. Whatever others may think, I regard her as a great and good woman who will go down in history as a prophet of God.

Christian Science has its mission and is doing its work. A people using the whole Bible as their foundation, and claiming the life of Jesus as their motive power; holding that a body of health, a mind of clearness and soundness, and a spirit of absolute poise and self-possession, are the heritage of every man and woman, can but be counted as the brother and friend of us all.—*Grand Forks Herald.*

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OTTAWA, ONTARIO.

The introduction by George R. Lowe of Virgil O. Strickler, who lectured recently on Christian Science in the Russell theater, was in part as follows:—

As a result of investigation and experience, we are assured that Christian Science is based upon God, divine Principle. A lecture on Christian Science aims to make God better known to us, to define God practically. Many people seem to think very little about God; He is not uppermost in the thoughts of mortals. They may seem to be trying to get along without Him, but what folly! It is vain to try to do without God, infinite good, the very foundation of our being, the one Life and Mind. No one can progress truly without reference to and recognition of divine intelligence, the fundamental source of our conscious life. Perhaps it is because of false concepts of God, because men are not acquainted with God well enough, that they do not consult Him more and seek to know His will and way in all their undertakings.

Christian Science makes God known as our Father,—ever near, ever available, ever reliable and intelligible, the omnipotent and loving Mind. It shows how right ideals, purposes, thoughts, proceed from this Mind. It shows how these ideals elevate and purify human thought, and through this spiritual thinking benefit and heal the human body and conserve and protect real health and sanitation. It is constructive reform, building up everything good and worthy of permanence through the spiritual sense of God.

Correspondence.

EMPORIA, KAN.

William D. McCrackan, M.A., delivered a lecture on Christian Science at the Whitley opera house. The introductory address of R. M. Hamer, a local attorney, in presenting him, was as follows:—

I am not associated with the Christian Science church, neither am I informed as to the beliefs, teachings, and doctrines of this, to me, new religious institution; but I am pleased to be here tonight, and pleased to meet with this audience and to have an opportunity to listen to one speaking on behalf of this church. I am pleased because to me it is a manifestation of the fact that the world is growing better. The rank and file of mankind are taking time from their strenuous efforts to earn a living, and are giving time and energy to the consideration of religious questions. Never before has the subject of man's relation to his creator been given the consideration that it is receiving now. We are daily growing more and more to feel that we are our brothers' keepers, and more than ever the comparatively strong and comparatively successful in this world's strife are giving consideration to their weaker brother.

In each of the great political conventions held in this country during the last summer, at least one plank was placed in the platform pledging the adherence of that party to give heed to the cries of the weak and helpless in needed legislation. These planks are found in those parts of the platform which refer to labor legislations and in those parts thereof referring to legislations in behalf of the unfortunate who should find himself just leaving the prison doors. All this spells to me that the seed sowed by the men who go forth talking religious creed or religious thoughts is bearing fruit. We are growing better and stronger, and are growing to be more tolerant of each other's views; and the fact that this audience tonight is largely composed of those who are not followers of the faith presented by the speaker, is evidence of the truthfulness of this statement. I can assure the speaker that those who are assembled here and who are not followers of his teachings, are not here merely to satisfy curiosity, but to listen, learn, and accept that which appeals to them.—*Correspondence.*

GRAND RAPIDS, IOWA.

Francis J. Fluno, M.D., addressed a large audience at Greene's opera house, his subject being "Christian Science." The lecturer was introduced by Norval M. Crawford, who spoke as follows:—

I know some of you are students of Christian Science and are quite familiar with its teachings, but on the other hand no doubt there are a great many here tonight who have heard but little of it, and what they have heard has been more in the way of criticism (unjust criticism at that), which has been made by those who know nothing whatever of its exact teachings. It is therefore only a criticism of what some one thinks Christian Science to be, and this has naturally given many a wrong impression of it and had a tendency to prejudice some against it.

Perhaps one of the most common criticisms we hear is to the effect that the Christian Science denomination has no missionaries and Christian Scientists never engage in missionary work. Now Jesus, the Wayshower, was the greatest missionary who ever trod the earth, and in sending out his disciples (or missionary workers) he instructed them to "preach the kingdom of God, and to heal the sick;" and he made it very emphatic, in all his instructions to them, that the healing of sin and disease should be the fruit of their preaching. Mrs. Eddy, through her discovery of this same healing truth which Jesus taught and practised, and through the healing which has followed as a result of her teachings and writings, has proven herself the greatest missionary that the world has known since Jesus was on earth. And that she has shown greater wisdom than all other religionists in providing ways and means for the successful preaching of this healing gospel, is proven by the "signs following," as thousands have been healed of both sin and disease as a result of her discovery.

Some of the means through which this great truth is being spread all over the world today are the Christian Science publications, which Mrs. Eddy so wisely provided for and which give correct statements of Christian Science. These publications, after being read by those who subscribe for them, are passed on to friends and neighbors and have been the means of bringing this healing truth to many. The latest of these publications is *The Christian Science Monitor*, the great daily newspaper which, while it is purely a newspaper, publishes only the kind of news which has a tendency to uplift humanity and to create a desire to know more of the good which is taking place in the world, and through its columns of "glad tidings" is helping on the bringing in of "on earth peace, good will toward men," thus proving itself an important factor in this great missionary work of Christian Science. Another important branch of this work which Mrs. Eddy so wisely provided for is the board of lectureship of The Mother Church, and it is a member of this board whom we have with us this evening, one who is well qualified to correct any misapprehension you may have of Christian Science.—*Gazette.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Chicago, Ill. (Third Church).—Church edifice, Washington boulevard and Leavitt street, 8 p.m., Jan. 2 and 3.
Hornell, N. Y. (Second Church).—Woodbury Universalist church, 8 p.m., Dec. 30.
New York, N. Y. (Second Church).—Church edifice, Central Park, West, at 68th street, 8 p.m., Dec. 30.
Passaic, N. J.—Smith gymnasium, 8 p.m., Jan. 2.
Pawhuska, Okla.—County court room, 8 p.m., Jan. 2.
Providence, R. I. (First Church).—Providence opera house, 4 p.m., Dec. 29.

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TESTIMONIES OF HEALING.

A burning desire to express my unspeakable gratitude to God, also to our beloved Leader, Mrs. Eddy, for Christian Science, impels me to write these lines. Devout as a child in attending Sunday school and church, I had grown up to question God and man, because of the unloving attitude of the majority of worshipers with whom I had come in contact. Then began a series of "isms,"—atheism, spiritualism, vegetarianism, etc., none of which proved satisfactory.

I had heard of Christian Science at odd times,—heard of the healing done,—but had never conversed with a Scientist. In December, 1909, I felt I had come to the end of all things. For months I had been battling with a problem which nothing seemed to touch. Again and again I had gone out into the fields and cried aloud to God for help, but none came, till one day the words Christian Science suddenly rang in my ears, and I, who in the past had shrugged my shoulders at the mention of it, now found myself harboring the thought that if Christian Scientists can do what they claim, namely, heal, then surely they have the key to the situation, and I at once wrote to a friend who had been healed in Science for the address of a practitioner. I was in Scotland and the practitioner in London, but soon we were in communication, and on the first day of the year 1910, "Science and Health with Key to the Scriptures" by Mrs. Eddy reached me.

I had visitors that day, but as soon as they left I sat down to read, and I read on into the night, and this went on for a month. At the end of the second week, while folding up the heavy deck-chair on which I had sat reading, I found my hand—between thumb and forefinger—caught in the joint of the chair. The pain was excruciating, and I only got release by pulling it out. Then came the thought of demonstrating the truth taught in Science and Health. I stood up and silently declared this truth, and the healing was instantaneous, so much so indeed that I was bewildered. At the end of five weeks from the commencement of my reading, the problem for which I had sought help was entirely removed, and though at the time it was not the answer which I had wanted, I now thank God daily for just that solution. On my return to London, four months later, friends failed to recognize me, one and all saying that I was looking ten years younger.

During August I was packing up for removal, and sustained what seemed a severe injury just under the breastbone. The blow, for the moment, made me feel sick, but I stood still, mentally declaring the truth, and in a few minutes I was at my work as if nothing had happened. During November I had an attack of acute throat and lung affection, two other members of the household also being affected. I treated them, and in two days they were well. For myself I once had to seek help, but what would in the old thought have meant six weeks in bed, was overcome in two weeks and not a day in bed.

I treated a child of three years, in my care, for an eruption on her face, and it has entirely disappeared. For some months past I have talked to her about God, have taught her the Lord's Prayer, and when she gets ruffled over anything and needs soothing she comes to me with the request, "Say 'Our Father.'" I take her in my arms and together we say it, and she is always wonderfully soothed by it. A new pair of sandals had irritated her ankle, making a nasty-looking sore, but I washed it clean and told her to ask God to help her. Next day I was about to look at it when she said, "God mended it, didn't He?" I realized then how quickly the untrammeled thought of a little child takes in the truth, and these words of our Master came to me: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Here was this little one, to whom I was almost afraid to say anything lest she should not understand, entering into the kingdom of understanding at once.

Recently, I carelessly let an iron ladder fall on my head, while unwinding the rope that held it in place, but I at once declared the truth, and though a lump appeared from the blow, I had no inconvenience from it whatever. The physical healing, however, appears as nothing to those who know the spiritual uplifting of Christian Science. *I feel that I cannot be humble enough or grateful enough for all God's* blessings to His children.

JENNY ATKINSON, London, England.

It is with a deep sense of gratitude for encouragement and help received through the testimonials in our periodicals, that I write my own, in the desire to help some other sufferer as I have been helped. I was a member of a family in which lung trouble had claimed several, and fear of it took deep hold upon me. When quite young I sought relief in the climate of Florida, where through hard work and the exposures of a pioneer life I contracted malaria, which in spite of all that the physicians could do for me retained its grip for a number of years. A large part of that time I had chills with a regularity and rigor which was very discouraging. Finally, when I had been reduced to nervous collapse, we sought a northern climate, on recommendation of a physician, and I obtained a position which enabled me to travel. I hoped to regain health through constant change, but acute lung trouble and constant colds seemed to more than offset all hoped-for gain, either in health or financially.

Christian Science had been brought to our notice a number of times, but on account of prejudice it had always been rejected. I thought it might be good for others, but it could never reach my case. Finally, when my wife was so ill that we despaired of her ever recovering her health, a lady loaned us a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I believe the first line of the Preface, "To those leaning on the sustaining infinite today is big with blessings," roused us out of our sense of hopelessness; and the chapter on Prayer fully convinced us that we had found what we had always been looking for, namely, the truth that makes free. We then hunted up a practitioner and my wife took treatment for two weeks, with the result that she was so benefited that she advised me to try it. I did so, and after three treatments we gave up our varied assortment of medicine and medical appliances with a joyful sense of deliverance from bondage.

This was nearly five years ago, and since that time this truth has met our every need, and they have seemed to be many. Besides various physical ailments, I was healed of a very bad tobacco habit, for which I had tried a number of material remedies; and I had also spent much money in trying to break myself of this habit. Thanks to Christian Science, tobacco no longer has power to tempt me, as the taste for it is entirely gone; and not alone this, but several others have been healed as a result of my experience. I am grateful not only for my own healing and that of my wife, but for the joyful fact that all may have this healing truth, no matter where they are or what their station in life, or what the nature of their trouble. I cannot express my gratitude to God for Christian Science, and for our dear Leader's unselfed life and tireless labor which brought us this truth.—J. KIRBY SMITH, Macon, Ga.

I very gladly testify to the correctness of the above statement, my husband and I having taken up the study of Christian Science together. Grateful as I am for the physical healing, I am still more grateful for my understanding of man's relation to God, and for the knowledge that He does hear and answer prayer, and is an ever-present help in time of trouble.—MRS. E. BLANCHE SMITH, Macon, Ga

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I began the study of Christian Science shortly after the loss of my mother. I shall not try to express the depths of despondency and utter hopelessness into which I had fallen. I found that instead of having God to turn to and lean upon in the most needy time of my life, I was utterly cut adrift. I had thought I was obedient to God up to this time, but after my mother was gone I found that my love for her, which was really idolatry, was my highest sense of good. I tried to be good, because it would have distressed her to have me otherwise, and she was my dearest treasure. I went to the church I had formerly attended, and came away heart-broken. My husband said, "If that is all the comfort that you get there in your sore need, I hope you will never go again!" I never *did*, but how lost and comfortless I was!

Then Christian Science came into my life, and hungrily I read the Bible and Science and Health day and night. It seemed as if I could not get enough of the wonderful good news. I was suffering from nervous collapse at the time, and from almost every ill to which flesh is heir, so that I could scarcely walk without crying out from pain; in fact, most of my life had been spent in pain. I received one week's treatment from a Christian Science practitioner, and began to realize hope, and by the end of the week was able to walk about ten blocks without pain. It was, however, hard to awaken me from the mental state, until one day the practitioner said to me, "You know if you try to get well, and learn of this truth, you will be able to help others." Then I was instantly alert, for while it seemed almost useless to help myself, I did wish to be of use to others. From this time I began to get the spiritual healing, and never again sank back into that dreadful maze of materiality, but went steadily onward. After the first week I took treatment only occasionally as I needed it. The physical healing was very slow. There were many asserted hereditary laws to be broken, and I truly needed to be made anew. I did not receive the healing from sorrow immediately, but surely though slowly it came.

About two years after the passing of my mother, I lost my father and a brother and sister inside of one year, but now I have the blessed peace that has come to me in Christian Science, and what is best of all is the knowledge that this sense of grief and separation is being broken for all mankind as we each try to rise above it. Now I cherish only the happy memories of my mother and father. To know that "there is no death" (Science and Health, p. 331) would seem enough, if I never learned another thing from my study of this book. I did not expect to be healed of sorrow. I did not dream such a thing possible, and when I realized the sweet normal way it came to me, it was beautiful. It was growth; just like a child beginning at the numeration table and gradually going on. Then I saw what the true Christ-healing is. I began the study of Christian Science at this point, and all I am, all I have, and all I hope to be, I owe to the unfoldment of this blessed truth.

I wish to express my gratitude to our beloved Leader, and to all the workers in Christian Science for the efforts which have made possible the *Sentinel*, *Journal*, and *Monitor*.

MRS. MARY JOHNSON HARRIS, Omaha, Neb.

We wish to express our gratitude to God for what Christian Science has done for us. Our little daughter fell from a swing, and was rendered unconscious for seven hours. She suffered untold agony, and we thought she could not live, our family doctor having said that the chances were all against her. We then consented to call a Christian Science practitioner, to see if God would through her labors give our child relief. After she came and treated the little girl for an hour or two the child went to sleep and slept all night, and had no pain after this. The doctor had said that her skull was fractured, besides other serious injuries, and that if she lived she would not know anything until an operation was performed; but all the medical treatment she had was a tablet dropped on her tongue and allowed to dissolve. She only took two or three doses all told, and no operation was performed. After the Christian Science practitioner had treated her for three days she was restored to health and her right mind, and the cure has been permanent.

After she was healed, the doctor was asked if she had really been hurt as badly as he thought, and he said it was even worse. She has, however, been restored to us, and is well; so we feel like giving God the glory for what has been done for us through the understanding of Christian Science.

MR. AND MRS. S. P. FITZGERALD, Louisville, Ill.

As a student of Christian Science I feel it my duty to express the gratitude which I owe to this teaching. When I first heard of it I was without hope and without God in the world. It was through a young lady who was boarding at our place, and who is now my wife, that I became interested in Christian Science. She always had such a pleasant way with her that one day I asked her to loan me her copy of Science and Health; and I am glad that I did, for I found in it just what I wanted. I always had such a fear that God would send some disease upon me and take me away, that I scarcely knew what a happy day was; but from all of this I have been freed, for I have learned that God is Love, and not the source of hate. I was also healed of the tobacco habit and the appetite for strong drink, and of profanity, through the study of Science and Health alone, for which I am very thankful. I wish to express my gratitude to Mrs. Eddy for the good she has done, also for the Christian Science literature.—ERNEST FARRINGTON, Newell, S. Dak.

I wish to express my gratitude for what Christian Science has done for me. I was first cured of a chronic headache. Later I had some trouble with my thumb; but not thinking that Christian Science could cure anything of this kind, I went to a physician, who said that the end of the bone was affected. After having the thumb in splints for a few weeks, the doctor said he could do no more for it, and that I would have to give up my music. In despair I turned again to the Christian Science practitioner who had helped me before, and after reviewing the man-made laws we realized that God's perfect law of adjustment is potent to heal when material sense fails. This uplifted my depressed thought, and in studying the Lesson-Sermon for that week on "Unreality," I gained much light, and during the further unfoldment of the Lesson on Sunday, I realized that there is no limitation in the law of good. I went home and took off the bandages and splints, and the healing was complete.—EDITH LEGRAND, Pasadena, Cal.

Being unable to attend the Wednesday evening meetings, on account of living in the country, I take this opportunity of expressing my heartfelt gratitude for my healing in Christian Science. After having tried several schools of medicine, also massage and baths, for many ills, including chronic sleeplessness and severe nervous trouble, without relief, I sought help in Christian Science, and while the physical healing is wonderful, the spiritual awakening is the greatest blessing.

I am thankful for the literature, including the Lesson-Sermons, and the many helps received from kind friends in the truth. The Bible, as studied with the help of Science and Health by Mrs. Eddy, becomes a new and open book to those seeking salvation from sickness and sin.

MRS. MAY E. NEEDHAM, Fairhaven, Mass.

A feeling of gratitude too deep for words prompts me to tell others of my experience in Christian Science. When this truth found me, I was about as utterly discouraged as it is possible to be. I had lost all faith in doctors and drugs,

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and had very little in God as a saving power, since those who claimed to be much better acquainted with Him than I, seemed to rely on almost anything else rather than to trust God to take care of them; but as soon as Christian Science was explained to me, I knew that it was the truth, and then and there I decided to investigate it. I certainly could never have done anything which would have resulted in bringing as much good into my own life, as well as to my family. I will not enumerate the many ailments to which I was subject, since it would be only a waste of time; but I will endeavor to tell of that which has been such a help to me. Although I have studied Christian Science for over three years, and have all this time believed that God is the only power, it has taken me all this time to find out just how to apply this truth. I have found it is good to declare that God is the only power; but that to prove it is much better. This was a question which had often perplexed me, since I had tried many times without success to prove this truth, although I had had many beautiful demonstrations of the power of Truth.

One morning, after a struggle with error, I decided to analyze the problem and see where the trouble was. All at once it dawned on me that I had only been believing instead of understanding the truth. Was it any wonder that I did not get results? We can hope to reap only what we sow; therefore, having sown ignorance, I must expect to reap accordingly. If we know that God is the only power, we know that error has no power. I reasoned from this standpoint of Christian Science, that since I, as God's child, knew that God is the only power, I also knew that discouragement, fear, sin, disease, lack, limitation, and kindred errors are not of God; therefore they have no power except as we give them place in our thought.

The 91st Psalm has been a great comfort to me when error seemed to argue that I could not think rightly; also the 23d Psalm. I am just beginning to understand that there is in reality but one Mind, and it is now easier to separate error from personality, and to treat it accordingly. Though I often stumble and fall, I keep on trying, knowing that I have all to gain and nothing to lose. I did not come into Christian Science for physical healing, but that was the means of bringing me into it. I have been healed of many discordant conditions, although my healing was very slow, but even for that I am grateful, since it has kept me from neglecting my study and caused me to use what I had learned, until I had gained sufficient understanding to enable me to work out my own problems, as well as to help others. It is helping me to rejoice always, since I know that God's will is good.

I am always grateful to Mrs. Eddy for her inspiring life-work, and the wise provisions made for her followers. For these blessings we can only prove our gratitude by daily striving to have more of that Mind in us "which was also in Christ Jesus."—MRS. L. N. LATIMER, Longford, Kan.

In April, 1911, I was taken with a fever, all of the usual symptoms, derangement of the bowels, high temperature, ringing in the head, and a coated tongue, being present. This state of affairs remained unchanged for about two days, when my wife said we must call in a practitioner, and she went to the lady who had helped her find freedom from a chronic stomach trouble. She saw the practitioner about nine o'clock that night, and treatment was given me. I was very thirsty and drank a good deal of ice water the first part of the night, then I went to sleep and did not wake up until morning, when the fever and other symptoms were gone and I knew I was healed, although still weak. I got up at my regular time and dressed, ate a light breakfast, and rested on a sofa in the sitting-room. After dinner, in the middle of the day, I sat up and read, and the next day I was as well as ever.

I am grateful for Christian Science, not only for the physical help it has been to me, and to my wife and children, but also for the help it has brought me in my business affairs, keeping up my courage when things looked dark, and showing me that I must eventually succeed because of right motives. I knew that I did not want a success which would injure or impoverish any one else. When I first began to read in my wife's copy of Science and Health, I said, "This is what I have been looking for all *my* life, but I did not know it was called religion." Christian Science is good and true and beautiful, and I am glad that Mrs. Eddy acquired and gave to the world this vision of Truth. I am thankful, too, for the care she has taken in safeguarding Christian Science from adulteration with the errors of the human mind.—JAMES MCCARTNEY, Mobile, Ala.

I wish to express my appreciation and love for Christian Science, in which I became interested four years ago. Through the help of a practitioner I was able to pass through three of the severest ordeals of my entire life. In the summer of 1908 my brother passed away without any warning, and without the comfort and support of Christian Science I could not have endured the trial. Three months later my husband underwent a surgical operation, and was given up by surgeons and physicians; but at the critical time, the practitioner who had helped me had the understanding to give us mentally the thought of life in God so plainly that my husband made a most wonderful recovery. During this time my father passed away, and with the sustaining power of Truth I was able to be of assistance to my mother and to do all that was required of me. I was also healed of a severe form of stomach trouble and inflammation.

My knowledge of Christian Science is increasing *daily*, and my life is made happier by it. I cheerfully and *lovingly* give this outward expression of my gratitude for the truth.

FLORENCE L. MCMILLAN, New York, N. Y.

I wish to add my testimony to the many helpful ones given by grateful people. In September, 1899, the truth as taught in Christian Science came into our home and in a few days healed my husband of appendicitis, gall-stones, and heart trouble, after the physician had said he could not live a week and possibly not until night. Four days later we both walked about two miles to church for the Wednesday evening service.

In less than three weeks I was healed of almost every ill that flesh is heir to, among these being lung trouble, female weakness, deafness, defective vision of about sixteen years' standing, rheumatism, constant distress in my head, supposedly inherited biliousness, of which I had had an attack every spring and fall since childhood. I could never remember a time when I did not feel tired, until the day when Christian Science came into our home. I opened the text-book, Science and Health, which a dear friend had loaned us, and read: "Mortal mind does the false talking, and that which affirms weariness, made that weariness" (p. 218). I was so impressed with the further thought that Mind governs the body, that I arose next morning perfectly rested, the throbbing in my head was gone, and I felt much stronger. Other ailments have never returned since this healing. We had four children at that time, and our boy, now nine years old, has never had any medicine. He was born without the restrictions usual in such conditions, as the one I had expected to help me did not get there, so I washed and dressed the child myself.

Knowing the truth has surely made us free, and divine Love has met all our needs. Our gratitude and love to God, also to our dear Leader, Mrs. Eddy, are more than words can express.

MRS. GRACE O. P. NICHOLAS, Spokane, Wash.

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[Translated from the German.]

On March 13, 1911, I had an attack of heart trouble, which after a few weeks grew so serious that a second physician had to be consulted. Then rheumatism set in, and for three weeks I was laid up, being entirely paralyzed and suffering greatly. On the Thursday before Easter I heard of Christian Science through a young man, whereupon we immediately inquired for a practitioner and asked for help. The practitioner called at once, and treatment was taken up. For an hour and a half she explained to me the truth of being, with the result that from that hour the pain ceased. I improved daily, and with God's help soon was able to take up my work again.

For this wonderful healing I thank God, and I am also grateful for Christian Science. I look joyfully into the future, for I know that we all have one God, one Mind, who is our help at all times.

W. EICKHOFF, Hannover, Germany.

In 1910 I had a most serious attack of illness, complicated with throat trouble, my physician saying that it was the worst he had ever seen; and even after I became better there was a period of six months that I could not speak aloud. As I am a professional reader, this meant a great loss of time and money to me, and the fear of entirely losing my voice was very assertive in me and my family. I was preparing for a concert tour, but was afraid I should have to give it up.

I then decided to try Christian Science, and as a neighbor was a practitioner I asked her to take the case. She did so, and my throat was entirely healed in a few treatments, my voice resumed its flexibility, and the fear of ever losing it left me. Later, while on the road, I had an attack of cold with great hoarseness, and wrote at once to the Scientist for help. She received my letter on the morning mail, and by ten o'clock every trace of cold had gone and my voice was as clear as usual. I have also been treated successfully for catarrh of years' standing, continued suffering from female difficulties, besides which I am being helped to lay aside glasses which I have worn for fourteen years. I have the greatest confidence in Christian Science, and shall always be very thankful for the great help given me in treatment.

JASMINE L. PULVER, Chicago, Ill.

I feel it is time I should testify to what Christian Science has done for me. In 1903 I had my face badly burned. I used simple remedies, but got no relief. It became very painful, turned almost black, and I could not bear to have anything touch it or to be near a fire, on account of the burning sensation. I then began to take treatments in Christian Science, and in a few days the pain and burning began to leave. It had seemed to be developing in a malignant form, but all this entirely disappeared, scarcely leaving a scar. I had been afflicted with rheumatism more than thirty-five years, also with severe headaches from childhood. These had been treated by several doctors, but I did not get any relief, and there were many things I could not eat without experiencing pain. But all these ills left me after the second treatment in Christian Science. I never knew just when they left me, but they never returned.

I bought a copy of Science and Health, and I also read the Christian Science literature and studied the Lesson-Sermon daily. I had been a reader of the Bible from childhood, but never got the understanding that was satisfactory until I began to read Science and Health. The understanding I have received from the Bible and Science and Health is the greatest blessing of all. I am thankful to God for all the good that has come to me, also to dear Mrs. Eddy for this revelation of the healing truth.

MRS. A. MCNAIL, Los Angeles, Cal.

FROM OUR EXCHANGES.

[Henry Van Dyke in *Continent.*]

The kingdom of Christ is not helped, but hindered, by a multitude of hair-splitting creeds, exclusive claims, and ecclesiastical rivalries. Christians who hope to meet in heaven shut each other out from their communions and their pulpits on earth. They plant four or five poor little churches of various kinds in a town where a single good one of any kind would do better work. They count conversions and additions from each other as if they represented real gains from the world. The resources of Christianity are wasted, its modes of efficiency are hampered, its clarity and simplicity are obscured, its honor and power in the world are diminished, by "the unhappy divisions among Christians."

Where are we to look for relief from these harmful conditions? Certainly not backward to the false dream of absolute uniformity enforced by outward authority! Certainly not forward to the continuance of a policy of infinite subdivision based upon conscientious peculiarities of taste and opinion! What we want first is a closer fellowship, a freer and fuller cooperation in work and worship among the professed followers of Christ; and then a removal of the dividing walls, a coming together, first of those sister churches which are separated for reasons invisible to the naked eye; then of those kindred churches whose differences are more apparent but still of no vital importance compared with their agreements; and finally, if it may be, of the whole family of God, the visible church, consisting of "all those throughout the world that profess the true religion, together with their children."

[*British Congregationalist.*]

The phrase "divine discontent" has probably never been so abused as at the present time. It has probably never before been so exploited by charlatans. It has never been so devoid of the truest meaning, because there is so little that is divine about modern discontent. Men and women, it is true, are stretching out their arms in many directions; they are endeavoring to alter the nature of things; they are discontented with their lot; they are ambitious of material improvements. But to many of us there comes the conviction that in this stretching out of their arms the last thing they really desire is to touch the Christ, who can alone solve many of the problems afflicting us. The last thing they are looking for is to have their doubts set at rest by him. There is no merely ethical solution of grave moral problems any more than there can be a merely legal solution of grievous injustices and wrongs. There is no victory to be won for humanity, no solution to be arrived at of present-day unrest divorced from the teaching of Christ, no improvement to be gained by the mere onrush of material aims, or the interplay and collision of material forces.

[Winston Churchill in *Living Church.*]

We are on the threshold now of an age in which the message of Jesus Christ is at last to take its place in government. Our Lord preached no form of government, but he brought into the world the germ which was to change all governments. The kingdom of heaven is like unto leaven. And yet there are those who call themselves Christians, and who refuse to see that this leaven is working, that the world is continually getting to be a better and brighter place in which to live. They point out the terrible contrasts, to be seen especially in great cities, between luxury and poverty; they exclaim at the gross individualism and materialism which exist today. It never seems to occur to these persons that if we do not believe the world is growing better, that if we do not believe that individuals are being transformed in increasing numbers from the natural man into the spiritual man, we do not believe in God.

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[*Zion's Herald.*]

"Study to show thyself approved unto God." Pleasing God is great business, and it cannot be accomplished as a mere incident in life's journey, or treated as the casual employment of an idle half-hour. God cannot be mocked with odds and ends of time and fragments of devotion. The King's business requireth not only haste, but also perseverance, assiduity, and detailed application and method. The Christian life is an art, or, we may say, a science, no less than a spiritual experience. A Christian man is expected not only to be good, but also to be good for something, and his efficiency in all ways will improve as time goes by, provided he makes a careful and prayerful study of all the conditions of holy and useful living, and continually takes into thoughtful account the environment that surrounds him.

[*Advance.*]

Christian civilization began with Christ, and he was from without, from above. "The Word was made flesh, and dwelt among us." He had long been foretold, but prophecy did not produce him. He came in the fulness of time, but he was not the offspring of the time in which he came. All attempts to account for him as a development of the age in which he lived or through his environment have proved significant failures. Nor has any age since that time been capable of producing him. He always is greater than the generation which contemplates him. Other great teachers have been received, followed, and outgrown, but Christ is always as much in the future as in the past. He was therefore the origin of a new civilization, and is the perpetual source of an ever-advancing civilization.

[*Biblical World.*]

Our most vital churches today are those which vibrate with human interest, where men talk and pray about the abatement of evils and the advancement of good. Men sneer at the church as a talking-place. That is its high and permanent function. It is the real "parliament of man." The church is a permanent need in human society because it is the place for talking to God and talking to men about righteousness and faith and love. Professor Swing once said: "We talk, and talk, and talk for a hundred years, and then the thing is done." Why not do it without the talking, and do it at once? Yes, why not bring the New Jerusalem down to earth at once? Things do not come that way. A few men see the ideal afar: they tell us what they see; they chide us for our blindness; more of us begin to see and talk of the vision; at last everybody sees.

[*Christian World.*]

We are only semicivilized as yet; and the worst is that we have become accustomed to it. We have too little imagination. We acquiesce in squalor, in vice, in wide-spread wretchedness—so long as we do not see it or endure it. We have no conception of what it must be to belong to a community of healthy and happy souls, where each individual life is a rich asset for the whole, where national wealth is computed not in the millions of millionaires but in the glorious sum total of a common well-being. We have not touched yet the possibilities of human joy. We shall only reach it when our neighbor's joy, the joy of the whole community to which we belong, joins itself to ours, and so increases it a thousandfold.

[*Standard.*]

Will we ever learn that it is not the intrinsic value of what we give that makes our gifts acceptable, but rather the love and friendship for which they stand? It is this multiplication of gifts and rivalry in expensive giving which have made the Yuletide season a positive hardship to many classes of people.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

"Christian Science: A Religion of Progress," a lecture by William D. McCrackan, M.A., has been translated into French (Christian Science: Une Religion de Progrès), and is now ready for distribution in pamphlet form.

"Christian Science: Demonstrable Religion," a lecture by Frank H. Leonard, has been translated into Norwegian (Christian Science: Bevislig Religion), and is now ready for distribution in pamphlet form.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles.

"Birthright and Dominion," containing four articles and two poems.

"The Father's Business," containing five articles.

"The Law of Kindness," containing four articles and a poem.

"Confidence and Supply," containing five articles.

Another new pamphlet has recently been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass, should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy. Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: **For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20.** For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: **Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.**

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. **Improved and enlarged in 1910.**

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

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HELL AND HEAVEN.
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 17.

BOSTON, DECEMBER 28, 1912

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ITEMS OF INTEREST.

National.

The regulations for the parcels-post provide that parcels merchandise, including farm and factory products (but not books and printed matter) of almost every description up to eleven pounds in weight and measuring as much as six feet in length and girth combined, except those calculated to do injury to the mails in transit, may be mailed at any post-office for delivery to any address in the country. Delivery will be made to the homes of people living on rural and star routes, as well as those living in cities and towns where there is delivery by carrier. Where there is at present no delivery by carrier the parcels will go to the post-office, as in the case of ordinary mail. The postage rate for the first zone—that is, within distances not exceeding fifty miles—will be five cents for the first pound and three cents for each additional pound. The rates increase for each successive one of the eight zones into which the country is divided, the maximum rate being twelve cents a pound, which will carry a parcel across the continent or even to Alaska and the Philippines. For a fee of ten cents a parcel may be insured, and if the parcel is lost in the mails an indemnity to the amount of its value, not to exceed fifty dollars, will be paid to the sender.

A definite and comprehensive water-power policy for streams upon the public domain and navigable streams not on the public domain, is urged by the secretary of the interior, Walter L. Fisher, as the most important subject pending before Congress and the country, in his annual report submitted to President Taft. Other legislation which Secretary Fisher recommends as important to the welfare of the country embodies an enlarged application of the leasing principle as applied to the public domain in general; a comprehensive leasing law for coal, oil, and other mineral lands; and laws providing for the classification of public lands according to their respective characteristics and appropriate uses, and administration in accordance therewith. Secretary Fisher also declares in favor of legislation for the development of the transportation facilities and the coal lands of Alaska, and for the withdrawal from entry of public lands in the West needed to conserve the water supply at the sources of streams.

The government lost its fight before the Supreme Court of the United States to have the anthracite coal carrying railroads and their affiliated coal companies declared to be in a general combination in violation of the Sherman antitrust law. It won a victory in getting the court to strike down the contracts whereby the railroad coal companies buy sixty-five per cent of the output of "independent" mines. Justice Lurton, in announcing the opinion, said these contracts were plainly in violation of the law. The court also held that the railroads had violated the law by attempting to shut out of the anthracite region a competitive road through their control of the Temple Iron Company.

The "concentration of money and credits," the larger phase of the House investigation of the so-called "money trust," was taken up last week by the Pujo committee. Two huge charts were placed in the record, purporting to show a mutual interest by the one hundred and eighty firm members of eighteen big New York, Chicago, and Boston financial institutions through their seven hundred and forty-six interlocking directorships in one hundred and thirty-four corporations, having total resources of capitalization of $25,325,000,000.

It is now practically certain that New York city will in the near future have a stadium which will rival the greatest in the world. If the proposed plans are carried out a structure costing ten million dollars will be erected in Riverside drive, between 119th and 120th streets. The expense will be shared by the city, Columbia University, and the Hudson-Fulton Association.

Radical changes in New Jersey's corporation laws are to be urged by Governor Wilson with a view to compel all corporations organizing there to have a dollar-for-dollar valuation behind their capital. The Governor announces that he proposes to secure this legislation before he resigns to become President of the United States.

Final terms of the agreement for New York's new three hundred-million-dollar rapid transit system have been reached by representatives of the Interborough and the Brooklyn Rapid Transit Companies, the public service commission, and the board of estimate and apportionment.

The largest force that has ever been engaged at one time on the construction of the Panama canal was working at the end of November, when 40,159 men, of whom 5,816 were American citizens, were employed. No fewer than four thousand men were engaged on the lock gates.

There are two hundred and five cities in thirty-three states which have adopted the commission form of municipal administration. These cities represent in all a combined population of nearly five million.

International.

A number of prominent manufacturers and merchants recently met at Bristol, England, with the object of establishing "a business league," similar to an organization which has been started in the Midlands with two hundred members, rapidly increasing to thirteen hundred, the majority of whom were working men. The objects of the league, stated broadly, are to separate business affairs from political considerations and to deal with the national commercial matters on lines which would commend themselves to a body of men engaged in the management of a large concern, and free from all the hundred and one pull-backs so necessarily associated with the party system.

The opening of the Lotschberg railway, which will take place in May, will provide a more direct route to Italy from western and northwestern Europe. Starting at Spiez, in the Bernese Oberland, it traverses the Bernese Alps range by means of the nine-mile Lotschberg tunnel, and proceeds along the Rhone valley to Brigue, the entrance to the Simplon tunnel. This forty-eight-mile length of railway will have been under construction for six and a half years and will have cost more than four million pounds. Electricity has been chosen as the motive power for the new mountain railway.

The Crisp group of financiers, it is stated, is prepared to forego issuing the second portion of the Chinese loan and to pay in advance the remaining ten million dollars of the twenty-five million dollars already floated, so as to enable China to meet her arrears on the Boxer indemnity Jan. 1.

It is expected that there will be opium from India valued at between forty and fifty million dollars in Shanghai within three months for which there will be practically no sale. The *Pekin Daily News* advocates disfranchising the districts wherein opium continues to be cultivated in defiance of the government's instructions.

The obstacle which threatened the peace deliberations of the plenipotentiaries of Turkey and the Balkan allies at London, because Greece, though not having signed the protocol armistice, demanded equal standing with the allies, has been removed by Constantinople's instructions to her representatives.

Industrial and Commercial.

As a step toward the solution of the problem of the high cost of living, Mayor Gaynor's market commission hopes to find some way of providing better terminal facilities for handling perishable produce. It is estimated that under the present docking system there is an annual waste of two hundred million dollars. This is demonstrated by the report of condemnations made by order of the New York board of health, showing that last year 8,500,000 pounds of fruits were destroyed, 2,500,000 pounds of vegetables, 7,000 pounds of eggs, 350,000 pounds of fish, and 95,000 pounds of miscellaneous market products. The condemnations made by the one hundred inspectors of the health department represent but a small fraction of the real waste in the markets of the city. The waste in handling eggs is estimated at ten per cent, or fifty million dollars a year, and the loss in poultry is more than twenty-five million dollars.

The Elgin Board of Trade, popularly known as the "butter trust," and the American Association of Creamery Butter Manufacturers were attacked by the federal government in a civil antitrust suit, filed at Chicago last week, for the dissolution of both concerns. Sweeping charges of conspiracy to fix arbitrarily the price of butter in the interest of big manufacturers and cold-storage concerns and to the detriment of the farmer, other small producers, and the consuming public, are made by Attorney-General Wickersham against the so-called trust. It is alleged that butter-making has drifted to the large manufacturer, the natural increase in volume of business has been curtailed, and prices to the people of the country have been enhanced, especially during the winter season, by the operations of the defendants.

To furnish motive power for additional street railway lines in southern California the Pacific Light & Power Company is bringing hydro-electric power from the Sierras to Los Angeles, a distance of two hundred and forty miles. The immediate expenditure exceeds ten million dollars and the total development contemplated involves twice that amount. Progress has been so rapid that the initial installation will be made Aug. 1 next. At that time seventy thousand horse-power will be ready for delivery over the new line—almost as much as the present aggregate capacity of the company's hydro-electric and steam plants. Ultimately the Big Creek line will furnish three hundred thousand horse-power.

The Burma rice trade has increased by nearly seventy-three per cent during the last twenty years.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

ORBITS.

M. G. KAINS, M.S.

ONE of the greatest wonders that has ever filled the human mind is the discovery, with its positive proof, that the celestial bodies move in definite, determinable paths. For us today this fact requires only the most rudimentary knowledge of astronomical laws to understand, but to the men who first worked it out it was a difficult problem. These orbits, as the paths are termed in astronomy, are relatively fixed. In them there is no interference, conflict, or collision. The planets which describe them move with a precision that compels the exclamation, "Order is heaven's first law"! Mrs. Eddy says: "Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature," and to this she adds: "Suns and planets teach grand lessons" (Science and Health, p. 240).

It is easy to realize that neither satellites, stars, suns, planets, nor comets move with a power of their own, though they may seem so to do. As determined by human reckoning, they move in obedience to universal laws which have been discovered, proved, and repeatedly verified by astronomers, physicists, and other scientists until the last vestige of doubt has been destroyed. But when it is declared that the celestial bodies move in obedience to these laws, only a single step has been taken toward the much more important realization that the laws did not come into existence of themselves. There must be a more remote, a basic cause, for nothing happens: there is no such thing as chance. All phenomena are but effects, manifestations, proofs of causes understood or not. These causes may be grouped and regrouped systematically until the primal cause has been reached, just as minor laws of astronomy have been grouped by Newton in the fundamental, universal law of gravitation.

But no matter how evident the effects may be, neither an immediate effect, a local cause, nor the primal cause is tangible to human sense in the present state of our understanding; their action is apprehended solely through their phenomena. If, therefore, a phenomenon or effect is inseparable from its cause, and it is; if immediate causes are directly traceable to the primal cause; and if causes are tangible to human understanding only by their effects, in other words are themselves mental, the conclusion is unavoidable that the prime cause can only be appreciated mentally because it is Mind. What though the atheistic "natural" scientist would like to brush aside such reasoning, the stars in their courses denounce him, for "an undevout astronomer is mad." David expressed this thought in the exquisite words, "The heavens declare the glory of God; and the firmament showeth his handiwork. . . . There is no speech nor language, where their voice is not heard." So true is this that we can readily agree with the psalmist in saying that the understanding of the law which governs God's ideas is more to be desired "than gold, yea, than much fine gold."

Perhaps the most striking fact in conjunction with the motions of the various celestial bodies is that the orbits are definitely fixed, that there are no deflections from the prescribed paths, no interferences or conflicts with the positions or the paths of the others. Each asteroid, satellite, planet, sun, and star, from the most insignificant to the most stupendous, has its own place, its own path, its own part to perform in the universal work in praise of the creator. Could we but look out into space and see the planets of our solar system whirling around our sun, and the stars in thousands of other systems also whirling around their respective suns, we would be still more filled with awe and adoration because of the perfection of their harmonious activity, and we could the more reverently exclaim with the psalmist: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: what is man, that thou art mindful of him? and the son of man, that thou visitest him?"

The appreciation of the power and perfection of God's laws is one of the keenest pleasures that humanity can experience. We may in a small way grasp the significance of the laws relating to planetary orbits, and yet never have thought of our own paths as governed or even governable by laws equally potent. We may have recognized the fact that each of the celestial bodies has its own place, its own path, and its own work in harmony with all the other members of a system and of the whole universe, but we may never have applied the same thoughts to ourselves either with respect to our daily paths, our immediate associates, our contemporaries, or mankind in general; that is as a whole, without respect to time or place. Yet such is the fact: whether we recognize it or not, our paths are governed by the laws of thought. Not only in such simple matters as mere walking, but in the complex process of life development, do these laws hold good. Not only as a man "thinketh in his heart, so is he," but as he thinketh so shall his steps be guided.

Every one will concede that thinking must precede activity of any kind, but may not be ready to concede that such activity can be or even may be in perfect harmony with the activities of others. This is because he considers himself and other people as self-governed. It is true that if a man's thoughts are dominated by the belief that he, his plans, his activities, will be in conflict with those of other people, or that he will encounter innumerable obstacles even in such a simple thing as walking from place to place, he will surely have a surfeit of just the kind of opposition and obstacles as he plans upon meeting. And the most remarkable thing, perhaps, in conjunction with this, is that the more such belief gains dominance the more will opposition and obstacles obtrude themselves and present apparent proof that the belief is true. In other words, the belief will increase in power, or become a law to the believer, in proportion to the tenacity with which it is held and the volume of phenomena that appear to support and encourage it. On the other hand, when the basic law is recognized that God's universe and all contained therein exists and progresses in perfect harmony, the obstacles disappear in proportion to the understanding that in reality there are none, and the necessary demonstration of the truth of this fact.

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An illustration will perhaps not be amiss. A man whose business took him on foot a great deal among the crowded streets of a large city was constantly harassed, impeded, and annoyed by people walking in the opposite direction or crossing his path, and by the thousand and one other obstructions only too well known to foot passengers in cities. About this time his thought underwent a change. He began to see people and things in a different light when he started to prove to himself, in small ways at first, the truth of being as taught in Christian Science. From having been an agnostic he began to recognize God's law as supreme, and every creature and thing of God's creation as governed by the one Mind, not in conflict, but in perfect harmony with every other creature and thing. The proof of this thought lay in the fact that so long as he held himself and those with whom he came in contact to be governed by the one Mind, he was not only able to avoid conflict and opposition, but he was able to move with far greater facility from place to place even in the presence of crowds; not only so, but this facility was without discomfort or inconvenience to others and with perfect safety to all. Occasionally, even after becoming somewhat conversant with this rule of orbits, the converse proposition would present itself, and forgetting temporarily that every creature of God is in its own place and doing its own work, or perhaps while walking with some one, he would come in conflict with others. But an awakening to and an application of the rule that "the spiritual reality is the scientific fact in all things" (Science and Health, p. 207) invariably brought order out of chaos, prevented further inconvenience to himself and others, and proved, often with startling suddenness, how valuable even a slight understanding of this rule really is.

This instance, as illustrative of the general law, indicates much more important applications than to mere walking in a public thoroughfare. As already hinted, it applies to everything in human experience. If one really knows that God's law is the only law, he can view with composure his own orbit, even though it must lead him through (but also beyond) experiences that might startle or appal one less fortunately informed. With his understanding of God's unchanging law he need not be afraid "for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday," because none of these things are of God and because the protection of divine Love is continuous even through the profundity of mortal illusions. He can feel perfectly safe in the midst of apparent peril, and he "wisely shapes his course, and is honest and consistent in following the leadings of divine Mind" (Science and Health, p. 458).

Thanks to Mrs. Eddy's labors, mankind have been enabled to prove in ever-enlarging degree the laws of thought as relating to orbits, especially with respect to the healing of disease—the establishment of harmony due to rectification of mental paths. Thanks to her researches, mankind have now a guide to the understanding which Jesus had, and which enabled him to hold his place in his own orbit even though the path led him to and also through the crowd of enemies who would have stoned him; and to and through the experiences of Gethsemane, Golgotha, Calvary, and the sepulcher. His orbit, he proved for humanity's instruction, extended beyond these tests of his understanding, and his course serves as an inspiration and encouragement to all who strive to follow him. These experiences on his part are only proofs of more advanced problems than those which may at present confront us; but the fact that we can prove the minor ones, or stepping-stones, such as those instanced, should be full of hope for each and every earnest Christian Scientist, because, as Mrs. Eddy assures us, "every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love" (Science and Health, p. 410).

A TRIBUTE.

JANET T. COLMAN.

On page 24 of "Miscellaneous Writings" we find our beloved Leader's testimony of her healing. She quotes from St. Paul: "For to be carnally minded is death; but to be spiritually minded is life and peace." She then says, "This knowledge came to me in an hour of great need; and I give it to you as death-bed testimony to the day-star that dawned on the night of material sense. This knowledge is practical, for it wrought my immediate recovery from an injury caused by an accident, and pronounced fatal by the physicians. On the third day thereafter, I called for my Bible, and opened it at Matthew ix. 2. As I read, the healing *Truth dawned* upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed."

As I recently read the above testimony, I longed to be able to reflect even in a small measure the glorious light which flooded our Leader's thought at that time, and which enabled her to rise from her bed of sickness entirely healed, after the physicians had pronounced otherwise. The words which she quotes from Christ Jesus and from Paul are sounding in our ears today, and we may well ask ourselves if we are heeding this voice. If we are, we shall be blessed also. When hard pressed by the opponents of Truth, the Master said: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Our Leader's ears were quick to hear, for she heard the voice and lived.

In 1883 I took my first lessons in Christian Science from Mrs. Eddy, and I can truly testify that she found life and peace in being spiritually minded, and that she daily demonstrated the truth of this statement by St. Paul in all the years that I knew her. Jesus' words had fallen upon an ear quick to hear the voice of Truth; her heart responded to the sense of man's divine relationship which had been revealed to her, and the weight of the world's belief in the reality of matter and of evil was lifted from her thought, as she gained the understanding of man's sonship with the Father. Thus it was that she arose and claimed man's divine birthright of freedom. Nothing had power to hold her back; she was divinely free, and her life from that time forth was one of selflessness and faithful ministration in helping others out of the darkness of material sense which held them in bondage, into the atmosphere of Soul, ablaze with the wondrous light of divine Love, which casteth out all fear.

On page 377 of Science and Health Mrs. Eddy tells us to "rejoice always in ever-present Love." In Jesus' sermon on the mount we read: "Rejoice, and be exceeding glad: for great is your reward in heaven." Our Leader's reward was great in heaven, which she has explained as being the reign of harmony in human consciousness. In reading the sermon on the mount we see how plain Christian Science has made the teachings of Christ Jesus, and Mrs. Eddy left us a glorious example in proof that his teachings can be lived and demonstrated here and now, not merely in words but in deed and in truth. Like the mighty waves of the sea, there has come to our age a tidal wave of love, sweeping before it all that is not of God. Following this manifestation of Truth, the golden rule will be exemplified in human lives, in our dealings with one another; and this blessing is but one of the rich fruits of our Leader's holy labor for all mankind, whether friends or foes.

The world is waking to see a little of her faithfulness, and her work goes on through our inspired text-book, "Science and Health with Key to the Scriptures," which is explaining the theology of Jesus, what it has done, and what it will do for all mankind. And so I say from the heart, "Praise God, from whom all blessings flow," for giving us our beloved Leader and all the blessings which have come to us through her understanding of God as the only Life

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of man. This understanding has added about thirty years to my own earth life, as well as innumerable other blessings; but among them all I value the most that which she taught me concerning God, namely, that He is, and that this truth can be demonstrated in the healing of sickness and the overcoming of sin. Her last words to us, "God is my life," show her lasting fidelity to Life, Truth, and Love.

"WHAT THINK YE OF CHRIST?"

ALICE SANBORN BROWN.

A COMMON misunderstanding in regard to the teachings of Christian Science, and one which its students are often called upon to correct, is with regard to Christ Jesus as a Saviour. That Christian Scientists believe in him is attested by their works, but they are willing to admit that they do not worship the flesh, not even that of the man Jesus. According to his own word, "it is the spirit that quickeneth; the flesh profiteth nothing."

We read in Numbers, that when the children of Israel suffered by the bites of serpents in the wilderness, Moses made a serpent of brass and placed it upon a standard, and it came to pass that when a serpent had bitten any man, if he looked upon the serpent of brass he lived. But we are told that when Hezekiah came to the throne of Judah he "brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan [a piece of brass]." Christ Jesus referred to this brazen serpent as a type of human selfhood, saying, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." The time has come when belief in the flesh must give place to the divine idea, even as when Hezekiah broke the brazen serpent. Jesus' body on the cross was simply flesh and blood, yet it typified "the Lamb slain from the foundation of the world."

When Jesus was crucified, the veil of the temple was rent in twain from the top to the bottom, disclosing the "holy of holies" (where the high priest alone was allowed to enter), revealing to the world the very presence of God, as it were. The writer to the Hebrews makes it plain that the veil typified Jesus' flesh: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; . . . let us draw near with a true heart in full assurance of faith." The rending of the veil of the flesh, *i. e.*, the destroying of the belief that flesh contains life in and of itself, by Jesus' overcoming of death and resurrection from the grave, therefore opened up the way of salvation or entrance into the "holy of holies." In other words, humanity was by that act brought face to face with Spirit as the only Life and power, and there, at that most hallowed hour in all history, "the light of the world" was revealed, "the way" appeared, "the truth" that makes free was demonstrated; and there, best of all, divine Love stood forth unveiled.

But, as "flesh and blood cannot inherit the kingdom of God," the belief in Jesus' human personality, as possessing vital power to save men, has long obscured the true meaning of the Christ. The prophecy of Isaiah is, however, being fulfilled, that "he will destroy . . . the veil that is spread over all nations," *i.e.*, the sense of man as corporeal and mortal. No one who has given her writings any thorough study can deny that through Mrs. Eddy's teachings the fulfilment of this prophecy is being hastened. The divine idea may be manifested through the flesh, but rather in spite of it than by means of it, as the light of the sun is revealed through a window-pane, but better still where no glass whatever intervenes. "Now," says Paul, "we see through a glass, darkly; but then face to face." God never enters into the flesh, or matter, nor did He need to make a human form as an instrument for His use and endow it with power; but mortals could not behold the spiritual idea, hence their blindness to the true mission of the Saviour. Christian Scientists have neither a material God nor one who is the author of materiality, but they do strive to be able to say with Paul, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." At the same time they, no less than other followers of Christ, join in the exalted strain of the virgin mother, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Another question which is generally put to the Christian Scientist by the so-called orthodox believer is this: "But what about the atonement?" to which it may be answered that we believe in the atonement through Christ, the at-one-ment of the spiritual man with God, Spirit, his creator. Mrs. Eddy speaks of Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). Man, made in God's image, has always been at-one with his Maker, but we must prove it to be so if we would experience salvation. The Christ declares: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This door, or barrier, which must be opened willingly on our part, is the carnal or fleshly mind which believes that the fleshly body, a thing apart from Spirit, is man. When this door is opened, one has proven what was true from the beginning, namely, man's at-one-ment with God. He has begun to work out his salvation. Then, indeed, he can realize the truth of Paul's words: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Christ Jesus is our atonement in that, being sent of God, he exemplified the power of Truth for all mankind; but he did not do our work for us.

All Christians say they have accepted Christ as their Saviour, and they proceed to try to be more like Jesus in striving to purify thought; and this is right. But many have failed to note that mortality must be swallowed up in immortality, the mind which governs us must be the Mind "which was also in Christ Jesus." He had a body over which he had dominion. He was able to walk on the water, and to raise up his body when evil had done its utmost in crucifying it. So Christian Scientists go about preaching the full gospel, the good news of salvation from both sickness and sin. There are, however, some today, like those whom Isaiah found in his day, and Jesus quoted Isaiah to express himself concerning them,—people whose "heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I [divine Truth] should heal them." The Christ-message is the Word sent from God to the world, of which it is written, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

A UNIVERSAL VIEW-POINT.

E. TRENT TALIAFERRO.

FOR some time after the *Monitor* first came into our home, we read the head-lines, an occasional article, and then turned to the special article on the Home Forum page, as with our regular Science reading, the daily papers, and the weekly and monthly magazines which had already become established with us, there seemed to be no time for a thorough perusal of another paper.

Nevertheless, the *Monitor* made a strong appeal to us from the beginning. The clear type, attractive illustrations, and comprehensive head-lines bespoke the intelligence and system which characterized all the Christian Science publications; but we failed at that time to grasp the wonderful

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resources of the paper. Gradually it presented to us more and more subject-matter, delightfully told and especially applicable to the lines of thought we were pursuing, until there came a time when the paper as a whole had established itself in the home, and we were glad to give to it the first place in our general reading.

Today we lay down the *Monitor*, after a thorough perusal of its pages, with an increasing sense of gratitude and mental refreshment. We have indeed encircled the globe with such a non-partizan, impersonal sense that we begin to realize more fully the bond of brotherhood which unites us with every nation, whether it be in the governmental, civic, or social conditions set forth. As we go about our daily affairs, we find that through our reading we have stored up knowledge from time to time which we are able to utilize in the most unexpected ways. For instance: recently it has been our pleasure to study the development of the modern movement in the drama, and from no other source have we gained such a universal view-point. Nowhere have we seen the question of woman's position in the world today so clearly defined and so ethically set forth.

There never seems to be a time when some special need is not met, both for ourselves and others to whom we pass along the paper, by a careful reading of the articles on the Home Forum page, and we are indeed grateful for them. We are grateful for the awakening in the present age that has made it possible to publish and circulate throughout the world a paper which will continue to bless and uplift humanity.

PAIN OVERCOME.

IGERNA B. J. SOLLAS.

A RECENT author, who is gifted above the ordinary with the vision of faith, points out the difficulty we experience in speaking freely of those things about which we feel most deeply, while "at the same time it is the deepest feeling which most persistently urges to self-expression." One of the subjects upon which this author feels deeply is the religious value of pain. Though she writes of it with gentleness and reverence as well as conviction, she conceives the teaching of Christian Science to be at variance with the truth, and her initial statement is that one root gives rise to the attitude of the Christian Scientist on the one hand, and on the other to that of the modern unbeliever, who claims that since pain is an undeniable fact, the God of Christian faith cannot exist. This root is "the assumption that pain ought not to exist."

Christian Science teaches that pain exists only as a phenomenon of false human belief, and from this standpoint Mrs. Eddy writes in Science and Health that "divine Science reveals the necessity of sufficient suffering, . . . to quench the love of sin;" also that "Science removes the penalty only by first removing the sin which incurs the penalty" (pp. 36, 40). These are only two of very many quotations which might be given in illustration of the teaching of Christian Science. Mrs. Eddy shows consistently in all her writings that in human experience suffering is the inevitable outcome of sin and of false concepts of God and man. No one is more emphatic than she in teaching that none but the sinner can pay the price of sin. She shows how Truth destroys sin and false concepts, and that with the appearing of right sense pain must vanish; but if any one should surmise that the path is made too easy for Christian Scientists, he will do well to read this passage: "In proportion to a man's spiritual progress, he will indeed drink of our Master's cup, and be baptized with his baptism! be purified as by fire,—the fires of suffering; then hath he part in Love's atonement, for 'whom the Lord loveth He chasteneth.' Then shall he also reign with him: he shall rise to know that there is no sin, that there is no suffering; since all that is *real* is *right*" (Miscellaneous Writings, p. 124).

Rejecting equally the view of the unbelieving and that which they suppose Christian Scientists hold, religious critics are accustomed to say that the right way to meet pain is to exercise courage and patience, to strive to attain self-mastery, to rise above our pain, and to be ready to rejoice in tribulation, regarding it as concealing blessings. "The whole value of suffering," they say, "is in the effect of its right endurance." Now suffering loses none of its educative value to the Christian Scientist who may need its rebuke. He too requires courage and endurance to meet suffering. To realize while in pain that this pain is unreal and is no part of God's plan, and to realize it so clearly that the pain vanishes; to resist the temptation to self-pity and the temptation to seek consolation in the pity of friends,—these exercises indeed mean self-mastery.

To rejoice in tribulations as opportunities of demonstrating the power of Truth, rather than as obstacles to progress, is a lesson early taught the student of Christian Science, but his rejoicing must be of the kind that banishes the troubles as unreal. And if he fails at first, he must patiently persevere and with humility acknowledge the failure as due to his own shortcomings. Possibly a critic might object that the Christianly scientific ideal is to annul all suffering instantaneously, and this would leave no room for endurance. But his statement would be incomplete, for the ideal is to destroy suffering by removing the false beliefs which cause it, in fact by renewing the mind. Must not that be the right endurance of suffering which knows no impatience as long as the error causing the suffering is uncorrected, but which by its very nature shortens this period?

By what means shall we benefit most in rising superior to pain, by dwelling on the love of the unknown God who for some mysterious reason is supposed to wish us to suffer, or by dwelling on the love of God who is incapable of knowing discord, whom to know aright, Jesus declared, *is life eternal*, but alienation from whom is the cause *of all our pain*? St. John heard a "great voice out of heaven" which said that God will dwell with men, that He will wipe away all tears from their eyes; that there shall be neither sorrow nor crying, "neither shall there be any more pain: for the former things are passed away;" and Christian Science constantly directs thought to this divine message, with all that it implies.

[Written for the *Sentinel*.]

INWARD JOURNEYING.

RALPH CROSMAN.

BEGONE, ye tinseled treasures
That fade in morning's light!
Pass on, ye paltry pleasures
Of days that die at night.
He gives, the great good Giver,
The day that dieth never,
The day no dark can sever,
The life that knows no blight.

Into that deathless dawning
He leads all weary feet—
Far in where all is morning,
Leads on to life complete—
Leads on to inward glory
Where love's low offertory
Sings o'er and o'er the story
The wearied heart finds sweet;

From height to height leads onward
Across the kingdom's bourn,
Leads where no paths lead sinward
Nor senses are that mourn.
There, deep in Love's deep silence,
Where God is all reliance
And Christ the only Science,
The earth sense ends—outworn!

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SELECTED ARTICLES.

[Frederick Dixon in *Devon Daily Gazette*, Exeter, England.]

The writer, in a recent issue, who terms himself "Plain Peter," thinks that Science and Christianity are antithetical. They are like oil and water, he says: you cannot mix them. This is a little hard on all the great Christian thinkers, on men like Archbishop Anselm, the first of the Realists, and Bishop Berkeley, the father of modern idealism, and, finally, that great scholar of our own time, the Bishop of Durham, who insisted on the scientific requirement of the fourth gospel. Then there was the greatest of the medieval thinkers, Doctor Angelicus, Thomas Aquinas *himself*, declaring that the only absolute science was theologia, the Word of God, to say nothing of Kepler, who wrote the famous letter to the Princess of Wales, and that other mighty German, Adolf Harnack, who wrote, only a year or two ago, that the evangelist Luke left the practise of orthodox medicine, and came to Jesus to learn how he might heal spiritually, by means of "Christian Science." This critic would away with these men. "Ichabod" is, presumably, the word he would address to them. Has he not weighed them in the balance, and found them wanting?

Peter the apostle is perhaps the greatest offender of all. It was he who adorned the epistles with the memorable phrase commonly translated "knowledge of God," but which should be translated full, exact, or scientific knowledge of God. Think of it, scientific knowledge of God! Peter, be it said, does not offend alone. That learned Pharisee, Paul, uses the word quite freely, as do Matthew, the author of Hebrews, and the author of Acts. Then there is John, who draws the famous distinction between "the truth" and "truth," the absolute and scientific and the merely relative; and finally Luke, though perhaps the blame in his case is that of the last of the great schoolmen, Wyclif. It is Wyclif who is guilty of the translation "to show science and health unto his people." It will be remembered that Science and Health is the name of Mrs. Eddy's book. Evidently, all these great thinkers were less in sympathy with "Plain Peter" than with the famous writer who said, "If Science is not Christian, and if Christianity is not scientific, one or the other is unnecessary." What on earth our critic finds unchristian in science it would be interesting to learn. Huxley once defined science as the answer a man makes to the question "What do I know?" Christian Science, then, would be the answer made to the question, "What do I know of the Christ?" To be scientific, that answer would have to be demonstrated. That, indeed, was the demand of Jesus, when he said, "He that believeth on me, the works that I do shall he do also." In those words, Jesus made the demonstration of truth the test of a man's Christianity. "Ye shall know the truth," he said, "and the truth shall make you free." This knowledge of the absolute is necessarily an absolute knowledge. Could any knowledge be more scientific?

A brilliant churchman, discussing this very passage, wrote that in the Greek of the fourth gospel "the truth" always stood for absolute truth, and that the knowledge of this was the knowledge of the actual, or that which is. Now, if Christianity is the truth, it is the absolute truth, and it is, therefore, absolute Science, and the knowledge of this Science is the most scientific knowledge which exists actually, or which is. The critic has, it is to be feared, embarked on a course of reasoning after the manner of those plain common-sense philosophers of whom Huxley wrote, that they proved matter to be real by stamping on it, or some such irrelevant proceeding. Huxley's definition of science is not one a Christian Scientist would care to endorse. It is far too limited. He would turn rather to the epistles of Peter, and define it as exact knowledge of God. He would, however, also insist that scientific knowledge can, and must, be demonstrated, as it was demonstrated by Jesus of Nazareth in his miracles or object-lessons. The world to which Jesus came rebelled against the Science of his gospel, the truth, the knowledge of which was to free it. He silenced it in the most scientific way, by demonstration. If, he said, you cannot believe for the words' sake, you must believe for the very works' sake.

The Science of Christianity vanished with the primitive church. For centuries men preached the gospel, but not with "signs following." They endeavored to part the seamless garment by separating the healing of sickness from the healing of sin, though Jesus had himself demanded, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" It was against this Mrs. Eddy raised her voice. Preach the gospel, she said to her followers, and heal the sick; that is the divine command. It was thus the scientific knowledge of God was once more preached to mankind, and as in the first century, with "signs following."

["Americus Veritatis" in *Blackburn* (England) *Times*.]

Perhaps you will allow one who is not a member of the Christian Science body, but who has occasionally attended their services in Blackburn, to give a brief account of his impressions and experiences. I had never met a Christian Scientist until the first evening I walked into their hall, which was formerly Blacklock's gymnasium, on the Preston New-road.

The air of restfulness and quietude which pervaded the room I found, I must say, very gratifying, and I was favorably impressed with the decorum of the service, as well as with the devout and reverent demeanor of the worshipers. But I believe what struck me most of all was the terms of friendship on which the members of the congregation seemed to be with one another. After the service was over they did not immediately rise *en masse* and rush out of the building, as I have seen done elsewhere. No; they exchanged greetings, and chatted together for quite a long time. I am aware, of course, that "all is not gold that glitters," and that professions of friendship cannot always be taken at their face value; but, however that may be, the members of the congregation seemed to be really on terms of cordial friendship with one another.

Several rose and gave testimony of the cures which had been effected in their own persons through the agency of Christian Science. Its gospel of the triumph of good over evil—indeed, I understand, it asserts there is no reality in evil—is certainly very cheering; and under the head of evil it includes sin, disease, and death. So closely are the mental and the physical interwoven in our human nature that, as is well known, the power of mind over the body is very great; and this power has the effect of intensifying or alleviating our sufferings. Some of our complaints have their origin in, and all of them are rendered worse by, our own gloomy and despondent feelings. But no Christian Scientist can be of such a disposition, so he would escape calamities to which others are liable. He has absolute faith in the power of Truth to triumph over sin, and over sickness, which is often the result of sin; therefore he looks to the future with hope.

Hope is described by Milton in one of the noblest of his sonnets as a "hovering angel girt with golden wings." This is what Christian Science does for people. It introduces into their lives hope and joy. It gives them courage to face the world, confident that in the end they will triumph over all difficulties. I am glad, then, that I have become acquainted with the basic truths of Christian Science; that I have met the Christian Scientists, and that I have attended their services. Although not belonging to the body, I see no reason why I should not, as in fact I do, apply the teachings of Christian Science to some of the problems of my own life. I wish well to the movement. Its charity toward all men is a notable and honorable characteristic of it. I believe it is capable of doing good to mankind, and so far as it attains that end I heartily wish it success.

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[Willis D. McKinstry in *Wichita* (Kan.) *Beacon.*]

Christian Science is a demonstrable religion. Its activities are upon a divine basis, they are purely spiritual, and can in no way be confounded with the practise of medicine. The teachings of Jesus repudiate the use of any material remedy. In healing, God, divine Mind, is recognized as the only power, and Christian Scientists adhere strictly to the first commandment, thereby honoring God above all else. Christian Science also repudiates any false mental action such as mesmerism or hypnotism. Christian Scientists employ the same method that Jesus did in healing the sick, and their work is done in confirmation of his injunction to them that believe: "The works that I do, shall he do also."

Christian Scientists never have asked, nor are they now asking, that any law be enacted to uphold their practise. Believing that a tree is known by its fruit, they are willing to be judged by their work. They only desire that their right to do the will of God be not infringed upon. Medical freedom does not mean the right or freedom to practise medicine, but that the individual in case of sickness be free to have the practitioner of his choice. Christian Scientists believe it to be fundamentally right that those in need of help may go to those who they believe will render them the most effective help, whether it be to the allopath, the Christian Scientist, or a practitioner of any other system of healing.

Christian Scientists are not opposing such laws as provide for pure food, pure drugs, pure water, pure air, sanitation, and reasonable quarantine regulations; neither have they any quarrel with the physicians, many of whom are broad-minded and conscientious in their endeavors to help suffering humanity; but they do oppose the endeavors of certain political workers in the medical profession to secure legislation in the interest of one school of medicine as against all other systems of healing.

[E. M. Ramsay in *Dundee* (Scotland) *Advertiser.*]

A recent issue contains a paragraph entitled "Mental Healing," in which psychotherapy and Christian Science are spoken of as nearly related to one another. As a fact, they are as far apart as any two systems can be. Psychotherapy believes in the reality of matter, believes disease to be primarily a condition of matter, and proceeds to cure the ill man by persuading him that he is well. This position seems to us eminently unsatisfactory and unscientific. Now your correspondent also believes that organic disease originates in a poisonous material germ, and he is convinced that this cannot be removed by purely mental means, though he recognizes that there are cases where the mental condition of the patient must be taken into account. He sees the evil effects produced on the sick by foreboding thoughts, by the dread of developments, and he is aware that the more a man knows about disease the harder it is for him to get free from it. Yet the investigation of material causes and conditions he considers essential to the eradication of disease. How is he to escape from this dilemma?

The position of Christian Science is entirely different. It holds that the essential nature of man is spiritual, not material; that disease always originates in an unhealthy mental condition, and it applies itself scientifically to uncover the mistaken thoughts which caused the disease, and to heal them. It deals with the mental condition of the patient first and last, because it maintains that the disease is wholly of mental procurement. How then does it proceed? How does it propose to get rid of unhealthy thoughts? It maintains that the cause of all sin, all disease, and all mistakes, originates in the false sense of God, and separation from Him. The Bible defines God as good, Spirit, Life, Truth, Love, as infinite, ever present, and eternal. If this definition be accepted as correct, it will at once be seen that the sense of separation from God is a false sense, since it is self-evident that we cannot be separated from the infinite and ever present. Thus the primary cause of the disease is an unreality, a false sense, and the only scientific way in which a false sense can be got rid of is by the substitution of the true sense, the sense of man's unity with God. This can be accomplished only by the method which our Saviour taught, by a scientific understanding of his teachings, by Christian Science.

As the sense of unity with good takes possession of a man, it separates him from his belief in evil as a pleasure, power, or necessity; as the sense of unity with Life and Love grows on him, it separates him from the fear of disease and death, and so restores him to health. In every part of the world today so-called organic and incurable diseases are being healed by this power of Truth, but these facts are only apparent to those who approach them in an unbiased and scientific spirit. The impossible never happens. If disease is cured by Christian Science, then disease is of mental origin, however surprising this may appear to be.

[W. J. Tucker in *Roanoke* (Va.) *News.*]

If the reverend gentleman, our critic, had made even a fair investigation of Christian Science, he would see that it is the exact opposite of hypnotism, *alias* malicious animal magnetism, and that it has no more relationship or likeness to it than the wonders wrought by Moses had to the necromancy of the magicians. Indeed, the works of Moses and the prophets, of Jesus and his disciples, were based on the same truth that is proclaimed today by Christian Science, and they were performed according to the same Principle and its laws as are the wonderful works of healing now being wrought by Christian Science; while the magic and deceptions of the soothsayers and magicians, denounced by the Mosaic law and by Jesus, were but phases of the evil practise which today is called hypnotism or animal magnetism, the supposed control of one human mind over others.

Jesus' discourse on this subject, recorded in the twelfth chapter of Matthew, twenty-fourth to thirty-third verses inclusive, is very instructive. He likens the use of hypnotism to cast out devils to a house divided against itself; that is, the source of evil cannot produce good. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." Having shown the inconsistency of the use of hypnotism, he said, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." This is the Christian Science method, the only effect of which is to bless mankind, never to injure; healing sickness and sin through the truth which Jesus said "shall make you free."

[A. Cope Stone in *West Australian*, Perth, Australia.]

Our critic states that the "Christian religion was built upon Christ," and leads his hearers to believe that Christian Science rejects the teaching of Christ, whereas every student of Christian Science accepts Christ as "the way, the truth, and the life." Jesus said: "God is a Spirit, and they that worship him must worship him in spirit and in truth." Christian Science is a system consistently deduced from a given premise, which premise is the definition of God as Spirit. From this premise Mrs. Eddy has drawn all her conclusions: they are logical, consistent, and demonstrable, and coincide in every respect with the words and works of our Master. There are today unnumbered thousands who have been raised from beds of suffering after having exhausted all medical skill, and who have turned to Christian Science in their last extremity and have found it to be a system which proves its faith by its works.

Our critic asserts that this teaching is "neither Christian nor Science." Webster defines science thus: "Accumulated and accepted knowledge which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws." Of religion he says, "Religion (as distinguished from theology) is subjective, desig-

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nating the feelings and acts of men which relate to God." Now, the name Christian Science indicates exactly what it expresses—the Science (or knowledge) of Christianity; it is called Christian because it is the Christ-teaching and shows men how to have the Mind that was in Christ Jesus. It is Science because it is based on divine law, is logical, practical, and applicable to all life's problems. Those having an understanding of the divine Principle of Christian Science can demonstrate with scientific certainty that "with God all things are possible."

Christian Science includes the whole of Christianity. Jesus said: "Ye shall know the truth, and the truth shall make you free." The life of our Master proved conclusively that the healing of the sick and the reformation of the sinner were accomplished by this understanding of the truth which frees from all error. Christian Science is not "New-Thoughtism," not a "little pettifogging creed," but the religion taught and practised by Jesus on the hills of Judea and the shores of Galilee, and until our critic fulfils the command of our Master to "heal the sick" as well as "preach the gospel," it would be well for him to heed the Scriptural injunction to "judge righteous judgment."

Christian Scientists have not been "duped" by Mrs. Eddy; they have found in her teaching a practical explanation of the Bible, and have proved by results that Christian Science complies with the test of Christianity demanded by Jesus. Mrs. Eddy's published works have done more to alleviate suffering than any other system known; she lived a life absolutely consecrated to God and mankind; she discouraged personal homage, her one desire being to lift the sinner and sufferer out of the bondage of sin and sickness into the glorious liberty of the children of God.

["Invicta" in *The Reporter*, Box Hill, Australia.]

You are to be commended for the very fine report published in your columns of the lecture recently delivered in the Melbourne town hall on Christian Science. I was present at the lecture, and feel very much gratified at the fact that the truths enunciated reach through your columns so many persons other than those who actually heard them. I would like with your permission to say that I, as a local preacher in the Methodist church, had for many years felt that the healing power of the Christ should still be manifest as it was in the days of Jesus on earth. This phase of our Lord's instruction to his disciples has, however, been allowed to remain dormant, and the gift of healing practically to lapse through desuetude. Undoubtedly God's love and power have ever been the same, for is He not "the same yesterday, and today, and forever"? and His willingness to bless the children of men has never been impaired. As we heard at the lecture, the normal state of man is really that of health and harmony, for God is [the source of] health and is Love, and those made in His image and likeness must of a truth reflect these attributes. Permit me to say, that in opening your columns to the proper discussion of truth you are doing a good and useful work.

["A Peripatetic" in *Yorkshire Post*, Leeds, England.]

The testimony meeting was crowded, and every seat in First Church of Christ, Scientist, Cavendish road, Leeds, was occupied. Curiously enough, the women did not outnumber the men to any great extent, and all appeared equally absorbed. There was nothing hysterical or emotional about those who had gathered together to testify to the benefits they had derived from the study of Christian Science; rather they all spoke with a quiet, earnest sincerity that appeared to carry conviction to the congregation. As one speaker put it, "On the subject one feels deepest, one can say the least." And that marked the tone of all who stood up to relate their personal experiences. They did not rant or rave, or strive to heighten an effect by a flight of oratory, or use a text as a tag, but each told a plain unvarnished tale, a tale that always had a happy ending. Even as I pondered over this, another speaker rose to give testimony. She had, it appeared, been cured of some malady by reading the literature of Christian Science. Her husband had been so impressed that he, too, had "read, marked, and inwardly digested," with the result that their material wants had become more assured. In other words, the luck had changed; Christian Science had spelt success.

Then, something that I could have only noticed in a subconscious manner, became vivid as a flash of lightning in the night. Why, of course, that was why the place differed in some subtle way from the meeting-places of other denominations. True, the church was decorated in the simple, severe manner of many mission halls, but yet there was something about it that suggested comparative affluence. The congregation, they also, wore a quietly prosperous air. It was not that they were fashionably dressed, rather that they were well groomed—the men especially so; middle-aged gentlemen who had evidently determined not to "let themselves go," and had kept Father Time under during the second round. As the speakers gave their experiences, I noticed with surprise how young they looked after, as some would express it, "all they had gone through." They had evidently reached a place of placid waters, and their faces reflected the calm.

[Editorial in *Pawtucket* (R. I.) *Chronicle*.]

Speaking of disease, here is another deplorable confession from no less an authority than the *Medical Record*. In spite of the army of physicians, their discoveries, and their hecatombs of vivisected guinea-pigs, we may doubt, says the *Medical Record*, whether the sum total of diseases is any less than it was before the medical profession reached its present high standing. Preventive medicine has made "little headway," and "in the opinion of some medical men diseases are on the increase." In the deeper recesses of our consciousness we had suspected something of the kind ourselves, but such heterodoxy on the part of a layman would have exposed him to excommunication with bell, book, and candle, or at least with bacteria, serums, and antitoxins. But with the *Medical Record* behind us, we can afford to creep out into the open.

[Written for the *Sentinel*.]

GOD DIRECTS.

EVELYN SYLVESTER KNOWLES.

WHETHER the flower grow fast or slow,
Whether the rain be falling
Or on its petals the sunbeams glow
When the south wind is calling;
Whether the dew bathe its tender face,
Or a chill breeze be blowing,
Through a divine, eternal grace
God hath directed its growing.

Whether the mellow fields of grain
Smile in the August dawning;
Whether the grasses in meadow or plain
Scatter sweet incense each morning,
Whether they send forth a tender flower,
Or be swept away in the mowing,
Every day, every passing hour
God hath directed the growing.

Ah, little one! child of Love divine,
Whether the tempest be raging
Or the clear light of Love doth shine,
Sorrow and dark assuaging;
Whether thy path be low or high,
If faithful hath been thy sowing,
Thou shalt bring forth abundantly,
For God directeth the growing.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

BLESSING AND BLESSED.

ONE of our readers has asked us to reprint the word written by Mrs. Eddy in regard to *The Christian Science Monitor* in the *Sentinel* of Nov. 21, 1908, just a few days before the first issue of that paper. We are glad to comply with this request, and our readers will doubtless welcome, in connection with this preliminary statement, the message written by Mrs. Eddy for the initial issue of the *Monitor*, which dealt not only with the daily paper she was then establishing, but also the weekly and monthly periodicals that had then been in operation for a number of years. In the *Sentinel* above mentioned, our Leader says:—

"*Beloved Christian Scientists*:—Accept my thanks for your successful plans for the first issue of *The Christian Science Monitor*. My desire is that every Christian Scientist, and as many others as possible, subscribe for and read our daily newspaper."

Nowhere has Mrs. Eddy more clearly and succinctly defined the purposes of the Christian Science periodicals than in the editorial she penned for the *Monitor's* first issue:—

"I have given the name to all the Christian Science periodicals. The first was *The Christian Science Journal*, designed to put on record the divine Science of Truth; the second I entitled *Sentinel*, intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science*, to proclaim the universal activity and availability of Truth; the next I named *Monitor*, to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind."

From these messages it will be seen that Mrs. Eddy had not only declared the object of the *Monitor* to be "to injure no man, but to bless all mankind," but she also definitely committed to Christian Scientists the duty of supporting and circulating the *Monitor*, that it might fulfil the purpose for which she had planned it. This purpose, as declared by the founder of the *Monitor*, is so comprehensive as to require the best efforts of all those who have been called upon to further it, for there could be no higher ideal placed before any people than "to bless all mankind." In the four years since it was established, the *Monitor* has been successfully working to accomplish the purpose for which our Leader intended it, and which it has always before it. It has made wonderful progress toward this achievement, but the complete attainment of the ideal which Mrs. Eddy has set for this paper will be reached only through the active cooperation of every Christian Scientist, because to bless all mankind requires that all mankind be reached by that which is to bless them. To do this will require much more of Christian Scientists than a mere casual reading of the paper and a perfunctory mention and approval of it.

The *Monitor* has made a place for itself in the field of journalism, but we must keep before us that, wonderful as its success has been, it has not yet reached all mankind, therefore it has not blessed them. It has blessed many, but the fruition of our Leader's hopes and intentions for this paper calls for continuous earnest and helpful work on the part of all who stand for purity of journalism and cleanliness of thought, for that which is constructive as against that which is destructive, and its accomplishment, so far as we as Christian Scientists are concerned, is a responsibility that cannot be shirked. The world needs the *Monitor*, and we must not ignore that need or our own part in supplying it, remembering, as Mrs. Eddy has told us, that "the rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (Science and Health, p. 518). Of this we may be sure, if our own work is faithfully done we shall find, as Mrs. Eddy wrote of another purpose twenty years ago, that "God will give the benediction" (Miscellaneous Writings, p. 320). The achievement is worthy of our best endeavors, and blessing we shall be blessed.

ARCHIBALD MCLELLAN.

NEARER.

IN thinking upon the approaching close of the year, a hymn which was at one time a favorite with the writer was recalled,—the one by Miss Cary that begins with these lines:—

One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer home today
Than ever I've been before.

As the sweet but melancholy cadences of the hymn passed in review before memory, Mrs. Eddy's words from Science and Health revealed the great change which comes to the thought of all who accept Christian Science. She says: "Immortal Mind feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb" (p. 248).

Who is there, outside of Christian Science, who does not believe that the close of each day brings him nearer to the tomb, and that this process is the divinely provided means of reaching our heavenly home? Now the Master himself said that the kingdom of heaven is "within;" not a place to be reached by passing through the grave or involving cycles of time, and he laid such emphasis upon this that he even said: "If a man keep my saying, he shall never see death." The question therefore for each one is whether he is daily drawing nearer to Life with all that this implies in Christian Science. As we study the Bible and the Christian Science text-book, we learn that only godlike qualities are immortal, and to measure our progress we must take account of ourselves to see whether the mental qualities inherent in the man of flesh are dying out, as they must sooner or later, and whether we are separating thought from these beliefs in knowing that as God never made aught which is evil, they never were any part of our true selfhood. In striving after spiritual realization we must never indulge the sophistry which would call sin unreal and then indulge anger, envy, selfishness, or even worry, for not one of these is of the Father. St. Paul says: "Grieve not the holy Spirit, . . . Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." If these evil beliefs are put off, Christ, God's perfect idea, is put on, and we are truly drawing nearer each day to home, heaven, harmony.

It is really startling to be made aware that if we could suddenly find our way into the abode of the blessed, it would at that moment cease to be heaven if one carried with him a sense of hatred toward any one; but this is an unthinkable proposition, because we are told that God, who is Light, dwells in the light to which no mortal man or mortal error can approach, and yet it should not be forgotten that we are bidden and expected to "walk in the light." Mrs. Eddy gives us in Science and Health an unvarying rule by which we may measure our progress. It is this: "If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit" (p. 239). The question is, Do we really desire to be godlike, Christlike? If so, each day's living will mark some definite gain in drawing nearer to the goal. The things of earth will seem smaller and smaller as we ascend toward the heights of Spirit, and the attraction of materiality will lessen at every step of the way, so that it will cease to influence us either through fear of it or love of

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it. We should never lose sight of the fact that we can never carry into the "home of the Soul" "anything that defileth, . . . or maketh a lie," and it is not enough to approach the threshold. What we need is to draw near in full assurance of faith, daily proving our worthiness to enter in and find rest.

ANNIE M. KNOTT.

A HAPPY NEW YEAR.

IT is a pleasant thing to remember that in the whole circuit of the sun the new year is ushered in with that kindly greeting which expresses a native, elemental sense of brotherhood, a bit of that spontaneous good will which is indifferent to all the separations that selfishness and social caste have made. This simple fact is altogether optimistic; it argues for the naturalness of goodness, for the deeply implanted desire of every normal nature not only to be happy but to make happy. All men are entirely at-one in their desire for happiness. Even the love of life is but a manifestation of an instinctive reaching out after what is thought of as good, and this is seen in that so many are ready to part with life when all hope of happiness seems removed. Thus does the good will to all which asserts itself not only on New Year's day, but every day when we are at our best, answer to a universal longing, and both the desire and the disposition to satisfy it speak for the possibility of that ideal experience which in Christian Science is seen to be eternally assured to man in God's image and likeness.

No less interesting and significant is the fact that all who think beyond this mortal plane are agreed in associating the ideal life, the heaven of their hope, with spiritual-mindedness. And this despite their long-time effort to find content in the pursuit of material ends. The material order of things is confused and contradictory; pain and pleasure, joy and sorrow, life and death, are forever chasing each other through its mazes. All have had bitter experiences here, and they can but respond to the appeal of Christian Science, its vision of man as continuously expressing and rejoicing in the wisdom and strength, the beauty and goodness of Spirit, his source. The longing for permanence of being and fulness of freedom is the mark of a man, and in so far as Christian Scientists have learned to recognize and mentally stand for this true man, in so far their "Happy New Year" will bring a healing thought into practical activity.

The mesmerism of the world impels even good men to try to find happiness in materiality, and its rule can never be broken so long as men associate the material order with the thought of real good, for if sense satisfaction is related to happiness by divine law, then obedience to sense impulse must be commendable. Here Christian Science sets up its standard, and declares that materiality cannot satisfy our heart-hunger, because it is not the "bread from heaven." As Mrs. Eddy has said, "The pleasures—more than the pains—of sense, retard regeneration" (Miscellaneous Writings, p. 85); they tend to make us content with the rule of materiality and thus perpetuate it.

The sunlight both comforts and stimulates growth, and like it our good will, if genuine and intelligent, answers its own prayer, so that gladness of heart is but a minor part of its blessings; it brings to others the good it covets for them. This constitutes our great privilege and our exceeding joy as the ministers of Christ. Real happiness, that calm assurance and uplift of thought which all long for, can never be "the sport of circumstance" (Science and Health, p. 250). It will come in the new year to those alone whose aspirations are anchored to the eternal; it is the fragrance of a spiritual unfoldment, and its peace is realized only when in exaltation of sense we can say with the poet,—

> My heart is singing at work apart,
> Behind the wall of sense, as safe from harm
> As sings the lark when sucked up out of sight
> In vortices of glory and blue air.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

RUTHERFORD, N. J.—Sunday morning, Nov. 17, the new church building of First Church of Christ, Scientist, at Park and Newell avenues, was opened for services. The site of the edifice, which has just been completed, was purchased by the church March 22, 1909. This church is the natural outgrowth of the understanding of the presence and power of "God with us." A Christian Science practitioner had removed from New York and made her home in Rutherford. On the 10th of February, 1905, a resident of Rutherford called upon this practitioner to ask if it was possible for her daughter to be healed. This daughter had been an invalid for ten years and was a great sufferer; she had undergone five surgical operations and was about to submit to another one, with no assured hope of complete restoration to health. This mother was told that "with God all things are possible." The daughter was treated the same day and was quickly healed, and since then has enjoyed excellent health. Others came and were healed with the result that the Bible lessons were studied weekly at the home of the practitioner, until it was felt that a public place of worship should be secured. Just six years ago the first Christian Science service was held in Ruckstuhl hall, and on Jan. 28, 1907, a church was incorporated with twenty-three members and seven pupils in the Sunday school.

As it was found impossible to hold Wednesday evening meetings, and have a reading-room at Ruckstuhl hall, a large room on the ground floor of the Franklin building was secured. On Dec. 29, 1907, services were held there, and on the New Year's eve following, the first Wednesday evening meeting. Services were continued in this room, with increasing numbers and growth in the understanding of Christian Science, until May, 1912, when the place of meeting was changed to 122 Park avenue, awaiting the completion of the new church edifice.—*Rutherford Republican.*

BUCYRUS, OHIO.—The healing work of Christian Science was begun in Bucyrus during the year 1895, which was soon afterward followed by a few interested persons studying the Bible Lessons in private homes. During the year 1898, when others becoming interested in Christian Science joined these meetings, the work assumed a more public character. The services were at first conducted in a private residence and later in the Fisher hall. At the same time the mid-week testimonial meeting was instituted. During the year 1900, the present organization was formed and a public reading-room was opened. In March, 1901, the first public lecture on Christian Science was delivered at the opera house, and an annual lecture has been given each year since. It was during the latter part of the year 1901 that the church and reading-room occupied their present location on the second floor of the First National bank building.

Bucyrus Telegraph.

IOWA CITY, IOWA.—Recently our distributing committee began to send out, with each piece of literature mailed, a circular worded as follows: "Complete Works of Mary Baker Eddy, including 'Science and Health with Key to the Scriptures,' will be found at the Iowa City public library. You are invited to the Christian Science reading-rooms, 220½ East College street, Koza block, Iowa City, Iowa, between the hours of 2 and 4 p.m., each day, excepting Sundays and holidays. The Bible and all authorized Christian Science literature will be found there. The use of these rooms is free for the perusal of the literature. Purchases may be made if desired."

We noticed the good effect almost immediately, when a gentleman called at the reading-room seeking information

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about Christian Science. He stated that a lady had sent him the circular and incidentally alluded to our reading-room,—that he might call there and look into Christian Science. The lady referred to lives in an adjoining town, and obtained the circular with the literature mailed to her by our distributing committee.—*Correspondence.*

MERIDIAN, MISS.—It was in the spring of 1906 that a few of the grateful ones who had been restored to health and usefulness through Christian Science, began to hold services in a private residence, with an attendance of not more than eight or ten. Soon, however, the increasing attendance made it necessary to provide a public hall, which was secured and used for about two years, until it again became necessary to move into more convenient quarters. Then it was that the well-appointed auditorium on the second floor of I. Klein Sons' building was leased and occupied for about two and a half years.

During the fall of 1911, at one of the directors' meetings, it was decided that this body of workers should look out for yet more desirable quarters for holding services, and it was soon learned that the good people of the Church of the Mediator had merged with the St. Paul congregation and were offering their church edifice for sale. This was an opportunity to buy just what was needed, and on March 1 of the present year the Christian Science organization moved into their present home, the church edifice on the corner of Twenty-fourth avenue and Ninth street.

Meridian Dispatch.

PARK RIDGE, ILL.—The church here is in a suburb of Chicago, with a population of two thousand, and the meeting-place is in a hall. The congregation is made up of members and attendants living here and in three other suburbs particularly, and some few outside of these places. The purchase of a lot sixty by one hundred has just been consummated. The location is very central in Park Ridge and it meets with every member's approval. The cost of the property was fifteen hundred dollars. A building fund has been started, and when sufficient money has been raised a structure will be built. The reading-room was changed to a more desirable room last May; and since January, when the church decided to supply the room with funds to carry a representative stock of all our literature, so that every demand could be supplied, we have had an extraordinary increase in the sale. Even *Quarterlies,* which have always been carried in sufficient number, have doubled in sale, so that we have reason to feel this department of our work is progressing.—*Correspondence.*

MACON, GA.—First Church of Christ, Scientist, has purchased a site for a new church edifice at the corner of Georgia avenue and Madison street, overlooking Wesleyan Female College. The deal involved a consideration of six thousand dollars. The growth of the church in Macon during the past few years has made the need for a church building apparent.—*Macon Telegraph.*

WILMINGTON, DEL.—First Church of Christ, Scientist, of this city, broke ground Oct. 28 for a new church edifice, which is to be built of stone in the classic style of architecture, and which will cost about fifty-five thousand dollars. It will be on the site of the present church, facing Cool Spring park. The auditorium will seat something over five hundred persons and the Sunday school room below it will seat three hundred. It is probable that only the excavation and foundation work will be done this fall, the building to be erected next year. The new building will almost directly face Park place, which is an ideal location. The small church has been moved to another section of the lot, and it will be occupied until the new building is ready for use.

Every Evening.

THE LECTURES.

MITCHELL, S. DAK.

Frank H. Leonard delivered a lecture on Christian Science at City hall before an audience of about three hundred and fifty. He was introduced by Hiram Rodee, who said:—

To the close observer of our times, to the one who delves beneath the surface, it is apparent that we are approaching an era of greater interest in spiritual things. We are wont to boast of the marvelous material development of the past century, but notwithstanding these great achievements the soul of humanity is unsatisfied. It is said that this is an age of unrest, and this in itself is an *indication of a yearning* for something higher and better. This fact is very obvious today in the political world. And this is not surprising when we remember that laws and governments are spiritual creations. True, we may read the books in which the laws are written, we may visit the capital where affairs of state are conducted, but after all we shall be forced to admit that in reality laws and governments are of spiritual origin. And this discontent, as I interpret it, is but an effort to demonstrate a higher degree of truth.

Another indication of the correctness of my opening statement is the growth and spread of the Christian Science movement. Starting in an age of seeming ultramaterialism, in a few short years it has circled the globe. While I claim at the present time to be little more than an investigator, I am convinced from my limited study and observation that Christian Science exerts a potent influence to improve the health and morals of those who accept its teaching. As I understand it, the purpose of Christian Science is to lessen discord and promote harmony in all the relations of life. It seeks to promote harmony of body and harmony of mind, harmony in the home, harmony in business, and harmony in social relations.—*Correspondence.*

JOHANNESBURG, TRANSVAAL.

Bicknell Young delivered a lecture on Christian Science in the Orpheum theater. It is significant of the interest that is taken in Christian Science on the Rand that there was an audience numbering between thirteen hundred and fifteen hundred people, who listened with keen attention to Mr. Young. The address evidently made a deep impression. The lecturer was introduced by J. L. van der Merwe, mining commissioner and second reader of the Christian Science church, Johannesburg, who said:—

We have come here this afternoon, on the invitation of the Christian Science organization of South Africa, to listen to a lecture upon Christian Science, and it gives me great joy to extend to you all a hearty welcome. One of the reasons accounting for the remarkable growth of the Christian Science movement is that the work of a Christian Scientist is primarily an individual one. The teaching of its text-book brings this fact with irresistible force to the notice of the Bible student, and shows plainly that there is only one way to know and understand the truth of the Bible, and that is by living, by demonstrating it. And no one can do that for us; it is an individual work, resulting in individual purification, spiritual growth and unfoldment; and therein lie the growth, the permanence, and the power of the Christian Science movement. Mrs. Eddy says: "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death" (Science and Health, p. 201). It is at once seen, therefore, that the Christian Science movement rests upon the understanding, the demonstration, and the living of the truth of the Bible. This truth is infinite, and the unfolding of it will continue throughout all eternity, and in proportion as we understand truth, in that proportion will the beauty, harmony, and glory of God's universe unfold to us.

Transvaal Leader.

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FARGO, N. DAK.

The lecture on Christian Science, delivered at Stone's music hall by William R. Rathvon, was attended by a large and deeply interested audience. The lecturer was introduced by John S. Watson, who said in part,—

With the dawn of the twentieth century two facts stood out in striking prominence: that the achievements of the race in material development during the preceding hundred years, had greatly exceeded all that it had accomplished in this field during its previously recorded history; and secondly, that these achievements, monumental though they were, had not abolished the ills from which we suffer. With the realization of these facts came a stirring of consciousness to higher purposes. The awakening is world wide. In a deeper sense than ever before it is realized that we are our brother's keeper. The idealism of the Nazarene makes a more compelling appeal. The summons to duty can be answered only by a broader and deeper observance of the golden rule, doing and thinking for and of others as we would have them do and think for and of us.

Christian Science has shown that the promises of the Bible may be made practical now and here in better lives and healthier bodies. It has challenged the world's attention by what it has done and is doing. Its one unceasing demand is for constant growth in right thinking and right living.—*Fargo Forum.*

MONTREAL, CANADA.

Prof. Hermann S. Hering delivered a lecture on Christian Science in Windsor hall to an attentive audience of several hundred. The lecturer was introduced by Major H. B. Stairs, who spoke in part as follows:—

The subject which we are to hear presented has won the allegiance of thousands of earnest men and women, educated and uneducated, in all parts of the world today, and they base their adherence to its teachings, not upon mere matter of doctrine or theory, but upon their ability in their own individual experiences daily to prove that the understanding of God and of man's relation to Him is able to dispel and eliminate sin, disease, and discord from their experience. From my personal observation of the subject, I find that the student of Christian Science is led at once to the Bible; and a study of the four gospels and of the life of Christ Jesus as therein set forth convinces one that the healing which he accomplished in his life was by him considered a component part of his ministry, and it is the object and aim of Christian Scientists humbly and earnestly to endeavor to accomplish that today.—*Correspondence.*

LOS ANGELES, CAL.

The remarks of S. M. Abbott, who introduced Francis J. Fluno, M.D., at his lecture on Christian Science in Third Church edifice, under the auspices of the churches and society of Los Angeles, were as follows:—

That the interest in Christian Science is not decreasing, is evidenced by the large audience assembled here, also by the fact that scores have been turned away. These lectures are not given because of any fear on the part of Christian Scientists that the interest in this movement will abate, for they know that so long as mankind believes in the reality of evil, as manifested in sin and disease, it will seek deliverance from these evils, and will turn to Christian Science for help, because Christian Science gives proof of its utility. It has been remarked that these lectures are given to keep Christian Scientists from backsliding. The fact is that Christian Scientists are so busy in working out their own salvation, and in helping others to know the truth, that they have no time to backslide. On the contrary, these lectures are given that those who are dissatisfied with their present condition of thought and are seeking a better state, may learn what Christian Science is; also to correct false impressions concerning this gospel of truth. Christian Scientists love the truth, because in it they have found freedom, and they earnestly desire that others may see the light which they have found.—*Correspondence.*

CHICAGO, ILL.

Two lectures on Christian Science, under the auspices of Second Church of Christ, Scientist, were delivered by Virgil O. Strickler. At the first he was introduced by Henry M. Slaymaker, who said in part,—

On behalf of Second Church of Christ, Scientist, I bid you a most cordial welcome, and especially do I welcome those for whom this is the first opportunity of learning of Christian Science. For you may it be as similar occasions have been for so many of us, the beginning of better things in the realization of the promise of Jesus when he said: "I will not leave you comfortless." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." We may all learn more of the comfort that this "Spirit of truth" has brought and is bringing and can bring to mankind.

At the second lecture the introductory remarks of Percival Steele were in part as follows:—

We are living in an age of progress. Wherever one may look, he will find new ideas and new methods for the betterment and progress of humanity. To my mind, nothing has done so much to bring mankind in closer touch with God, and given them a clearer insight as to their relationship to their fellow men, as has Christian Science. It is a great spiritual, mental, and physical help for men and women in all parts of the world today.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Brookline, Mass. (auspices The Mother Church).—Beacon-Universalist church, Harvard street (near Coolidge corner), 8 p.m., Jan. 7.
Chicago, Ill. (Fifth Church).—Church edifice, 4840 Madison avenue, 3 p.m., Jan. 5, and 8 p.m., Jan. 6 and 7.
Columbia City, Ind.—Tuttle's opera house, 8 p.m., Jan. 9.
De Kalb, Ill.—Church edifice, Jan. 10.
Lincoln, Neb.—Church edifice, 12th and L streets, 8 p.m., Jan. 6 and 7.
Milton Lower Mills, Mass. (auspices The Mother Church).—Odd Fellows hall, 41 River street, Dorchester, 8 p.m., Jan. 10.
New Castle, Ind.—Alcazar opera house, 8 p.m., Jan. 10.
Newton Center, Mass. (auspices The Mother Church).—Bray's hall, 8 p.m., Jan. 6.
New York, N. Y. (First Church).—Church edifice, West 96th street, 8 p.m., Jan. 3.
Oneida, N. Y.—Madison theater, 3 p.m., Jan. 5.
Parsons, Kan.—Elks theater, 8 p.m., Jan. 9.
Pasadena, Cal.—Church edifice, Oakland avenue, 8 p.m., Jan. 10.
Rochester, N. Y.—Lyceum theater, 3:30 p.m., Jan. 5.
San Diego, Cal.—Church edifice, Second and Laurel streets, 8 p.m., Jan. 9.
Tulsa, Okla.—Grand opera house, 8:15 p.m., Jan. 10.
Waukegan, Ill.—Parish house, 410 Grand avenue, between West and Utica streets, 8 p.m., Jan. 7.
Whitewater, Wis.—Jan. 6.
Winsted, Conn.—Church edifice, High street, 8 p.m., Jan. 10.
Winthrop, Mass. (auspices The Mother Church).—Elks hall, Washington avenue, near Winthrop Beach station, 8 p.m., Jan. 9.

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TESTIMONIES OF HEALING.

With the psalmist I can say: "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." My life is being so completely transformed by my study of Christian Science that it is difficult to express the change in words, but my heart is so filled with gratitude and love that I want to tell every one who thirsts, as I once did, where to drink that he may never thirst again.

From a condition of great unhappiness and constant mental torture, I have come to a sense of peace and joy which is steadily growing greater. Finding that I was making a failure of my own life, and seeing on all sides men and women without happiness in anything and growing more bitter each year, I decided that even though Christian Science might be all that its critics said, I would overcome the prejudice in which I was steeped; and I did so up to the point where I determined to take advantage of whatever of good was in this Science, to make my life a success if it were possible.

I did not come to Science for physical healing, but previous to my taking up the study I had undergone two surgical operations for an ailment from which I had suffered practically all my life. These operations, which were the last of a long series of material so-called "cures" that I had tried, were said to be successful from a medical standpoint, but the condition was exactly the same afterward and steadily grew worse. After a few months of the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with some treatment from a practitioner, I was entirely healed of this trouble. I am more grateful than I can say for the freedom from pain and from the fear of pain. My healing has been physical, mental, and moral. I have been relieved of the necessity of using glasses, which I had worn steadily for six years. I laid them aside without any inconvenience whatever, although I had never been able previously to go without them for more than twenty-four hours without suffering from so doing.

I am also deeply grateful for the answer to the great riddle of life which Science gives so fully and so satisfyingly. For many years I had sought in literature, philosophy, and religious teaching for some reason for our being. I found no adequate solution of life's great problem. In Christian Science I have found rest from this search, and I have not been given stones when I asked for bread, but have been fed most abundantly by the living Truth. A sense of absolute unworthiness and the conviction that I ought never to have been born, which I possessed to a painful degree, have been erased from my consciousness. In this connection there is no more blessed thought than that each one of us has his particular place in the universe in which he must do the work which is to be done through him.

Above all, I am grateful for the spiritual new birth, for the richness of life and depth of purpose disclosed to me, and for all the wonderful gifts of divine Love. The utmost efforts of my whole life can only begin to repay my debt to divine Love, and my one desire is so to live that I may glorify our Father in heaven.

ELIZABETH BUCK, Stoneham, Mass.

It is with deep gratitude that I express my thanks to divine Love for my cure through Christian Science of the drug and drink habit. Being a traveling man, while in Atlanta, Ga., a number of years ago, I drank a glass of a popular beverage, never thinking that before six years had passed I would become a mental wreck. But such was the case, for in that time I experienced all the mental, physical, and business troubles possible for any one. Shortly after the habit became fastened upon me, I began to notice that unless I took a drink of this supposed nerve stimulant my spirits were so depressed that I could summon no ambition to work. All my thoughts were on pleasure; when the evening came I sought the company of dissolute people, and when the early morning hours rolled around I would often find myself in a drug-store taking a "last" drink.

Since I could not work intelligently and my mode of life required much money, the collections secured during the day were gradually used to satisfy the unnatural desires which this habit had produced in my weakened mentality. Eventually my beloved family were called on to make these shortages good. It was then that I deluded myself into believing that if I mixed the drug with whisky I would obtain still greater pleasures from the result, and after five years of this wicked life health of mind and body gave way slowly but surely. All this time my mother and sister kept asking me to attend the Christian Science church, but I felt as though it would be no use, for I was satisfied I could never overcome the desire for a stimulant. It was, however, my sister, a Christian Science practitioner, on whom I eventually called for treatment.

Finally, acquaintance with the circumstances of a dreadful deed impressed me so deeply that I realized my own helpless condition. The fall had come after a summer which had been an orgy of dissipation, race-track speculation, gambling, etc., and I was prostrated with a severe attack of illness. I also began to be morose. When I tried to stop the drug habit (and I began to realize that I must do so, before I became an outcast), I found myself as helpless as a babe. The indulgence had so increased that at the time Christian Science lifted me out of this curse eight or ten glasses a day were required to satisfy the appetite. After Christmas I decided that if possible I would go South, and when I reached New Orleans I wrote my sister, admitting my weakness and craving for this drink, for I had concealed as far as I knew the fact of my troubles from her and my mother. She wrote that she would start treatment at once.

Not long after treatment had begun, I was passing a drug-store, and I thought I would step in and have just one final drink. I asked for it, but at once changed my mind and took something else, and right then I realized that I was cured. This was over two years ago, and since then I have never had the slightest desire to take another drink of this drug. I have also prospered, am getting more and more on my feet. Surely I should be thankful to God for the blessings that have come to me in Christian Science. I notice benefits coming to me steadily in many new ways, especially so in my business. Christian Science benefited me many years ago in another way, that is, in curing me of chronic malaria after I had left the army service; indeed, I have so much to thank God for, that I am prompted to write this testimony, hoping it may be helpful to many others.—JOHN P. ANDERSON, New York, N. Y.

In the hope that it may be of some good to others, I give my testimony as to the benefits received from Christian Science. The first glimpse I had of the truth was in November, 1908, when "Science and Health with Key to the Scriptures" by Mrs. Eddy was sent me by relatives, also other Christian Science reading matter. I tried to study Science and Health as best I could, with the help of a dictionary, as my knowledge of English was limited. I had been in this country then for about eleven years, but knew only what I had learned in every-day experience. I studied the Christian Science literature faithfully, and soon began to see results of the understanding that God is to be trusted in all things and above all else. In knowing this and trying to live up to it, some of my ailments soon vanished. First of all, headaches and a bowel trouble left me, for which before I studied Science and Health I had been using regularly some kind of a remedy. Next, catarrh began to disappear, so that I was able to breathe more freely; the many attacks of cold which I used to have grew less frequent, and this was indeed a great relief to me. I am now able to breathe as freely and naturally as any one.

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In the spring of 1909 all four of our children were attacked by measles, which was then very bad in our neighborhood. The two girls got along nicely, but the two boys were much worse, their lungs seeming to be much affected. The youngest, then over two years old, became so bad that for three days he never opened his eyes or took any food. My hope was almost gone, as many of the neighbors had lost their children at this time, and as my fear was so great that I was not able to do anything for him, we telegraphed to a practitioner in Minneapolis. (We were at that time in Marshfield, Wis., and no Christian Scientist was there.) We sent the telegram at five o'clock in the afternoon, and two hours later the child opened his eyes and smiled. I did *not* know what to make of it, and felt as if I were losing *him right then*; but my husband reminded me that the Christian Science practitioner was now at work. This gave me new hope, and from that time on the child gained rapidly. Then the oldest boy had very high fever, and at night we both sat up, trying to read what we thought most helpful, until the fever went down.

One morning, when I was busy tending the other children and my husband had to go to the shop early, I found the boy was growing worse. I went to send a telegram, but found that no telegraph office would be open until eight o'clock. I was at a loss what to do, so I went to see my husband, and as he wanted to call a doctor, I yielded to his wishes. The doctor came at ten, and left some medicine, which I gave the child twice; then I thought of what I had learned from the Bible and Science and Health,—that we are to put no trust in anything but God. In the mean time I had sent a letter by special delivery to our faithful practitioner, knowing that as soon as she received the same we would get help. The following day the child felt much better, and then all four were given treatment till they were well. We realized then that Truth is mighty to overcome all material conditions.

The following year we were in Minneapolis, and in July, 1910, I was taken sick with a serious bowel disorder. For two days it seemed as if I was not going to last long, but on Tuesday we called for help in Christian Science. I had three treatments, and on Friday I was able to do a little of my housework. Once more we had experienced what divine Love can do for us. Again, in the spring of 1911, I was taken sick, and not expected to live by those who put their trust in the material instead of in God, who is ever-present Love. A few days went by, during which I did not know what was going on about me, and material suggestions presented themselves from all sides, through the neighbors, who did not understand what Christian Science meant and thought I could not get well without medicine; but Truth was mightier than all mortal belief. The practitioner worked faithfully until the battle was won, and in one month I was able to be about the house and do a little.

Never will we be able to express our gratitude for the help we have received and the many noble deeds done in time of need by friends and neighbors. My most heartfelt thanks to all. May God reward them for the good done; and as for me, this experience taught me again that divine Love is stronger than all else.

MRS. HELEN ROEGER, Minneapolis, Minn.

[Translated from the German.]

In October, 1908, my mother's left hand had to be amputated on account of a tubercular affection, and very soon after this we heard of Christian Science and turned to it. Acquaintances had already told us that an operation would not amount to much, that the trouble was bound to appear again in some other part of the body. At the time when it manifested itself on the hand there were three wounds discharging continuously. We tried everything that we could think of, but the diseased condition kept growing worse until the hand had to be amputated above the wrist.

A year and a half later, however, another hardening formed, this time above the elbow, and my mother showed it to me one morning. For a moment I did not know what to say, although the thought immediately came to my mind that no harm can come to him who dwells under divine protection. I comforted her, and told her that I would at once ask for Christian Science treatment to be taken up, which was done. After some time the hardened places broke as they had formerly, but apart from daily cleansing no remedy whatever was used this time. They were open for about three months, after which they gradually healed up. Some people suggested that they should be kept open, but we held fast to the thought that error should have no manifestation, since God never made it.

A considerable length of time has elapsed since, and there have been no indications of the trouble, and my mother's health is very good, although she is seventy years old. For these as well as for other benefits received, and furthermore for having been led into the way of infinite Love, we are deeply grateful to God. We also feel greatly indebted to our dear Leader, Mrs. Eddy, who has achieved so much good for humanity.

FRAU ANNA ASSMANN, Kremmen (Brandenburg), Germany.

It is with a heart full of gratitude to God for Christian Science, that I tell of what it has done for me, hoping it may help some one who may read of my experience. It is nearly three years since I was led to this healing truth for the cure of a tubercular condition of the knee which the doctors claimed to be hereditary in my case, and from which I had suffered for a year. During that time I had been under the care of two of the best physicians in town, who put the knee in a plaster cast, which was worn constantly up to the time of my healing in Christian Science. I was not allowed to be on my feet for three months, then by the aid of crutches and cane was able to get around the rest of the time.

I had used a cane about three months at the time I came to Christian Science for healing, but after seven weeks' treatment in Christian Science I took off the cast, discarded the cane, and could walk any distance without discomfort. I also had the use of the joint, which was rigid before, and which medical law said I would never be able to bend again; but, thanks to God for Christian Science, the joint is now perfectly normal. During the treatment for lameness I was also healed of three other troubles, one a chronic ailment from which I had suffered continually for twenty years. It was very distressing at times, but after I accepted Christian Science it simply vanished. Several years ago I had an operation for appendicitis, and a very painful condition followed which the doctors claimed was caused by adhesions and could only be remedied by an operation. But that also vanished, as well as defective vision for which I had worn glasses for eight years. One morning I forgot to put on my glasses, and I have never needed them since. One by one the ills have gone, and I know of my own experience that God heals all our diseases.

I am glad for this seemingly slow healing, for during the time I was led to study Christian Science, and oh, the joy of what I found,—man as the expressed image and likeness of God! I was helped to gain such an understanding that I have been able to demonstrate many things for myself and others. Not a day passes but that there is some proof that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). I am grateful to God for my healing, and for the love and help I have received. I am also grateful to our dear Leader, Mrs. Eddy, who has brought this wonderful truth to us.

EMMA J. MATHIS, Redlands, Cal.

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Having much for which I am thankful, that has come to me through Christian Science, it becomes a pleasure to take this opportunity of helping others who may be searching for health and happiness as I was a few years ago. I had not known of a day for eight years in which I did not find it necessary to take some kind of medicine to relieve the suffering from a chronic disease, as well as ailments of shorter duration. Along with all these physical troubles was a sense of unhappiness and discouragement, a life of discontent, of sin and fear, of disagreeableness and selfishness.

Four years ago I was persuaded to try Christian Science, not knowing at that time anything about it other than that it healed the sick; but from the day when I took my first treatment from a practitioner, to this time, I have not found it necessary to use any medicine. Christian Science had brought me health, and with health came peace, joy, and prosperity. It has also healed me of an eye trouble, rheumatism, colds, and a throat difficulty. Besides this, the tobacco habit, which I thought I enjoyed immensely for several years, entirely left me soon after I began the treatments.

More than all this, however, Christian Science has given me an ever-present God, one who is with us at all times, in all ways and at all places, a God who is Love. It has taught me the value of right thinking, the value of honesty and truthfulness in thought, speech, and conduct. While I have not as yet worked out my full salvation, my heart is filled with gratitude to Mrs. Eddy for enabling me to understand God sufficiently to gain the peace that comes into our lives through the study of Christian Science, and for this great blessing which has come to me I am trying by my daily life to thank God.—WALLACE H. BURNETT, Chicago, Ill.

[Translated from the German.]

I wish to express my feeling of great joy and gratitude for the blessing which was in store for us, when I read in *Der Herold der Christian Science* that our text-book, "Science and Health with Key to the Scriptures," has been translated into German by the direction of Mrs. Eddy. I believe that the German-speaking Scientists could not have been presented with a more beautiful Easter gift. Although I am familiar with the English language, I rejoice with all beginners who are familiar with the German only. This step clearly shows that steps of progress must have been taken by the German adherents of Christian Science.

I would like to give public expression to my gratitude for the many benefits which I have derived through Christian Science. Nine years ago, while stricken with an illness attacks of which had kept increasing in severity from year to year, a dear acquaintance came to see me and told me of this Christian healing, whereupon I immediately wrote to a practitioner in Geneva. She came, and with three treatments every symptom of the disease disappeared, and there has been no return of it since. Liver complaint with which I had been troubled also left me after a few treatments, and through the study of our Lesson-Sermons and of Science and Health, chronic headache and painful varicose veins, with which I had been afflicted for twelve years, disappeared. For these instances of physical healing I am very grateful, yet much more so for the spiritual awakening. Many are the errors which through spiritual discernment have dissolved into nothingness during these years, such as fear, worry, sensitiveness, and irritability.

I thank our heavenly Father from the depths of my heart for having led me to His spiritual fount, and next to Him I thank our beloved Leader, who through her earnest devotion to Truth has made these heavenly treasures accessible to us. I also think of our pioneers with a feeling of admiration for the brave way in which they carry on the work. The literature is indeed instructive and inspiring to every one. What a privilege it is to work in the vineyard of the Lord, and to be able to help uproot the plants which our heavenly Father has not planted!

ELISE BUETZBERGER, Geneva, Switzerland.

I wish to add my testimony to the many which appear in our periodicals. About two years ago my sister and I went on a trip to the Pacific coast, and early one day while we were admiring the beautiful scenery about us, for we had never seen the mountains before, I became conscious of a discordant mental state for which I could not account. I tried to divert my thought toward the scenery, but this brought no satisfaction. Then I went to work to realize the omnipotence of God; but do what I would, I could not realize harmony, and the farther we got on our journey the more pronounced this agitation became, even the train-men and passengers seeming to me to be out of sorts. We then debated the question whether we should stop off for the night or go on, and we finally decided to stop at *Leadville*, Col. This lessened the agitation somewhat, and when we stepped off the train it seemed as if a great load had been lifted from my shoulders, so that I was perfectly free from the discord with which I had been striving all day.

The next morning we had to get up at three o'clock in order to catch our train, and when we got to the depot the agent told us that the train we were on the day before had been wrecked two hours after we got off. Then we understood what had caused the discord the day before, and we thanked God then and there for His protecting care in leading us to safety. In Science and Health we read: "Mortals must find refuge in Truth in order to escape the error of these latter days" (p. 83). This coincides with the words of the 91st Psalm, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee." A fuller sense of Truth would undoubtedly have prevented the accident altogether, but this does not lessen our thankfulness for the deliverance which we experienced.

Christian Science has been my only guide and physician for over five years, during which time I have never known a day that I could not work. It has also been a great help to me in business. Greatest of all, it has led me from a sense of bondage to freedom, it has given a spiritual uplift and understanding which is the "pearl of great price." It has also shown me the beauty and grandeur of righteous living as I never saw it before. I am very thankful to God for many blessings, and I am grateful to Mrs. Eddy for her untiring labors and for her love to mankind.

ALBERT G. ROMBERG, Blair, Neb.

In the summer of 1911 my little girl of four years was very badly scalded. A Christian Science practitioner was at once notified of the accident and began to treat the child. I attempted to bathe the injured arm, and the child seemed relieved; but then and there I realized the inability of the cool water to do any good, and turned to God with all my heart. To quiet the fear of us all, an older daughter was asked to read Science and Health aloud; and the practitioner was again notified that the suffering was intense. Being fully aware of the inability of material means to do any good, I went from the room, to be alone with God and try to unsee it all; to realize, above all else, that the child did not need an opiate to quiet the pain, and that Truth could be demonstrated. The child's crying became less, and I sent her out into the yard with her sister; but they soon returned, and the little one was laughing and holding out to me a flower which she had picked. The pain and the tears both had vanished, and the practitioner was then notified of the relief. The healing of the pain was accomplished in half an hour or less. An older daughter was badly burned at the same time, in trying to prevent the accident; but she was treated by another practitioner, was healed so that she ate her breakfast, and later went to Sunday school.

The burn was so deep in the case of the little one that fever set in during the afternoon, but she did not complain of her arm until some time in the night. The next morning the practitioner was asked to help her again, and in a day

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and a half the little girl was up playing as if nothing had happened, and in a week the arm was covered with new flesh. The neighbors did not know how severe the injury was, on account of the wonderful work which Christian Science had done in this case. I have remembered with a sense of deep humility this grand healing, and hope it will encourage some one in Christian Science.

MRS. VIRGINIA ROBERTS, Birmingham, Ala.

Christian Science has healed me of many physical ailments, for which I am very grateful. I am learning to rejoice for every opportunity given to prove the healing power of Truth and Love. For the past nine years Christian Science has been our only physician and has met every need. I am grateful for the privilege of knowing, at least in part, that divine Love is operative in all, throughout the universe, and that it is destroying the antagonism and false beliefs about our revered Leader and her publications.

Some four or five years ago I spent a month in a small western town. It was a month of sorrow and trial, a testing time, as it seemed. I heard nothing but criticism and condemnation of the teaching of Christian Science and of Scientists. Recently it was my privilege to visit again this same town, and with but one or two exceptions every person I met wanted to know something about Christian Science, being eager and anxious to know of its healing power. Just previous to this last visit my sister had had a serious sickness. The family physician was called, and after spending some time with her he said that he was going to leave her some rather strong medicine, but that she should not take it unless she felt obliged to do so; that she had better read Science and Health instead. My sister, who is not a Christian Scientist, told me she was surprised to see how quickly she was able to be up. She said she never touched that medicine, and added, "I am surprised at myself. I really feel better than I have for several years."

Thus is our courage renewed, as these experiences prove that the time is near of which Jesus spoke when he said, "Look on the fields; for they are white already to harvest." They also prove that divine Love is ever active and ever operative; that Truth is destroying false concepts; they also show that God is good and doeth good and His every thought expresses love and power.

ANNIE C. MAY, Kansas City, Mo.

[Written for the *Sentinel.*]

TRUTH'S GLORIOUS STAR.

DAVID E. ANTHONY.

BRIGHT star of Truth, which pierced Judea's night
And over Bethlehem shed thy silvery light
  Upon the manger where the Christ-child lay,
Today we see thy beauteous rays again,
And hear hosannas and the glad amen,
  And view the light which heralded that day.

Never to set while time and space endure,
Be thou our beacon! May our thoughts as pure
  And holy as thy gleaming ever be;
Then in our lives no more shall enter fear,
And we shall feel the Comforter is here
  To lead us all in paths of harmony.

O glorious star, O Principle divine,
All that expresses Truth, Life, and Love, is thine
  In measure boundless as the heavens above!
Enfold us with thine essence through the days,
By night enwrap us with thy peaceful rays,
  That we may ever know that God is Love!

FROM OUR EXCHANGES.

[Rev. Frederick Hastings in *British Congregationalist.*]

The man in the street wants to see the meaning of Christ's truth and the plan of life made plain. He is not so far from the kingdom as some imagine. We have to establish the kingdom of God among the men in the street. We have to show them the need of faith in the Lord Christ and in goodness. We have to set forth the gospel not as the means only of gaining cowardly cover from wrath, but of spiritual freedom and eternal life. We have to appeal not to selfishness, but to the fact that each man is needed to help in the uplift of humanity. We have to arouse men from the spirit of indifference. We have to denounce injustice, oppression, greed, the love of pleasure. We have to show the sin of neglect of the divine love which was so definitely made known in the incarnate Christ. We have to show how that divine love had been acting all through the ages to lead up to the incarnate Christ, and how all ages since have helped us to understand the depth of the mystery and grace manifest in the victim on the summit of Calvary. We have to present not an abstract system or mere ritual observance, but a life. We, indeed, have to find our true reinforcement of power by ever getting back to Christ. We want less professionalism and less thought about wealthy churches. We must think less of salaries and more of opportunities. We must throw off the cloth of gold from the pulpit.

[*Christian Register.*]

And what is Christianity, as yet, but a dream, a hope, a prophecy, and a promise? Does it not ever move before us unrealized, unreached, like the pillar of fire the Israelites saw guiding them in the night? It is the church of the future we believe in. The church of the present too often seems abortive, inoperative, and dead. Our spiritual hopes form an important part of our religion. What is, is a crumbling edifice; what is to be, is a city of God to which all nations and races shall flock to live the true and perfect life. Our joy, our success, our satisfactions, move on before us. We see them on the hill, then in the valley, taking always the advance of performance, beckoning, inspiriting, but never attained. And we learn at last that the dream is the reflection, the dim image of the great reality, the perfection that lives in God, given us that we may not despair of the ultimate complete triumph of right, justice, and love. A thousand abortive efforts, a million failures, will not quench the possibility of the dream coming true. Our times are in God's hand, eons and cycles, countless ages; what matters delay and waiting while the whole heaven grows rosy with the promise of the future of man!

[*Continent.*]

There can never be any abundance in the preaching of any man, unless he has himself learned what Jesus said he came to teach—how to live abundantly. That means on the side toward God prayer—constant prayer. Dr. Jowett stresses this wonderfully—that fellowship with Jesus is the only thing that can put big contents into a man's religion, either spoken or lived. On the side toward men unqualified unselfishness is demanded. The taint of any concern for the preacher's own repute puts a film over his Bible eyes. He never sees the book's wealth then. Worse still is the laziness that allots to preaching something less than the ultimate sum of a man's capacities. The whole man, for God and man, all invested, is the only chance to make preaching rich.

[*Zion's Herald.*]

The truth in the case, as it has with increasing force been made clear to thinking minds, is this: The chief miracle was Christ himself—the spotless man, the peerless Teacher, the regal Master of all men, the most commanding and imperial

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mind of all the ages, the completest pattern of human character ever revealed, the embodiment of all known graces and virtues, and the creator of the vast empire known by his name. In view of what he was, and what he is, all questions as to whether he wrought miracles, or was born as other men, or went out of the world as other men do, amount to little more than beating the air. The supernatural circumstances of his birth; the wonderful things that he did in his ministry by a word, a look, a touch; the authority he showed over nature, and demons, and death; the declaration that he was God manifest in the flesh, the Word who became flesh, the Lord from heaven—all these, in view of his matchless character and his pattern manhood, become, inevitably, parts of a perfect whole, congruous and symmetrical elements in his life, ministry, and work. The man Christ Jesus, who was the babe of Bethlehem, is the one who has all power in heaven and earth. He was and is Emmanuel—"God with us"—our Redeemer forevermore.

[*Christian World.*]

In the West, and not less in the East, religion is reaching forward to a new expression. The foretastes of it are manifest in philosophy, in science, in literature, but most of all in the felt necessities of the moral nature. Everywhere it is being recognized that the one true life for man is the life of the spirit; that religion is, after all, the supreme and only thing. But this feeling is allied with another. If religion is to take this place, it must be a reformed religion; one that can appeal as forcibly to the head as to the heart; one that is rid of the lumber that has gathered round its earlier forms, and which hinders its acceptance by the modern mind. One wonders sometimes to what extent the church is aware of this state of things; whether, sunk as deep as it is in its conventions, it realizes the actual condition and the actual difficulties of the multitudes who at present stand outside its borders.

[*Advance.*]

The divine word to us is, "My son, give me thine heart." That is the best of all Christmas gifts to Him to whom we owe most. The heart enriches the humblest offering. Its absence makes the costliest gift poor. He who asks it has Himself given us all things richly to enjoy, and above all other bestowments has added His "unspeakable gift" of redemption through His Son. When therefore we are looking about us for presents that will be most acceptable to those we love, let us not forget to reserve for our heavenly Father the one thing he asks, when He says to us today, "My son, give me thine heart."

[Rev. Malcolm James MacLeod in *Christian Intelligencer.*]

If human selfishness, and the inordinate lust for gain, and the passion for pleasure are the source of most of our current troubles, it would seem to be the wiser way to go straight to the spring. Jesus thought so. The first business of the church is not to secure social justice, but to try and make men socially just. The ideal social state is not going to come from any violent upheaval, but as a natural consequence of a change in the hearts of the people. Humility, renunciation, sacrifice, love—this was Christ's propaganda, and it worked. And it has worked since. It has always worked. History corroborates the view.

[*Universalist Leader.*]

The children of God are hungry for the bread of life; nothing else can ever satisfy them. There are no riches of scholarship, no reaches of administrative ability, no social, no political skill, which can take the place of this indefinable thing men call the gospel, and which they crave as starving men crave food. And experience proves that Professor Phelps is right in his conclusion that "the main difficulty with the church today is that the people in the pews do not have the gospel preached to them. The hungry sheep look up and are not fed."

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

"Christian Science: A Religion of Progress," a lecture by William D. McCrackan, M.A., has been translated into French (Christian Science: Une Religion de Progrès), and is now ready for distribution in pamphlet form.

"Christian Science: Demonstrable Religion," a lecture by Frank H. Leonard, has been translated into Norwegian (Christian Science: Bevislig Religion), and is now ready for distribution in pamphlet form.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles.

"Birthright and Dominion," containing four articles and two poems.

"The Father's Business," containing five articles.

"The Law of Kindness," containing four articles and a poem.

"Confidence and Supply," containing five articles.

Another new pamphlet has recently been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services *throughout* the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, JANUARY 4, 1913

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ITEMS OF INTEREST.

National.

The complaint in the long-expected suit of the federal government against the Southern Pacific railroad, involving title to two hundred and fifty million dollars' worth of supposed mineral-bearing lands in Fresno county, has been filed at Los Angeles, Cal., in the United States district court for the southern district of California. Other suits are to follow, in which the government will contest the ownership of a total of seven hundred and fifty million dollars' worth of lands. The suit is brought under the act of Congress passed July 27, 1866, requiring the department of the interior to exempt mineral-bearing lands in issuing patents to railroads. The government will contend that of 440,000 acres of land on the main line of the Southern Pacific railroad in California, 45,726 acres are mineral-bearing and must revert to the public domain. The land is, for the most part, in the Coalinga oil-field and is under lease to the Kern Trading & Oil Company, a subsidiary corporation of the Southern Pacific and a joint defendant in the suit.

Investigation of an alleged attempt to obtain control of the oatmeal business of the United States has been started by the federal grand jury at Chicago, Ill. Purchase of the Great Western Cereal Company by the Quaker Oats Company will be inquired into first. It is charged that virtual control of the oatmeal business resulted from this transaction. The price paid by the Quaker Oats Company for the Cereal Company was one million dollars. The Cereal Company had factories at Peoria, Ill., and Fort Dodge, Iowa. Shortly after the purchase the plants were closed and the company went into the hands of a receiver. The Quaker Oats Company last October declared a dividend of two million five hundred thousand dollars, or five per cent on its capital stock. In addition, it is said to have in its treasury accrued profits of two million five hundred thousand dollars. Petitions attacking the transfer have been filed in chancery in New Jersey by stockholders of the Cereal Company.

New application of the Sherman antitrust law was made in an important suit filed last week at Detroit, Mich., by the federal government. The action is aimed against the growing practise of manufacturers in attempting to fix a uniform jobbers and retailers' price for their products, and was brought against the Kellogg Toasted Corn Flake Company. The bill attacks the plan by which the company exacts an agreement from jobbers and retailers to whom their breakfast food is sold not to sell at less than a specified price, the penalty for violation of their agreement being forfeiture of future selling rights.

Calling upon all railroads hauling anthracite coal and coal companies alleged to be affiliated with the same carriers, to give all information as to business transactions between these different companies, the interstate commerce commission has begun one of the most comprehensive investigations it has yet undertaken. The commission has mailed blanks for all carriers to fill out, telling how much coal is mined, cost of mining, high and low selling prices, whether the stocks of coal companies are owned by the railroad companies, and all other business information.

Money-washing machines are to be placed in the sub-treasuries at New York, Boston, Chicago, Baltimore, Philadelphia, St. Louis, and New Orleans. First tried in the bureau of engraving and printing a year ago, the "money laundry" has worked so well as to warrant its general adoption. It takes six women to operate each machine. Two count the money as it goes into the laundry, two count it as it comes out, one operates the machine, and one has supervision over the other five.

On behalf of the mayor of Boston, a measure providing for the appointment of a commission of three to investigate the single tax system and to report to the Legislature on the advisability of its adoption in Massachusetts, has been filed at the office of the clerk of the Massachusetts House of Representatives.

Advanced position was taken at the recent session of the national rivers and harbors congress at Washington on the question of municipal or state-owned water terminals as one of the correlated problems growing out of the improvement of the rivers, harbors, and canals.

On Dec. 1 only one seventh of the entire excavation of the Panama canal remained to be completed. There now is at work on the canal and the railroad the largest force in the canal history, an army of 40,159 persons.

International.

The Khedive last week opened the gigantic Assouan dam works, which cost seven million five hundred thousand dollars. Lord Kitchener, British agent and consul-general in Egypt, read a congratulatory message from King George. The work of adding twenty-six feet to the height of Assouan dam, which converted the river Nile into a great lake three hundred and fifty miles south of Cairo, was begun in 1907. According to the contract it was to be completed in 1913. The undertaking has increased the storage capacity of the dam about two and a half times. The extra supply of water thus obtained will irrigate about one million acres of mainly government property, which heretofore has been sterile for lack of water. It is estimated that the annual increase in the value of the cotton crop will be twenty million dollars. The island of Philæ, just above the dam, will be completely submerged part of the year. On the island are Ptolemy's famous temple and other relics of ancient Egypt.

At the autumn meeting of the Scottish Liberal Association held in Aberdeen recently, Mr. Lloyd-George delivered a speech on the merits and working of the insurance act and on the importance of the land question. "The first essential condition to every social reform, every real improvement in the lot of the people, is a thorough, complete change in the land system," declared the chancellor of the exchequer. "Land," he said, "is at the root of most of the problems which call themselves housing, wages, food; for the solution of these there must be a free land system."

Among the most popular of the South Australian legislative enactments designed for the assistance of the workers is the advances for homes act. Under this measure loans are granted through the state bank to persons in receipt of not more than three hundred pounds per annum at a low rate of interest to enable them to erect, purchase, or enlarge a dwelling-house for themselves, or to discharge an existing mortgage. Advances are made to the extent of four fifths of the valuation, and the repayment by instalments may be spread over forty-two years.

The claims of Russia to river navigation, fishery, mining, timber cutting, and pasturing, as well as general trading rights in Mongolia, are clearly recognized in the Russo-Mongolian protocol. Russia agrees to recognize China's suzerainty and to withdraw her troops as soon as the two thousand Chinese troops, at present in Kobdo, are withdrawn. From the Chinese point of view Kobdo is in inner Mongolia, while the Russians maintain that it is in outer Mongolia.

The Yale expedition to Peru the past season conducted its exploration and excavation chiefly at Machu Picchu, the Inca city discovered on a previous expedition. This stands on a plateau surrounded by precipices two thousand feet in height. The jungle was cleared away and more than one hundred caves were discovered. Ruins of baths, houses, and palaces were also laid bare, and practically the entire city uncovered.

The six great European powers, England, France, Germany, Russia, Austria, and Italy, have accepted the principle of an autonomous Albania with a provision guaranteeing to Servia commercial access to the Adriatic sea.

Industrial and Commercial.

The water-power interests which have been urging Congress to give them the privilege to build a dam on the Connecticut river near Windsor Locks, Conn., are now, it is learned, prepared to cooperate with the administration in a policy of strong federal regulation. This means that the President will sign a bill giving the right to build a dam on the Connecticut river, and that in return for this the water-power interests will pay to the government a rent for the use of the stream. The government, furthermore, will undoubtedly reserve the right to control the price of the power.

The California Railway & Power Company has been incorporated under the laws of Delaware to acquire all the outstanding capital stocks of the United railroads of San Francisco, San Francisco Electric Railway Company, Sierra & San Francisco Power Company, Coast Valley Gas and Electric Company, and two million dollars two-year six per cent notes of the United railroads of San Francisco. The new company is to issue about fifty million dollars' worth of common and preferred stock.

Three million dollars has been voted by the directors of the port of Boston for the construction of a dry dock off the commonwealth lands at South Boston of sufficient magnitude to accommodate vessels one thousand feet long and one hundred and twenty feet wide.

The Argentine Republic is now the largest purchaser from the United States of agricultural machinery and wooden furniture. Argentina also is the third largest customer for wire and the sixth for boots and shoes.

Trade between the United States and Russia in the calendar year 1912 aggregates about fifty million dollars, against less than one half that sum a decade ago.

South Africa produced gold worth one hundred and twenty-five million five hundred and sixty thousand dollars in the first eight months of this year.

The Cape Cod canal is five eighths completed.

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REFORMING HABITS.

REV. WILLIAM P. MC KENZIE.

THE gracious work of Christian Science is manifest in the redemption of men from the control of habits which, though undesirable, they once considered fixed. They would resist and resent the control of an evil habit, but they believe it to have a strength and malevolence superior to man's divinely bestowed faculty of self-government. Yet men defeated by habits which they had indulged, and hopeless regarding freedom, have found life made new for them as they came to understand how man is governed by divine Mind. Science and Health says (p. 125): "Reflecting God's government, man is self-governed." By this vision something entirely new has come into operation in their lives, and as they better understood what it is that governs man, they have seen how inevitably true it is that "of the increase of his government and peace there shall be no end." Nothing shall be left unredeemed and uncorrected. As Isaiah foresaw, there shall be a complete change of nature and habit expressed, even in animals: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock."

Some habits are like tiger cubs which men adopt to their hurt. At first they seem harmless and perhaps amusing, but as they are nurtured they gain strength to dominate the man to the injury of his manhood. Indeed all evil habits and vicious tendencies have the appearance of innocence at their inception. Evil and bestial seems the condition of the drunkard degraded to the underworld of city life; but when in his youth he was honored, flattered, and banqueted the inevitable end was not foreseen. The tumult of angry passion in the young child which adults think amusing, may grow to be the flaming wrath which in a whirl of madness may lead to murder. The indulgence afforded by fond parents who seek to bring up their children in luxury, may develop imperative desires which must be satisfied regardless of the rights of others. The father may mourn over the wounding of his heart by the prodigal son, but he indulged the vainglory and pride of spending, perhaps congratulating himself that his son's position was superior to that of the laborer who first must earn what he spends. Sometimes, when a man's insane pride holds to a bitter feud with a brother, he will deliberately implant hatred in the mind of his son, so that malice may be prolonged into the next generation. This is as if he gave to the child a tiger cub for a playmate, careless of the wounding that must follow.

What strange results follow the dallying with taste! All manner of drugs are used to satisfy peculiar likings which by satisfaction grow to be abnormal needs. Sometimes the drug-user becomes so enslaved by his habit that characteristics appear whence he is described by his friends not as a man but as a fiend. It is unnecessary to make any list of the drugs whose use destroys manhood and self-control, but in every nation from the savage to the supercivilized may be found preparations which minister to abnormal taste with degrading results. Yet many of these disintegrations of moral character which bring calamity to a man and grief to his friends, begin with the suggestion of delicacy and luxury. Furthermore, many of the opiates and narcotics have in the inception of their use the sanction of medical advice. Many a man knows, however, that he would have fared better if he had taken a tiger cub to his bosom, since the laceration from feline claws would more readily heal than the wounding caused by his drug-habit.

The simple inference from what we thus observe in life is our own need for constant watchfulness that we consent to fellowship with no wrong or enslaving habit. Men should be masters of themselves, and if right doing is habitual one's habits are then merely his way of doing the right thing in orderly fashion. We need to consider what an indulgence of sense becomes when full grown, and the transiency of its alleged satisfaction, ere we permit ourselves to enjoy its beginning. John writes this analysis: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride [or vainglory] of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

When God's will is universally done, neither animals nor men will be malevolent, for the real nature of all divine ideas will be expressed. Already there are a multitude of cases in the record of Christian Science healing where the brute animalism of the drunkard has been superseded by the qualities of manhood. Persons lowered beneath the grade of animals by drug intoxication have been redeemed from this lowest hell. The habitual hater, as well as the habitual invalid, has been healed, and brought into that obedience to divine Love which casts out both hate and fear. These reformations of habit are even more wonderful than the change of nature predicted by the prophet when he says: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." The time is now when we begin to see the fulfilment of that further vision which the prophet discloses: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

CLEANSING WATERS.

HELEN FRIEND-ROBINSON.

THE faithful Christian Scientist who continually prays with the psalmist: "Create in me a clean heart, O God; and renew a right spirit within me," has opened the floodgates of heaven, through which pours out an inexhaustible and never-failing stream of love; the love that today as of yore "healeth all thy diseases" as well as "forgiveth all thine iniquities." Bathing in these cleansing waters, through the washing of regeneration, he daily proves for himself that true cleanliness is not only next to godliness, but is godliness. He is not only trying to wash himself spiritually clean, but

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he is also gently leading others to this baptismal font, as he goes on his way rejoicing in these twofold blessings.

Because of the dust and heat of the eastern countries, it was customary in ancient times to wash the hands before and after each meal; it was also the custom for a traveler to wash the feet upon entering a house as guest, not only out of respect to his host but as a means of refreshing himself as well. Being fully aware of these customs, it is not to be wondered at that the Pharisee who invited Jesus to dine with him (as related in the gospel of St. Luke) marveled because his exalted guest had ignored these requirements and had sat down to dinner without first having performed the customary ablutions. It is possible that the Master purposely neglected this ceremony, in order that he might teach the Pharisees a needed lesson, for he pointedly rebuked them by saying: "Now do ye Pharisees make clean the outside of the cup and platter; but your inward part is full of ravening and wickedness." Because he knew they had retained but the outward symbol of cleanliness, while they had utterly disregarded the inner spiritual purification and the love of God which were the signs of true fellowship, or "God with us," demanded of them by the Christ, the Master's words, "These ought ye to have done, and not to leave the other undone," constituted a wholesome and merited rebuke which should have silenced forever all pharisaical forms and practises.

Prior to learning the way in Christian Science, most students have run the gamut of hygienic methods, in their futile efforts to find health of body and peace of mind. In fact the life of the average person in the old régime has been so dominated by material theories that he has welcomed almost any change from this bondage. When through much tribulation he finally turns to Christian Science and finds health and happiness, after all other means have failed, he then learns that real health is spiritual and that all the old health theories profit him nothing. He now finds that God, whom he has been ignorantly worshiping, is an ever-present help in all his needs, mental, moral, and physical.

This influx of divine power, as revealed through Christian Science, which brings spiritual regeneration in conjunction with the physical healing, comes so suddenly and with such overwhelming power to some of us, that at first we almost lose our breath in wonder; we feel so uplifted that for a time we may attempt to ride the waves of public opinion by ignoring ordinary means and usages altogether. The Pharisees followed one extreme, and the neophyte in this Science is apt to follow the other; but neither of these extremes is taught or advocated in Christian Science, and the student should watch carefully that he does not become a channel to bring reproach upon the cause which he is beginning to love so dearly.

As he advances, he should not only seek but strive for that spiritual poise which is so necessary while we are waiting according to St. Paul for "the redemption of our body." During this transitional period he will meet with many a "Suffer it to be so now," but revolting at or chafing against what at first seem to be arbitrary laws is not conducive to that peace "as a river" of which Isaiah writes, and which he is striving to attain. The sooner he falls in line with customary and proper requirements, the quicker will he regain his mental equilibrium and become a helpful factor in the larger issues in the field of Christian Science work.

Although Jesus rebuked the Pharisees for making clean merely the outside of the cup and platter, he did not imply that they should not wash both sides of these vessels. His precepts about taking no thought for the body meant that no anxious or troubled thought should be allowed to take precedence over one's spiritual unfoldment. Mrs. Eddy follows these same common-sense rules when she says: "We need a clean body and a clean mind,—a body rendered pure by [divine] Mind as well as washed by water" (Science and Health, p. 383). The student who has received divine healing from this great fountain of Love cannot long remain upon the borders of doubt or inactivity. As soon as he discovers that his life is tributary to God, the source of all good, he cannot help expressing spontaneously his desire for a "clean heart" and the renewal of a "right spirit" within.

Instead of straining at gnats and swallowing camels, the wise student soon finds the better way, and sings and rejoices continually in his new-found fellowship with Christ, because he is privileged in this age, through the understanding given in Christian Science, to do those things which the Master taught his followers to do, and to leave undone those things which he enjoined them not to do. Gradually cleansing his thought in these waters of divine Love, he sees clearly that the outer symbols should keep pace with the inner spiritual regeneration, in order to produce a harmonious whole, or holy consciousness; and *vice versa*.

One of our familiar hymns says, "Make channels for the streams of love" (Hymnal, p. 89). In the proportion that each student reflects the clean heart and right spirit of good, will he be a channel for the cleansing waters of divine Love to flow out and heal and bless others. It rests with each one to see that he removes every obstacle in his own consciousness which would obstruct this outpouring of good. Material methods of healing come and go, but these waters should flow on until all humanity has bathed in this cleansing stream. Love for God and man is the only true incentive through which one may lovingly draw others to this baptismal font. Once the flood-gates are opened to the awakening sense of those whom we wish to bless, and they have caught even a glimpse of God's imperishable glory as the infinite All of existence, we may rejoice in the fact that no lesser healing power will ever again satisfy the awakened desire for good.

Love is indeed, as Mrs. Eddy says, "impartial and universal in its adaptation and bestowals" (Science and Health, p. 13); it is the living fount which is ever inviting us to come to its waters and be healed. Sooner or later all humanity will appreciate the blessed privilege of this loving call, and will come gladly to these cleansing waters and be washed "whiter than snow." Lovingly and patiently we should one and all work on, not only for our own redemption, but in the full assurance of the ultimate salvation of all mankind.

EXPRESSION.

RAYMOND CHURCHILL.

IT is surprising but true that people who express joy and sunshine so naturally and freely in the home are often the most reticent when it comes to speaking in public. Doubtless this unnatural reluctance is caused in many instances by the fear of not being able to express themselves satisfactorily; and the fact that many come to our testimonial meetings week after week without ever giving a testimony would indicate that they are consciously or unconsciously consenting to an error which would violate the fundamental law of their being, namely, to express always and everywhere, in both word and deed, the love and the goodness of our Father-Mother God. "Ye are my witnesses, saith the Lord, . . . that ye may know and believe me, and understand that I am he." The Master said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." It is evident from these declarations that as divine witnesses we live only in proportion as we express God or good.

In our text-book, Science and Health (p. 89), our revered Leader says: "Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them. Spirit, God, is heard when the senses are silent. We are all capable of more than we do." If we do not express freely the gratitude which every Christian Scientist should feel, it is because we are obeying the voice of fear and not of Truth,

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and we should know that it is nothing less than suicidal to repress those gentle feelings of the heart that are ever pleading for utterance. Error was a murderer from the beginning, and it is because people allow these kindly feelings and impulses to be choked and throttled, through distrust of themselves or of others, that they appear to be reticent and cold and unsociable. No doubt they would recognize this error for what it is and make a greater effort to overcome it, if they but realized that they could never get out of life all the joy and happiness to which they are entitled until they filled to the full the measure of their own offering to others. The poet was probably thinking along this line when he wrote:—

He had words, he had smiles for them all,
His friends, his foes, and the rest,
But for one that he loved, no word, no smile,
Not a cool hand pressed,
Nor a sigh, but an empty jest.

Yet there at the hearth of his heart
The fire burned warm and wide,
While the welcome upon his lips,
For the guest who did not abide,
Stammered, and sobbed, and died.

Truth, indeed, seemed but "a still small voice" to Elijah, in contrast to the noisy discords of sense, but it was only as it was heeded and obeyed that he rose above his fear and his discouragement. We know of people who in the privacy of their homes play the piano or the violin so well that they prove themselves to be good musicians, but who when playing before strangers produce many discords because of their fear of making mistakes. There are many who possess naturally good voices, but in which harshness and strained effects may be detected when they are singing in public. All modern teachers of voice culture know that there is a sympathetic relation between thought and the voice which gives it its beauty and power, but that fear and other negative qualities pervert this natural coordination, close the voice passage, and destroy all freedom and purity of tone.

It was once the writer's privilege to receive instruction from a man generally recognized as the foremost living teacher of vocal expression, the fundamental theory of whose teaching was that the body responds absolutely to the thoughts impressed upon it; that it is an instrument which would express harmony or chaos according to whether the feelings that dominated it were positive or negative, beautiful or discordant. How often we have heard the expression, "He was so frightened he could not utter a word." This illustrates the disastrous effects of fear.

The writer is beginning to see that Christian Science is not only the very heart of religion, but the heart of all music, expression, and art. What is music in the final analysis but the desire in every human heart to express God? It is the spirit of good in our hearts, crying "Abba, Father," which becomes sweeter and clearer as we spiritually discern those things which "eye hath not seen, nor ear heard, neither have entered into the heart of man." Our text-book tells us (p. 213) that "Mozart experienced more than he expressed. The rapture of his grandest symphonies was never heard. He was a musician beyond what the world knew. This was even more strikingly true of Beethoven, who was so long hopelessly deaf. Mental melodies and strains of sweetest music supersede conscious sound. Music is the rhythm of head and heart. Mortal mind is the harp of many strings, discoursing either discord or harmony according as the hand, which sweeps over it, is human or divine." In deeply spiritual natures we often find a passionate love for music.

No doubt there is much in Christian Science that we are not yet ready to understand, but it would seem as though one thing should be perfectly plain to every one, that as God's image or reflection man is to express the beauty and the power of divine Love; that the task of the Christian Scientist is so to put out of sight material personality, comprising all the negative beliefs which make life discordant, such as self-will, self-distrust, and fear, that it will become just as natural for us to express the qualities which are of God as it is for the sun to shine through a transparent window-pane. When the great apostle of Love said, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God," he was setting forth a law which if obeyed would establish the kingdom of heaven on earth, for it is only as we love and recognize the qualities of God (His image) in others that we know Him. Of course we can only see Him in that which expresses Him, and we can see these qualities in every one only as we let the light of Love shine (express itself) in our own hearts.

Who does not love the little child? In him the divine qualities, innocence, joy, and purity, unhampered by fear, find natural expression, even as they would in every one if false material sense were not allowed to pervert the harmonious order of being. If we let our own light shine freely, others will see the light and in turn become reflectors, until all are governed absolutely by divine Love, and the "earth shall be full of the knowledge of the Lord, as the waters cover the sea;" that day of which the poet sings,—

Then shall the reign of Mind commence on earth,
And starting fresh, as from a second birth,
Man in the sunshine of the world's new spring
Shall walk transparent, like some holy thing.

PAST AND PRESENT.

SELMA W. EISEMANN.

THE question sometimes arises as to how far one is governed by his past history and religious inheritance; how much is due to established customs, and to what degree the past should be allowed to weigh against the privileges of the present. A member of the Jewish race especially needs to ask himself these questions in order to define his position in the world of progress. To be a member of the Jewish race, according to definition, "is the state of belonging to a particular group or family, descendants of a common ancestor." This, it will be seen, is a physical inheritance, not a mental state. Hence, a Jew born today need not necessarily think as his ancestors thought, nor does the fact that he is of Jewish race debar him from being progressive and enlightened in all fields, spiritual as well as intellectual.

For generations past, in spite of persecution, the Jew has clung to the Jewish religion, which to him has stood for monotheism. Now, it may be said, he is gradually awakening to the fact that his old-time religious form, with its ceremonial, is inadequate for present-day needs: it is historical, rather than practical. It would not be strange, therefore, if the Jew of today were found to be more receptive to new influences than others, especially if he is seeking that which will illumine and vitalize his own cherished ideals. He would thus be compared with the "poor in spirit," those receptive of the truth, as well as with those who "hunger and thirst after righteousness." Farthest from his thought is any desire to deny Jewish racehood, name, friends, etc. But just here, in many cases, enters the conflict between the past and the present. The past argues for loyalty to his people and to formal religion, whereas the present appeals to the dictates of conscience, which would acknowledge the revelation of Truth to our age. Paul asked the Galatians, "Who did hinder you that ye should not obey the truth?" and this is the question which we, too, should ask ourselves. In Science and Health it is written: "Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity." "Will you open or close the door upon this angel visitant, who cometh in the quiet of meekness, as he came of old to the patriarch at noonday?" (Pref. vii., p. 224). With God "there is neither Jew nor Greek, there is neither bond nor free, there is neither male

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nor female." His message is to the individual and must be answered by the individual, irrespective of so-called race or station. The one Mind and creator, who is Love, is the Father of all. He places no barriers between His children, and knows no distinctions.

In order to think as God thinks, then, we need to recognize man in the image and likeness of God as the only race representative, and to understand the truth about God, to recognize that a scientific and demonstrable knowledge of Him is the only true religion. That there never has been any other race, or any other religion in reality, to claim our loyalty, is a part of the truth which makes man free. It shows the contention of the past to have been unfounded, based upon nothing, which yet claimed to be something, and points to allegiance to God and His idea in the present as the paramount duty of man. Mrs. Eddy says: "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty" (Science and Health, p. 183).

OVERCOMING OF TEMPERAMENT.

CATHARINE SEVERENS.

In bygone days there was a generally accepted theory that a man's character was decided by the preponderance of certain elements in the body, certain "humors" which, proportionately combined, produced given mental characteristics or temperament; for example, the phlegmatic, the nervous, and the artistic temperaments. It is now admitted that the world has long since outgrown this specific theory, but it has not yet risen above the belief that body controls and conditions thought and character, and so we constantly hear of this or that person as possessing a certain temperament, with the inference that he is a slave to that temperament and that it governs him equally with the so-called law of heredity or environment.

Christian Science frees men from every form of bondage through the understanding that God's law is the only law; that Spirit, not matter, conditions man; that the body is but the manifestation or externalization of thought, and that Mind alone is causative, thereby completely reversing the opposite belief that mental conditions or characteristics can be in any way dependent upon the physical structure or economy. The truth of this teaching is proven every time that disease is cast out through mental treatment alone, and it is only upon this basis that real healing can ever be accomplished.

The student of Christian Science learns that he must begin with mortal thought as the seat of all disturbance, and to him temperament is but the individual measure of material thinking, whatever may be claimed or accepted of mortal belief, and nothing more. He learns that the belief of temperament, entertained and indulged, leads to discord of many kinds,—bodily disease, domestic inharmony, business failure, the loss of friendships, the distrust and dislike of one's fellow men; and he is impelled to turn to his model, the "Mind of Christ" (Science and Health, Pref., p. ix), in a prayerful effort to eliminate that which will not bear comparison in his own mentality.

The Mind of Christ, reflected in man, would make one always steadfast, wise, kind, pure, alert, uncritical, unemotional, conscious always of unity with God, of spiritual power. With this ensample held in thought, the Christian Scientist, content with no other aim, is set free to conquer his own shortcomings, and he must daily grow into the divine image, dropping off every mental makeshift, every superficial quality, until the real character shines forth and he has proven that divine Mind alone conditions man, and that matter has no control over Mind. As he ponders and practises constantly the teachings of Christian Science, as found in our revered Leader's writings, the so-called law of temperament, either as a curse or an excuse, will become to him null and void in the light of the law of Mind and its perfect manifestation, in which man is the true reflection of God.

ALONE WITH GOD.

MARY WHEELER.

To be alone with God is to have no sense of anything apart from Him. It is to have no belief in anything outside His allness. It is to acknowledge no reality in anything which contradicts His nature. It is to have *no faith in matter, no fear of evil, no love of sin, no sense of self. It is to entertain no thought that He could not think, to listen to no* prompting that could not come from Him.

Mark tells us that Jesus, "rising up a great while before day, . . . departed into a solitary place, and there prayed." So, in the night of temptation, sorrow, or pain, should the weary heart rise up, even while yet there seems no ray of light, and depart into that consciousness where only good is, and there hold communion with God. Alone with infinite good, evil has no presence. Under the heaven of Love divine, sorrow cannot abide. Going out from the lying sense of life in the body, pain dies for want of cherishing. Clinging fast to old visions of the beauty of holiness, even while groping blindly among the shadows of self-will and self-love, at length across the night of error dawn the morning beams of Truth (see Science and Health, Pref., p. vii), and presently the up-hill road that seemed so rough becomes the mount of transfiguration. Then, indeed, would the awe-filled heart build tabernacles to inflooding revelations! For then is the stern righteousness of Sinai known as one with the very Principle of life; then in the uplifted realization of the nothingness of sense is recognized the prophecy of that restoration of all things in their spiritual reality which shall satisfy every desire.

To live alone with God is to be in the world and yet not of it. It is to know loneliness, it may be, in human relationships, but it is to be companioned by all right ideas: it is to be not alone, because at one with those "highest ideas [which] are the sons and daughters of God" (Science and Health, p. 503). To live alone with God is to be at peace with self, because it is to find one's true self in Him whose peace mortality cannot give nor take away. To live alone with God is to have ears to hear and heart to understand that symphonic benediction which from the summit of the Christ-mind sounded its basic note in the pregnant words, "Blessed are the pure in heart: for they shall see God." To live alone with God is finally to attain some measure of that exaltation whence we, in reverent humility, may echo the sublime declaration: "And I, if I be lifted up from the earth, will draw all men unto me."

[Written for the *Sentinel.*]

THE NEW YEAR.

J. C. BROOKS.

The year is new to those who dwell in time,
  Who reckon age by days and months and years,
Who look through windows dimmed by winter's rime
  For twelve months more of hopes and doubts and fears!

But those who dwell forever in the light
  (Reflections of the God whose voice they hear),
Dispel the mists of error:—their clear sight
  Discerns the eternal good and knows no fear.

Not bound in chains of matter—false belief!
  Their soaring thoughts wing unimpeded flight.
They know not time, nor age, nor pain, nor grief,
  But live for Love, in God's eternal light.

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SELECTED ARTICLES.

[Frederick Dixon in *Evening Telegram*, Weymouth, England.]

The letter of a critic in a recent issue of the *Telegram* manifests such extraordinary confusion of thought on the subject of Christian Science, that I should be obliged if you would permit me to make this clear. His sincerity and wish to state the case fairly I do not question for one moment, but he will forgive me for saying that he has entirely misunderstood the teaching he professes to elucidate. He starts with the statement that the teaching of Christian Science was before the world years previous to Mrs. Eddy's discovery. This is, of course, true, inasmuch as Christian Science is the primitive teaching of the Christian church. Regarded from that point of view it has been before the world since the beginning of the first century; but I do not think this is quite what the critic means. If he means that the churches were teaching what Christian Science teaches, this is obviously a mistake, as neither the theology nor the practise of Christian Science was taught for centuries previous to the time when Mrs. Eddy rescued the teaching of the primitive church from oblivion, and made it a practical religion, in the same practical way in which the primitive church preached and demonstrated the truth of its preaching. The simple fact that the Christian Science movement has been attacked without any restraint whatever from within the orthodox churches is sufficient proof of this. The orthodox churches repudiate the theology of the Christian Science church, and repudiate even more strongly the practise of healing contained in it. To say that the main points of the teaching have been before the world for years, and that much of it has been preached in the Church of England, is obviously absurd, and the critic goes on to make this quite clear by showing that he himself has not grasped what this teaching is.

He says in the very next paragraph that Christian Scientists say that God did not make the earth or the sea, but that He did make the heavens. This will be news to every Christian Scientist. Christian Science repudiates the definition of heaven as a place; and the heavens, in the sense of clouds or whatever people may imagine them to be, can no more be dissociated from all things under them, from the earth and from the sea, than the earth and the sea can be dissociated from one another. Heaven, Christian Science teaches, is a condition of mind. It is arrived at exactly in proportion as a man attains the Mind which was in Christ Jesus. "Sin," Mrs. Eddy writes, on page 196 of Science and Health, "makes its own hell, and goodness its own heaven." The conditions so produced are therefore mental.

Why, the critic goes on to ask, should Christian Science deny the reality of matter, and say that it is not God-created? The answer is extremely simple. It is, first of all, because by real, Christian Science means that which is God-created and therefore indestructible, and matter, except under analysis of materialism, is not indestructible. Then Jesus himself declared that "the flesh profiteth nothing." The Christian Scientist finds it impossible to believe that divine intelligence created something which profiteth nothing, and has to be set aside. Paul, again, wrote to the Galatians that "the flesh lusteth against the Spirit," and to the Romans that "they that are in the flesh cannot please God." To the Christian Scientist it is inconceivable that God should have created a substance which could not please Him, in order to imprison in it what the orthodox churches term the spirit.

When your correspondent goes on to ask why Christian Scientists do not "treat" a broken leg if they believe that the break is only merely imagination, I have a little difficulty in following him. Christian Scientists are endeavoring to heal broken bones, and all over the world are constantly being successful. Again, when the writer goes on to declare that Christian Scientists regard Mrs. Eddy almost as a goddess, he goes on to say something which is unintentionally a little offensive, and is in any case entirely ridiculous. Christian Scientists regard Mrs. Eddy as the person who has made it possible for them to understand and practise the teaching of the gospel in a way which never seemed possible to them before. For this they are deeply grateful to her, but they never are guilty of what they know would have been peculiarly distasteful to her, and that is of regarding her in the way suggested by the writer of the letter. One of the very reasons why the future of Christian Science is assured is because Mrs. Eddy steadfastly pointed her followers to Principle and not to person. "'What went ye out for to see?'" she asks in "Personal Contagion," "A person, or a Principle? Whichever it be, determines the right or the wrong of this following."

I have endeavored to answer briefly the objections of the critic in the same courteous spirit in which he has given expression to them. The difficulty of all letters to the press on such a subject as Christian Science is that they invariably tend to cover so wide a field. The critic himself touches on many subjects, and though it would be intensely interesting to discuss each of them at length, it is impossible within the limits of a letter. May I, therefore, finally point out to him that he is really making his greatest mistake in his failure to separate the relative evidence of the senses from absolute spiritual knowledge. Jesus himself said, "Ye shall know the truth, and the truth shall make you free."

A great scholar of the Church of England has pointed out that this truth is the absolute spiritual fact, that which positively is, and is contained in the spiritual kingdom. Christian Science insists that God and the spiritual kingdom are all that actually and absolutely exist. The evidence of the material senses is simply the appearance of something which, though desperately real to humanity, is not the actual fact. It is the effort of Christian Science to show people that evil is in no way part of divine knowledge. This critic writes: "Evil to me is the wrong usage of anything of mind and body; and incorrect thinking fathers the deed of evil." Christian Science says that evil is anything which is not part of the divine consciousness. There is the sin of commission; what presumably this critic would describe as the wrong usage of anything. But there is also the sin of omission, the sin of omitting to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." In the exact ratio in which man ceases to do this he is guilty of sin. "The flesh lusteth against the Spirit," and with the flesh man serves the law of sin. Surely, then, to the extent in which a man thinks materially he thinks of the earth earthy, and turns his thought away from the reality of Spirit. "That which is born of the flesh," Jesus told Nicodemus, "is flesh; and that which is born of the Spirit is spirit." Surely, in order to continue instant in prayer, it is necessary to deny the flesh which profiteth nothing, since as Jesus himself said, "the words that I speak unto you, they are spirit, and they are life."

[James D. Sherwood in *San Antonio* (Texas) *Express*.]

The supposition of our critic that Christian Scientists do not believe in the Bible is proved erroneous when it is known that no body of Christian people makes a closer daily study of the Bible than do the Christian Scientists. Other denominations have their commentaries as aids in the study of the Bible; and the Christian Scientist has his, namely, "Science and Health with Key to the Scriptures" by Mrs. Eddy; and if the Christian Scientist is able to make proof of the correctness of the spiritual interpretation of the Bible, as given in the Christian Science text-book, if he is able to heal the sick and to reform the sinner by following faithfully the rules laid down in that book, rules based upon the teachings and practise of Christ Jesus, he has the witness that the Master required as the test of discipleship. St. James said: "Faith, if it hath not works, is dead;" and he followed up that statement by adding: "Thou hast faith, and I have

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works: show me thy faith without thy works, and I will show thee my faith by my works." The healing that accompanies Christian Science practise is the very best argument for its rightful claims.

The Bible is an oriental book; its teaching is illustrated by means of metaphor and parable. This was the common method in the East. When Christ Jesus said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life," he certainly did not mean his material flesh and blood, else that plan of salvation would be impossible of attainment after his resurrection, for where on earth can there be found today a drop of his blood? It is quite evident that he meant his life must be spiritually assimilated by his followers, and that salvation was dependent upon one's ability to do the work that he did while he sojourned with men. Every individual must, some day, so comprehend the teaching and the works of the Master as to be able to reform the sinner and heal the sick by spiritual means only. Thus doing he will find the path which leads out of sense and into Soul. He will be able to demonstrate the plan of salvation marked out by Christ Jesus.

Christian Science teaching does not disregard the belief in sin. It declares that sin is not the work of God, since God is the only creator, and His works were pronounced by Him to be "very good." It teaches that sin, being evil, has no legitimate demands upon man, and that sin can be resisted, overcome, demolished, and thus proved to be unreal. On well-nigh every page of Science and Health it is shown that the practise of sin is accompanied by certain punishment, and that this suffering will continue until the practise of sin is abandoned. "While there's sin there's doom." "Does not Science show that sin brings suffering as much today as yesterday? They who sin must suffer" (pp. 40, 37). The belief in a power apart from God breaks the first commandment, and that is sin. Who, then, among the children of men is free from sin?

The first verse in Genesis reads: "In the beginning God created the heaven and the earth." God is Spirit and Spirit is infinite. Being infinite, Spirit is the only substance there is; hence, God created a spiritual heaven and earth. It is being admitted by many of the great thinkers of the day (Huxley among them) that what is called "matter" is not substance at all. In fact, it is being declared, to use the language of Mr. Balfour, formerly prime minister of England, that modern physical science "not only explains matter, but explains it away." Some day it will be universally seen and acknowledged that Mrs. Eddy was right when as far back as 1866 she declared "that all causation is Mind, and every effect a mental phenomenon" (Retrospection and Introspection, p. 24). In referring to the insubstantiality of matter, Christ Jesus said: "The flesh profiteth nothing;" and it might be asked, How much is nothing?

Any one can readily ascertain what Christian Science teaches concerning Christ Jesus, by a careful perusal of the Christian Science text-book, where he will find it stated that "Christ expresses God's spiritual, eternal nature" (p. 333). He will learn that "Jesus was born of Mary." "Jesus was the son of a virgin," and that "Jesus demonstrated Christ; he proved that Christ is the divine idea of God—the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth" (p. 332).

Our critic claims that Mrs. Eddy's interpretation of the Scriptures "leaves God out," while in fact Mrs. Eddy believed and taught that God is infinite, that He is All, and that there is naught else besides Him. In the "scientific statement of being" (Science and Health, p. 468), she makes this statement: "All is infinite Mind and its infinite manifestation, for God is All-in-all."

Our critic says the teachings of Christian Science are not new. To this we fully agree, for they are as old as God, and proceed from Him. They were known, in part at least, to the ancient prophets, and they were fully demonstrated by Christ Jesus and his disciples, and extended down through the centuries to about the beginning of the fourth century, when the early church through worldliness lost its ability to heal by the Spirit. Christian Science is now engaged in restoring that divine healing agency, and is daily making proof of its divine origin by bringing blessings into the homes and lives of the sick and sorrowing.

Our critic says: "When Christian Science declares that God is everything, and affirms the allness of God, it links itself with the pantheism of the Buddhist," etc. Christian Science does not declare that God is in matter, or is its author; it does not declare that God is "everything," meaning by that, material things. On the contrary, Christian Science accepts the statement made by Christ Jesus to the woman at the well in Samaria, when he said: "*God is Spirit*" (*Rev. Ver.*). Christian Science accepts the statement that God is omniscience, omnipotence, and omnipresence; that is, all true knowledge, all-power, and all-presence. From this premise a Christian Scientist would find it impossible to conceive of God as less than infinite. Spirit being infinite, all, and matter being the opposite of Spirit, it should not seem difficult to believe that what is called "matter" is insubstantial, illusive, nothingness. When true consciousness is reached, the material sense of the universe will pass away, and the spiritual heaven and earth, or the new heaven and new earth mentioned by the revelator, will appear, never to disappear.

[H. Coulson Fairchild in *Atlantic City* (N. J.) *Press*.]

In the report which appeared in a recent issue of your paper concerning the remarks made by a clergyman, I note that Christian Science came in for more or less of criticism. It is but fair that your readers should know that Christian Science has no kinship with spiritualism, will-power, or systems associated with the power of the human mind so called, and should not be classed with them. It is said "the speaker endeavored to prove what he termed the folly of following false teachings and neglecting the great 'truth' as given in the Word of God." Christian Scientists will agree with the critic in this regard, and call attention to a number of the express commands of the Master, Christ Jesus, which we believe have been sadly neglected, the practical import and the value of which cannot be estimated.

Among these express commands emphasized and reiterated in the Word of God, is the command to heal the sick as well as to preach the gospel. In fact, throughout the Bible the healing of the sick and the destruction of sinful beliefs is indissolubly associated with the history of the prophets as set forth in the Old Testament and with the work of Christ Jesus as set forth in the New Testament. In the 103d Psalm, we learn that it is God "who forgiveth all thine iniquities; who healeth all thy diseases." Again the psalmist says: "He sent his word, and healed them, and delivered them from their destructions." Yet again we read the words of Christ Jesus, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

In fulfilling the law of God, Jesus healed the sick, destroyed sin and forgave sinners, raised the dead, cast out devils. In thus fulfilling the divine law, Jesus did not dishonor God but gave to Him the honor and glory. He said, "My Father worketh hitherto, and I work." The express command of Jesus to his followers is found in the tenth chapter of Matthew: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." This has been called "Jesus' great commission to the twelve," but Christian Scientists have every reason to believe, from the Biblical record and in their own experience, that this command was not for a limited time or to a limited number. For instance, the promise of Christ Jesus reads, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

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Here is a command and promise given in the broadest possible way to all believers and followers of Christ. Elsewhere we are told that Christians should go into all the world to preach the gospel. This would have been a physical impossibility for the twelve disciples. All this is preliminary to the Christian Science argument that the Christian religion originally did and should today include a full salvation here and now, and that therefore Christian Scientists are not "neglecting the great truth as given in the Word of God," but rather reviving the long-neglected practise of primitive Christianity, and hence have not a "fancy product of modern civilization," but the original Christianity.

Mrs. Eddy, the Discoverer and Founder of Christian Science, never advanced the claim that she would rise and appear to persons in this world. She merely stated the great truth as taught in the Bible, and indicated that the ages would slowly work up to perfection when sin, disease, and death shall have been overcome. The fact that the disciples, and St. Paul who was not a disciple, healed the sick, and even raised the dead, yet were not able to overcome the last enemy, is never quoted as an argument against the validity of the Christian religion, neither should the fact that Mrs. Eddy has not to mortal sense risen from the dead, constitute an argument against the teachings of Christian Science. The advent of the resurrection of Christ Jesus is the basis of every Christian's hope and faith. Christians need not fear that they will be led astray by Christian Science, rather will it give an enlarged understanding of the great and practical truths of primitive Christianity.

[R. C. Love in *New Orleans* (La.) *Picayune.*]

A recent issue contained a sermon in which a clergyman takes occasion to criticize Christian Science and its methods of healing. The doctor no doubt felt that he was doing his congregation a great service by building up what he thinks is Christian Science, and then tearing it down with Scriptural citations, in the endeavor to justify his position. Among the many statements made, none could be more misleading than the accusation that it is "seductive." Had he taken time to read only a little of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, it is just possible that this statement would have been left unsaid. The first sentence in this text-book is, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love."

The basic teaching of Christian Science is that God is divine Principle, the one cause and creator, the infinite Mind which governs, directs, and maintains the universe and man. The purpose of Christian Science is to lead mankind to understand Christ Jesus' teachings in this age as they were understood and utilized in the first century. Christian Scientists accept the Scriptures as inspired writings which contain the word of God.

The mission of Jesus was to teach men the truth about God, His universe, and man, the truth about the spiritual and material world. He taught men how to pray and demonstrated how the sick are healed through prayer. No system of ethics, no rule for a standard of right living has ever been promulgated to equal the sermon on the mount. It was not Jesus' personality which healed the sick, but the Mind which he manifested. Preaching the gospel and healing the sick were ever connected in his work. In his ministry Jesus proved what he taught by his works, and to his followers he said, "These signs shall follow them that believe." That Jesus did heal all manner of disease is evidenced by the record of St. Matthew, who writes: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

The human mind believes in a power of good and evil—in most cases the belief in evil predominates. In Genesis reference is made to this as the fruit of the tree of knowledge of good and evil, and it is declared that this ends in death. To believe in good and evil is to believe in health and sickness, sin and righteousness, and according to material law this terminates in death. St. Paul said that death came into the world through sin, and it logically follows that sickness, which nearly always precedes death, must have entered the world in the same manner. As a fountain cannot send forth both sweet and bitter waters, so God, to be a God of love, cannot be the author of sickness, sin, and death. These are a part of the earthly experience which Jesus said would be overcome by knowing the truth which should make free.

[H. Farmer Hall in *Sussex* (Brighton, Eng.) *News.*]

The interest in the teachings of Christian Science and its unparalleled growth throughout the civilized world are due, in a very large degree, to the physical healings experienced by those who in their need have turned to it when all material remedies have failed. Countless numbers today affirm, with heartfelt gratitude, that through the truths taught in the text-book of Christian Science ("Science and Health with Key to the Scriptures" by Mrs. Eddy) they have been led into such an understanding of the Christ that they have been healed of their physical and moral ills.

It seems somewhat surprising, under these circumstances, that the dean of St. Paul's should find it difficult to discover, in his investigation of Christian Science, "any evidence at all of any phenomenon which suggested supernatural intervention" (I presume that by "supernatural intervention" the gentleman means divine intervention). Nevertheless these are the words attributed to him in your issue of the twenty-first, reporting his sermon at the Brighton parish church. I can only conclude that a perfectly overwhelming number of intelligent and independent thinkers have succeeded where this critic has failed. Further, I fear that it seems not unlikely that the dean and the investigating committee of which he speaks, will continue in their unsuccessful attempt to discover satisfactory evidence of Christian Science healing, while the ranks of the Christian Scientists continue to swell with the numbers of those who have found the Christ a Saviour from disease as well as sin.

Lest, however, the public should be led to misunderstand the teachings and practises of Christian Science, and to conclude from the critic's remarks that these practises are in any way allied to occultism in its various forms, may I be allowed to say that Christian Science does not regard the human mind as a healing agent, but on the contrary perceives that the employment of a so-called mental force which claims to be able to affect its subject both for good and evil, has no relationship whatever with that Mind which was in Christ Jesus, *i.e.*, the divine Mind, through which Jesus accomplished his healing works. Christian Scientists accept unreservedly the teachings of Jesus the Christ.

[Written for the *Sentinel.*]

SENSE-DREAMS.

MINNA MATHISON.

I DREAMT the sea was rough and high,
And rude and wild the wind.
It tossed my bark tempestuously,
No harbor could I find.

I dreamt that through a cheerless heath
I took my lonely way,
And ne'er the home-wind's gentle breath
Upon my brow might play.

I dreamt of loss, I dreamt of wo,
I dreamt of wrong and guile;
Waking, how glad my heart to know
Love held me all the while!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"RELIANCE ON TRUTH."

JUST as in the commercial world, with the ushering in of a new year, men take an account of stock and check up their gains and losses, so we as Christian Scientists, laborers in the vineyard of God, may profitably review the work of the year just closed, count our blessings, and with renewed courage enter upon another "Soul-filled year" (Science and Health, p. 599), another year of work for God, of reliance on Truth to overcome every phase of error.

There is indeed reason for rejoicing in the reports that come to us from lecturers and others who have been brought into touch with the hundreds of Christian Science organizations whose services girdle this great globe with a chain of healing, saving truth, the knowledge of God which the Master declared to be eternal life to him that acquireth it. These reports not only indicate great numerical growth of the movement, but they show that wherever the good seed has been sown the sick are being healed, the sinful reformed, and the sorrowing comforted; and this notwithstanding the many obstacles, the would-be hindrances placed in the way of those who have accepted Jesus' words as true, and his works as the demonstration of his teachings. The Master's injunction to his disciples when he sent them forth "to preach the kingdom of God, and to heal the sick," is being obeyed in all parts of the world today, and the results are as certain as in the days when the twelve fared forth upon their world-wide mission,—the promised "signs" follow "them that believe."

Mrs. Eddy writes on page 167 of Science and Health, quoting Paul's declaration that "the flesh lusteth against the Spirit": "The flesh and Spirit can no more unite in action, than good can coincide with evil. . . . Only through radical reliance on Truth can scientific healing power be realized." With clear-sighted vision our Leader outlines the course from which there can be no swerving, no deviation, if we are to be faithful to our trust. Spirit and flesh must ever be at war; there can be no compromise between Truth and error, and it is because Christian Scientists as a whole have awakened to this truism, that the opening of each new year witnesses an ever increasing throng responsive to the call, "Come out from among them, and be ye separate."

Truly there can be no halting, no half-way stand; there must be a "radical reliance on Truth," or nothing. We have cast our nets on the right side, and now we must let go, launch out into the deep, and know that, whatever the seeming, Truth is equal to every emergency, will meet our every need. Jesus said of old to those who standing by doubted his power to heal the man sick of the palsy: "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" and he proved then and there Truth's power and ever-willingness to heal and to save "them that believe." Mrs. Eddy says: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea" (Science and Health, p. 495), and to the one thus trusting, Truth is unfailing in its resources. When one is facing the issues of life and death, and diagnosis, drugs, and dietetics have proved of no avail, often the very desperateness of the situation will turn him to Truth for salvation from his ills. Thrice happy is he, however, who waits not for the time of distress, but daily, hourly relies on God, divine Truth, as "a very present help" in every need.

ARCHIBALD MCLELLAN.

WITHOUT AND WITHIN.

IT is characteristic of the immature that they live without rather than within; they are absorbed in and dependent upon the objective and phenomenal. Thus the kindergartner begins to teach numbers with grains of corn; she enters the domain of thought through the open eye. Thus, too, Christ Jesus taught the multitude in parables, little word-pictures of outer life which served as scaffolding for the erection of a temple of right thought. Indeed the many, Thomaslike, insist that they must be permitted to lay their hands upon every fact they are asked to accept; and this demand is satisfied today in the healing of the sick through Christian Science, even as it was satisfied by the Master when he permitted the doubting disciple to place his hand upon his pierced side.

Though thus recognized and conceded to by divine grace, this habit of living in the material rather than the mental is rebuked by St. Paul when he reminds the Ephesians that life's real struggle is not a wrestling "against flesh and blood," but against that evil mentality which rules in "the darkness of this world." This is one of the hardest lessons for us all to learn, that evil is not really objective but subjective, and that it is not to be resisted with material means, but with the word of Truth.

The career of the crusader has always appealed to human sense, and the favor with which even Christian men and nations regard this militant attitude is still manifest in their devotion to national armaments. All this gives peculiar pertinence to the teaching of Christian Science that only the inner struggles can be effectual, that every genuine victory is to be won in the mental arena, and this teaching must be understood by those who would arrive at that true and spiritually helpful interpretation of history and prophecy which always saves us from absorption in material phenomena, and enables us to relate the symbol or the historic event to our inner experience.

Emerson did much to awaken thought to the fact that every struggle is but a battle between right and wrong concepts, but it remained for Mrs. Eddy to make clear that in its totality "the suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses" (Science and Health, p. 288). When the individual has reduced things, all historic facts and phenomena, to thoughts, then he is able not only to interpret them in terms of mental experience, but to "cast down" the evil, by his realization of good; error has in his instance become amenable to Truth.

In this way the story of Joseph or of Daniel comes to have an entirely new significance. We are working out our own problems by understanding and entering into theirs. Thus too the prophecy of the Apocalypse is to be interpreted, not in the characters and events which pertained to the struggle between the early church and the power of Rome, nor yet in the political and ecclesiastical misgovernments and turmoil of later times, but as Science and Health has shown us, in the strife between false beliefs and awakening spiritual perception. St. John's beasts may be seen to represent various embodiments of error, and that fittingly, before we reach through Christian Science their true identification with that materiality and fear from which none of us are yet wholly free.

To live without is to become a prey to the seemings of sense, and though one may be honestly trying to find God, he is sure to be swamped in the contradictions of world experience. To live within is to know no reality save Spirit and its manifestation, perfect God and man in His image; it is to acquire that spiritual insight and point of view which compasses and commands all prophecy and human experience, as the mathematician commands the symbols for number. Then spiritual verities alone are consented to, we have found the kingdom of heaven "within."

JOHN B. WILLIS.

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SELF-DENIAL.

THERE are few who would question that self-denial is a Christian virtue, but not many see the importance of practising it constantly in order to be true followers of Christ Jesus. One reason for this is doubtless due to the fact that the real nature of self-denial is imperfectly understood. People have imagined that they could meet the Master's requirement simply by doing without certain things which were pleasing to them, on certain occasions; but this is clearly far from its true meaning. In Matthew, Mark, and Luke we find definite statements by Christ Jesus respecting the necessity for denying self and taking up the cross daily. In each of the gospels we have practically the same statement as to the denial of self, followed by the explanatory words, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

Now self-indulgence is the antithesis of self-denial, and it is clear from the Master's words that to indulge self means to miss or lose the true sense of life. This of course is not what mortals believe. They talk largely about getting a lot out of life, when in reality the true sense of life is slipping away from them in so far as self is indulged and its demands heeded, and this is true on every line of human endeavor. Our revered Leader says, respecting the success of the Christian Science student: "Self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life" (Science and Health, p. 462). We should never forget that every divine requirement is for our good; not that God needs anything of us, but the divine purpose is that man shall be perfect, and humanity finds that many false beliefs must be given up before perfection is realized by men. The one who lives for self has a miserably narrow sphere in which to think and act. Like a bird with fettered wing, thought constantly returns to its starting-point, nothing having been attained. On the other hand, the one who first makes sure of his own spiritual freedom may do much each day to change the destinies of all mankind, by living the truth he knows and knowing Truth's all-power, and this will of necessity involve the taking up of the cross daily.

It is not enough that we say or do a kind thing each day, though this is certainly required of us, but we must go farther and live up to ideals which are above the mortal standard, and this will always call for cross-bearing. Mortal mind caressingly whispers, "You must take good care of yourself; you must have nice clothes and make a respectable appearance even if you cannot afford to pay for either;" and the one who heeds these specious and deceptive suggestions forgets that "Principle is imperative. You cannot mock it by human will" (Science and Health, p. 329). The stern requirements of Principle are the only true foundation for character, and the self-denial for which they call ever places the spiritual fact before the material demand, and thus leads to real and permanent prosperity. What if one cannot dress as well as some other person. He can at least have self-respect for temptation overcome; and what is more, he will be helping to establish the simple honesty which is so greatly needed in human society. Every true effort at contraction on the material side implies expansion and unfoldment on the spiritual side. Every effort at self-denial means the stopping of a mental leak and the gain of that stability which obedience to Principle invariably brings, with spiritual peace and power,—the true basis of rightful self-government.

It should never be thought that the denial of self applies alone to material things; it must likewise include our time and all our thought processes; and obedience to the Master's teaching on this point will furnish its own proof of divine Science in a larger, more joyous sense of life with all its divine possibilities.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

CHRISTCHURCH, NEW ZEALAND.—We have enjoyed the great pleasure of a visit from Bliss Knapp, who lectured here on Sept. 6 to an audience of over seven hundred. The people who attended the lecture were earnest seekers for the truth, those who went from pure motives, and they were rewarded by the beautifully clear statement presented. I have lived here all my life, and understand the people, and am sure that the lecture has done a great amount of good. I have heard business men say that it was "an eye-opener" to them, and that even had they gone to find flaws there were none to be found. Ours is a very argumentative community, but no letters appeared in our papers in reference to the lecture, it having passed by without controversy, but we have found increased inquiries for our text-book and other Christian Science literature since the lecture. We want to be a church, for we have earned it by years of patient working and waiting, and we also want a lecture every year, and I know we will have both, since in divine Love there is no limitation and in divine Love is our abiding.

The cause in New Zealand is growing. It does not grow so much on the surface, but seems to be burrowing deep below, and I can see that a few years will show a wonderful harvest that will surprise and gladden us all. New Zealand is as large as England and Scotland, with practically a million inhabitants. It is about a week's sea voyage from Australia to Christchurch, New Zealand, the trip between New Zealand and Australia being considered the roughest in the world. It is hoped that next year Auckland and Wellington will be ready to have a lecture, for it is a long way for a lecturer to come to deliver one lecture.—*Correspondence.*

MUNCIE, IND.—A complete transformation from an old dilapidated house, an eyesore to the neighborhood, to one of the prettiest, cleanest, and best located church homes in the city, is the result of work just completed by the members of the Christian Science church in their new building at the corner of Liberty and Charles streets. The work of effecting this transformation was started Aug. 1, and the first service was held in the building Nov. 27. Constructed of white plaster, with a red roof, and builded according to the mission style, the new home of the Scientists makes one of the most imposing houses of worship in the city. The old landmark was purchased for thirty-five hundred dollars, and four thousand dollars was spent in improvements. The seating capacity of the church is about five hundred, with a small gallery. The first practitioner came to Muncie in the autumn of 1897. The first meeting was held one year later in a private house. In 1889, the first public meeting was held at 112 West Washington street. On Nov. 2, 1899, the first Christian Science church was organized in the city, with nineteen members. With an increase in the membership it became necessary, in 1900, to locate in new and larger quarters. They selected the vacant room in the Geiger building in West Charles street, where they remained until the fall of the same year, when they again moved, this

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time to 108½ West Washington street. Still the quarters proved too small, and in 1905, in the month of October, another move was made to 106 West Washington street. The next year quarters were established at 127 North Mulberry street, where they remained until their present move into the new home.—*Muncie Morning Star.*

ASHEVILLE, N. C.—The new Christian Science church, located at 64 North French Broad avenue, was formally opened Dec. 3 when Virgil O. Strickler delivered an address on Christian Science. This building is one of the handsomest religious structures in the city, and was begun in 1909. It is classically designed, and follows closely the old Roman Doric motifs. It is constructed of stone, with flesh-tinted brick for the superstructure. The auditorium, which is rectangular in shape, is thirty-six feet deep by sixty-two feet wide, and has a seating capacity of about three hundred. The basement is capacious and is given over to the Sunday school rooms. The lot on which the church is situated was bought in 1905, and the building then standing was used as the church for a time. When the new structure was begun, the old building was moved to the rear of the lot and was used for services until the basement of the new church was completed sufficiently to be used. The location is ideal, the church having a frontage of one hundred and twenty feet and facing Margo terrace and the Battery Park hotel.
Gazette-News.

BLACKPOOL, ENGLAND.—First Church of Christ, Scientist, is holding an annual Thanksgiving service tomorrow (Nov. 23). Part of the time is to be given over to testimonies of healing. The Christian Scientists are not afraid of being judged by their works. The meeting is quite public, and it provides a good opportunity for their critics to get a first-hand hearing. Most ill-savored criticism arises from lack of knowledge. Christian Scientists are good propagandists, for they have fixed up the Grand theater for another lecture on Friday, Dec. 6. If the lecture is as good and convincing as the last which I heard, it can only do everybody good, whether Scientists or not. I have met people since who went to that lecture in a very critical frame of mind and who, if not converted to Christian Science, at least came away cured of their tendency to abuse a church whose tenets they had not studied.—"Among the Churches" in *Gazette News.*

SPRINGFIELD, MASS.—A simple service in dedication of the already outgrown edifice of First Church of Christ, Scientist, was held in connection with yesterday's (Nov. 24) services in that church, the church and the recently formed society uniting. Although the building was erected seven years ago, any formal dedicatory service was deferred until all financial obligations connected therewith had been met. This took place a considerable time ago, and yesterday's service was within two days of exactly the seventh anniversary of the completion of the present building. The building at State and Orleans streets has for some time been too small, and the church and recently formed society, which holds its meetings in Touraine hall, are cooperating in the raising of a fund for the erection of a new church building.
Springfield Union.

HOUSTON, TEXAS.—At the Industrial Exposition and the Gulf Coast Land Show of the fourteenth annual No-Tsu-Oh carnival an originally designed booth is that of the ladies of the Christian Science church, which is being conducted under the auspices of First Church of this city. Copies of *The Christian Science Monitor* are distributed to the visitors, and "Clean Journalism" is the motto which is conspicuously placarded.—*Houston Chronicle.*

NEW JERSEY.—New church edifices have been completed during the current year for the Christian Science organizations of Newark (Second Church), Orange, Ridgewood, and Rutherford.—*Correspondence.*

THE LECTURES.

SYDNEY, AUSTRALIA.

Bliss Knapp, who delivered a lecture on Christian Science under the auspices of the Sydney church, was introduced as follows by Robert Nall:—

Your presence in such large numbers this afternoon, especially in view of the fact that this will be the third Christian Science lecture delivered in Sydney within a month, is conclusive evidence that the search for a solution of the problems of life has not lost its fascination; indeed, there probably never was a time in the history of the world when the hunger for a greater, a more satisfying knowledge of God, was more manifest than it is now. Most men have a sense of their obligation to the great creator. That sense, however faint it may be, is the genesis of true religion, and it only needs to be awakened to make them alive to the divine call which at some time or other comes to every man—the call to right thinking, to righteousness; the call to realize in all its fulness what God is to him and what he is to God; the call to a full recognition of his responsibilities as a spiritual being.

When we take the time to ponder over these sacred things, quite a host of questions arise, all of which may be focused in this, What is life and whence comes it? These questions are personal, as fresh today as they were thousands of years ago. We are even at this moment in the midst of a recrudescence of a controversy relating thereto, which nearly fifty years ago made good Christians tremble for the ark of the Lord and cry out in despair for the future of Christianity. And yet, see how wonderful are the ways of God! At the very time when Darwin's "Descent of Man" appeared there was in manuscript a book, very shortly afterward published, which, ushered into the world in the most modest way, has done and is doing more than any other, except the Bible, to unfold the truth to human consciousness, to strengthen men's faith in a living, ever-present God, absolute good, and to prove that a right understanding of God and His relation to man is the key that unlocks the kingdom of heaven to all believers.

That book, known as "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Discoverer and Founder of Christian Science, was and is a challenge to the world to reexamine the basis and the object and the product of its religious faiths. In bold and clear tones it declares for a spiritual concept of the universe, including man. It does not formulate a new religion, but it throws new light on the life, the words, and the works of Jesus. It affirms that God is the only Life; that He is the only cause and creator; that He is the only power, and that there is no power apart from Him. And Christian Science has won its way into every quarter of the globe, because it has demonstrated that it is the truth of God, the truth that has made and is making tens of thousands of our fellow men free in the best and highest sense.

The world was startled—people are startled even now—by the claim of Christian Science that it is possible to be physically healed without recourse to material means; and surprise increases with the declaration that this is the result of the operation of divine law available to every man. That this should be considered to be something new, shows the long distance that religious thought has wandered from the teaching and the example of the master Christian. But Christian Science, while it is wonderful for its physical healing, has a higher mission. It purifies, regenerates, and uplifts the entire man, as many here today can testify. It gives a full and complete salvation from all the ills of the flesh, and in so doing proves itself to be the full-orbed Christianity which Christ Jesus gave to humanity. Because of this it is bringing joy and peace and prosperity to thou-

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sands of homes. By its simple logic, based on perfect Principle, it reveals to the spiritual sense a God who can be and is the author of only that which is good, and who is ready to welcome a recognition and acceptance of that good by every human consciousness.

I will only add this: The object of these lectures is not to attack, but to remove misconception and ignorance about Christian Science; to declare the truth and let the truth do its own benign work. Any movement which claims to be for the good of humanity is entitled to a fair and unprejudiced hearing, and to an impartial consideration of the justice or otherwise of its claims. You would not be here this afternoon if your hearts had not been touched by some desire to be better than you are, and Christian Science comes to you clothed in the majesty of a religion which has been tested and tried and found to be of God.—*Correspondence.*

TORONTO, CANADA.

A lecture on Christian Science was delivered by Virgil O. Strickler in Massey music hall to a good-sized and very attentive audience. Before the lecture, upward of a thousand *Monitors* of recent date, containing an excellent illustrated article on Toronto, were distributed to the people as they entered the hall, as well as a number of *Sentinels* at the close of the lecture. The lecturer was introduced by Jack M. Jackson, first reader of First Church, who said:—

While Christian Science has doubtless been brought to the attention of the public more by the healing of disease than in any other way, yet not a few observers have remarked upon the improved dispositions which it has wrought for its students and adherents,—old friends have been remade, so to speak; transformed into happy, cheerful, contented, optimistic, and helpful companions and associates, and surely such a result is worth striving for. Doubtless all of us wish to be happy, but it is pretty difficult to be happy, cheerful, or contented on the bill of fare which the mortal or carnal mind is continually forcing upon our attention. Let me say that the happiness which comes to the earnest student of Christian Science is not brought about by any effort of the will nor by the mysterious application of formulas, for the human mind is incapable of preparing a formula or administering a specific which will confer happiness—real, enduring happiness. Rather is the happiness which Christian Science confers that "peace of God, which passeth all understanding,"—the peace and happiness which the world can neither give nor take away. Christian Scientists are proving daily that "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

Correspondence.

AURORA, ILL.

The First Congregational church was completely filled with a very attentive audience to listen to a lecture on Christian Science by William R. Rathvon, given under the auspices of First Church of Christ, Scientist. The first reader, Mrs. Ruth C. Beaupre, in introducing the lecturer spoke in part as follows:—

Last winter a dear little girl, who had just recovered from a short illness, said: "Mama, we forgot for a little while that we were God's child, didn't we?" How true it is with us all that we forget, or have not been awakened to realize that we are God's children,—"the sons of God," as St. John says; "heirs of God, and joint-heirs with Christ," as Paul says; his "image" and "likeness," as we find it in Genesis; while Isaiah emphasizes the Lord's saying, "Ye are even my witnesses." If our work is to witness for God, to furnish evidence or proof of God, "to express Him," our desire and need must be to understand God and His infinite manifestation, to discern what is the infinite Principle of the universe, the governing Truth.

Truth is absolute, unchanging, eternal. Each day it comes to every consciousness, and we must be alert that we may receive the truth and bear witness to it. Each individual consciousness, however, must unfold in its own way. In a sheltered nook in the garden is a rose-bush on which a bud is trying to unfold. The branches of the trees and shrubs have so overgrown it that they have practically shut out the light. We cannot and we must not try to unfold that bud,—to force it open or to interfere in any way with its development; but if we cut away the branches and everything which seems to obstruct or interfere with its supply of light, the sunshine will stream in and the bud will unfold in all its marvelous beauty. Christian Science comes to help clear away the thick-growing branches of selfishness, self-pity, self-love, pride, self-justification, sensitiveness, fear, discouragement,—everything that obstructs the light,—so that the sunlight of Truth and Love may come into the consciousness and God's idea unfold in all its wonderful perfection and eternal beauty.—*Correspondence.*

NORTHAMPTON, MASS.

Willis F. Gross, who delivered a lecture on Christian Science in City hall, was introduced by Charles H. Tucker, president of the church, in the following words:—

There is one verse in the Bible which is quoted more often perhaps than any other in connection with Christian Science, and that verse is: "Ye shall know the truth, and the truth shall make you free." All the world is seeking this truth, some in one direction and some in another. The Bible contains more truth than any other book that was ever written, and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, throws more light on the truths contained in the Bible than any other book that was ever written.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Anaheim, Cal.—High school auditorium, 8 p.m., Jan. 13.
Athens, Ohio.—Ohio University auditorium, 2 p.m., Jan. 12.
Bolton, Lancashire, England.—Grand theater, Churchgate, 3:30 p.m., Jan. 26.
Bradford, Yorkshire, England.—Mechanics hall, 7:30 p.m., Jan. 23.
Chicago, Ill. (Sixth Church).—Church edifice, 11319 Prairie avenue, 8 p.m., Jan. 14.
Cleveland, Ohio (Second Church).—Hippodrome, 3 p.m., Jan. 12.
Corona, Cal.—Masonic hall, between 6th and 7th on Main street, 8 p.m., Jan. 11.
Corry, Pa.—Library theater, 8 p.m., Jan. 14.
Cumberland, Md.—City hall auditorium, 8 p.m., Jan. 13.
Davenport, Iowa.—Church edifice, corner Kirkwood boulevard and Grand avenue, 8 p.m., Jan. 16 and 17.
De Kalb, Ill.—Church edifice, 8 p.m., Jan. 10.
Detroit, Mich. (First Church).—Detroit opera house, 3 p.m., Jan. 12.
Fayetteville, Ark.—Ozark theater, 3 p.m., Jan. 12.
Fort Smith, Ark.—Church edifice, 7th and C streets, 8 p.m., Jan. 13.
Glasgow, Scotland.—Queen's rooms, Clifton street, 8 p.m., Jan. 24.
Hannibal, Mo.—2 p.m., Jan. 12.
Ithaca, N. Y.—Star theater, 3 p.m., Jan. 12.
Marquette, Mich.—Opera house, 8:15 p.m., Jan. 17.
Paris, Texas.—High School auditorium, 8 p.m., Jan. 16.
Riverside, Cal. (First Church).—Loring theater, 3 p.m., Jan. 12.
St. Louis, Mo. (Fourth Church).—Church edifice, Page boulevard near Montclair place, 8 p.m., Jan. 13.
Tyler, Texas.—Friday evening, Jan. 17.
Wagoner, Okla.—Court house, 8 p.m., Jan. 14.

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TESTIMONIES OF HEALING.

In the fall of 1904, I began the study of Christian Science with the hope that it would help me to control a violent temper. I am glad to say that this disposition has been entirely overcome, and when I had been reading the literature for about four months I was able to lay aside glasses which had been worn a number of years for defective vision and badly granulated lids. My sight is now normal and the lids clearer than they ever were.

I had been studying Science a few years when I seemed in need of a surgical operation, although I found temporary relief from pain several times in Christian Science. But the complete healing of this particular trouble did not come quickly, and after about two years I became greatly depressed and discouraged, and decided to have a physician take the case. With this in thought I went to talk with a Christian Science practitioner, and during our conversation she asked me if I had really given Christian Science a trial. I replied that I certainly considered I had, and she gently asked, "Have you let 'nothing but His [God's] likeness . . . abide in your thought' (Science and Health, p. 495)?" I was forced to answer "No;" and she again asked (quoting from What Our Leader Says), "Do you keep your mind so 'filled with Truth and Love that sin, disease, and death cannot enter'?" and humbly I answered that I did not. Then she told me that until I had followed these directions, I had not given Christian Science a fair trial.

This talk awakened me, and I went home greatly encouraged and resolved to keep my consciousness full of good only. Words cannot tell of the spiritual uplift that I had during this endeavor, in learning passages from the Bible and Science and Health, and in knowing that every word of them was for me. I stayed at home, and did not see any one but my family, for I felt that my time was too precious to be wasted. I was so hungry for the truth, and I was being filled; I was dwelling "in the secret place of the most High" (living on as high a plane as I understood). At the end of two weeks there was no need to go to a physician, as I was well and happy and have been until this day. This spiritual uplift gave me a great desire to learn more of Christian Science, and how to study it in the right way, and in less than a year I received the blessing of class instruction.

Christian Science has met every need of my little daughter and myself during these six years. An attack of measles was overcome in one day and an eruptive fever in three; fear has been destroyed, and every day we have proofs of God's tender, omnipotent care. I am so grateful to Mrs. Eddy for showing me the good in my neighbor as well as in myself. Her teaching has shown me how to approach the high ideals that all desire to hold. I give this testimony that I may encourage some one else as I was encouraged, realizing that as I have freely received, so I must freely give.

MRS. MANA W. FISHER, Los Angeles, Cal.

It is now over five years that I have depended on Christian Science to meet every need which has come to me, and with a grateful heart I give this testimony, with the hope that it will bring help to some one, even as the testimonies in our periodicals have done for me and mine. My little daughter was operated upon by the best medical skill that could be secured, for so-called infantile paralysis, after which she wore a brace for over a year, which left the limb half the size of the other. Then a specially constructed shoe was worn nearly another year, but with no good result. Electricity was next suggested, but after consulting the best authorities in this city, I learned that they could not promise any cure. They, however, continued the experiments.

Christian Science was next brought to my notice, and I cannot tell the eagerness with which I grasped this truth, when I was told that God could heal my dear one. Thank God, the burden was lifted at once, when a chronic bowel trouble, which was in evidence from birth, was overcome. I then felt sure that God does heal, because this was the last question I had put to my doctor and he had said they could not cure this ailment, as it was a result of the condition previously named; but through divine power, my child is now a well, happy girl of ten years, with both limbs perfectly developed.

My heart goes out with deepest gratitude for all that we have received through Christian Science. When the remark is passed, "What a healthy looking child she is!" I answer, "Yes, she is a living testimony to the healing power of Truth." About two years ago we had a beautiful case of instantaneous healing when my child was thrown down by a runaway horse attached to a carriage, and was brought to me unconscious. An hour later, she was out walking with the practitioner who had treated her! This certainly was a revelation to us, and it recalls the words of the 91st Psalm respecting the ever-presence of divine Love, as taught in Christian Science. I could enumerate many instances of healing, all having been brought to us through the understanding of Truth. Among these were cases of fever, colds, earache, convulsions, etc., and a very severe case of mumps; but all were quickly overcome.

For all that I have received in Christian Science,—the spiritual, physical, and financial blessings,—there are no words that can express my gratitude. I pray that my life may prove me worthy of the name Christian Scientist, a faithful witness to the truth which our dear Leader, Mrs. Eddy, has again brought to this age through her works.

MRS. MILDRED HIRSCH, New York, N. Y.

I desire to add a few lines to my wife's testimony, in expression of my sense of gratitude for the spiritual understanding gained in Christian Science. I am today trying to live as a Christian Scientist should, in knowing God. Science and Health has meant much to me; it has given me an understanding of God, and filled my heart with good thoughts, which lead to good acts. I am truly thankful to God for my rehabilitation, also grateful to Mrs. Eddy for Science and Health, which enables us to follow understandingly the teachings of our Master.

I was healed of a severe form of knee trouble, which the doctors claimed could be helped only by an operation. I suffered for two years, then tried Christian Science and was healed. For this and many other blessings I am most grateful to God, who has given us through our dear Leader that understanding of Truth which heals the sick, destroys sin, and unfolds to us everlasting life.

CHAS. S. HIRSCH, New York, N. Y.

Christian Science has done so much for me that I wish to tell of it, hoping thereby to encourage others who are in sickness and sorrow to study Science and Health and be made free. Until I was healed through the truth, in January, 1907, I had never known what it was to be free from pain, and for many years I had seldom been without medicine. I was operated on for appendicitis, an abnormal growth, and other troubles, and exhausted the skill of fifteen kind physicians. I continued to grow worse, and felt that I had not long to stay in this world. This is where Christian Science found me, and it has brought me out of darkness and gloom, out of sickness and sorrow, into God's marvelous light. I have proven that to know God is eternal life, and I am deeply grateful for the better understanding of God which I have gained through the study of this great truth.

I never had better health than at present, and I would like to add that through the study of Science and Health I have been enabled to lay aside glasses, after having used them for twenty years for defective vision, with near-sightedness. This is a proof to me that Christian Science is the truth which Jesus said would make us free. The physical healing which I have received has been great, but the spiritual uplifting is even greater, and I can truly say that the five years

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which I have spent in Christian Science are the happiest years of my life, and I should not care to live without a knowledge of this truth. I feel grateful to every one who has in any way helped me in my journey from sense to Soul, and I am also grateful that there was one pure enough to voice this truth to a hungering world.

MRS. GILBERT P. MORRIS, Wilmington, Vt.

It is a good thing to testify to the healing power of Truth. While attending a Wednesday evening meeting, and listening to the many expressions of gratitude for healing received from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, it suddenly came over me that to testify thus was to fulfil the law of Love, to help our fellow men in every possible way to throw off this bondage of error. Always before this I had been filled with fear, whenever I so much as thought of standing on my feet before such a large audience, but moved by love for my fellow men, all sense of fear disappeared into nothingness and I was able to give my testimony. If those of us who have been afraid will realize that it is not only a duty but a privilege to do all in our power toward the regeneration of mankind, and that to testify is an act of love, I am sure we will lose all sense of fear and be able to give our testimonies effectively. The hungry will thus go away filled with a new hope, a stronger faith, and a higher sense of divine Love.

I am truly thankful to God for all that Christian Science has done for me, and grateful to Mrs. Eddy, whose courage in the face of seemingly endless obstacles is a noble example for any one to follow. The blessings I have received are very many, and all have come to me through a knowledge of this healing truth. I have been helped in a number of ways. I was healed of a stomach trouble without being treated for it. All at once it dawned upon me that I no longer had any trouble with my food. In the case of intense headaches I was helped wonderfully. I have also had several instances of the protective power of Truth. While riding a motorcycle some time ago, a dog rushed out and attempted to seize my leg. I was paying attention to him when I heard the vigorous clanging of a street-car bell, and on looking up found myself confronted by two street-cars and a large express wagon. One car was standing still, but the other was coming rapidly down the street and the express wagon blocked my way. An accident was seemingly unavoidable, because I had speeded up to get away from the dog. Just at that instant it flashed into my consciousness that "accidents are unknown to God, or immortal Mind, and . . . under divine Providence there can be no accidents, since there is no room for imperfection in perfection" (Science and Health, p. 424). My machine swerved to the left of the car which was standing still, then around it, and I passed between the two cars, one moving and the other stationary, without a scratch. While going between the two cars, I was conscious that my elbows touched their sides.

I am deeply grateful for Christian Science, and hope to show my sincerity by doing my best to live its teachings.

MARK JOHN BENNETT, Denver, Col.

I feel it a duty, also a pleasure, to tell others what Christian Science has done in our home. The reading of the testimonies in the *Sentinel* has been such a help to me that I trust my testimony may be of help to others. At the time I asked for Christian Science treatment I was suffering physically, also from a deep sense of sorrow. It was wonderful to me how quickly Truth healed my sorrow and helped me to look at things in a different way from what I had been doing. I was healed instantly of rheumatism in the shoulder and arm. I also had a very severe fall, and was healed from its effects after several treatments. Besides this, I had worn glasses for years and had been told by a specialist I would always have to use them; but, while reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, I laid them off, and have never needed them since, my eyes being perfectly strong.

The demonstration in the instance of our baby was wonderful. Up to the time she was four months old she was very sickly and delicate, unable to retain nourishment. We then put her under Christian Science treatment, and in a very short time she was healed. She is perfectly well and happy all the time, being now three years old. I am truly thankful to God for the truth that makes us free; and thankful for the clearer understanding of God which Christian Science gives us. I have also a better understanding of the Bible, and it is a pleasure for me to read it now, whereas it used to be more of a duty than a pleasure. I am truly grateful to Mrs. Eddy for all her writings, which have lifted me above the troubled sea of mortal belief, and it is my desire to press on and gain a better understanding of Truth.—MRS. E. C. VAN VLERAH, Ada, Ohio.

I have long felt a desire to express my gratitude for what Christian Science has done for me, and have often asked myself where I would be today had not this blessed truth been brought to me by a faithful friend. My mother and most of her family, also my sister, had passed on with lung trouble, and I seemed to be following them; but I could not be reconciled to such a fate, could not see why it was God's will to take me from my family, who so much needed me.

I then began to investigate Christian Science and study it. I also took treatment about six weeks. Daily I improved, and am now well. I am truly thankful for the truth that has destroyed so many errors, and for the understanding of a God who is an ever-present help in time of trouble. I have found Christian Science a great help in raising my children. I always had a great deal of fear for them, but many demonstrations have been made, for which I am truly grateful. I am indeed thankful to God, and also grateful to Mrs. Eddy for the many blessings I have received in Christian Science.

MRS. FLOSSIE GORRELL, Crowell, Texas.

[Translated from the German.]

About two years ago material means and medical aid failed in my case. Physicians and sanitariums held out no hope for me, and the former would make no promise as to the possibility of my being benefited. I was told that I had a severe lung trouble which was beyond cure. Medicine was given me in order to afford relief, and I was only allowed to eat light food, which often I could not retain. Besides this, I suffered repeatedly with severe hemorrhages from the lungs. Failing to find help, and being unable to do farm work (I am an agricultural laborer) because of my weakened condition, I naturally was not in a position to earn any money. At that time a kind Christian Scientist advised me to go to a practitioner, and although I felt very poorly I went to Breslau, in order to call upon the practitioner, who kindly took up my case.

After the first treatment I experienced immediate improvement both as to strength and appetite, and all good came to me. My recovery seemed to be retarded by the thoughts of those who knew nothing of divine Science, and I was sent by the doctor of our workingmen's association, to whom I had to submit, to a sanitarium at the expense of the National Insurance Association. I went there, though not with the thought of being healed thereby, as I knew that God would help me. I relied upon Truth's omnipresence and held fast to the thought of the omnipotence of divine Love and Truth, knowing that this alone meant help for me. I soon improved in strength and weight and enjoyed a good appetite. Upon leaving the sanitarium I was again able to take up work, and now I am in possession of

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my former working ability and perfect health. I rejoice and thank God, also our revered Leader most sincerely, for all the good which has come to me through Christian Science.—ADOLF FRIEDRICH, Creisau (Silesia), Germany.

After serious invalidism for twenty years, the result of an accident, I came to the point where all available medical skill seemed to fail and the doctor's verdict was that I could not live through another winter. Still, as an active worker in a Christian church I believed I could be healed through faith in God if I only knew how to grasp and apply that saving faith. We then heard of Christian Science, and my husband took me to Omaha to a practitioner for treatment. In less than three weeks I was healed, and I knew it was the Christ-power, the same power which Jesus used, that had healed me.

We went home and I did my housework, as our family was small, my husband helping with the heaviest of the work. Especially was he careful to keep the wood-box and water-pail filled before he left home for each day's work. We lived in the upper part of a house, another family being in the basement, and all the water we used had to be pumped by hand from a very deep well near the house and brought up the hill to our rooms. One day when I was alone in the house, I went to get dinner, and found that the water-pail was empty. What to do I did not know, and while thinking about it I saw the man who lived down-stairs come home. I started to ask him to bring some water for me, but before I got to the door it seemed as if a voice said, "Are you going to deny that Christ has healed you?" I audibly said "No," for I knew that I was healed. I waited until I was alone in the house again, then went down to the well, pumped the water, and brought the full pail up the hill as easily as my husband could have done, though I was always called a slender woman and had never done that sort of work before.

This was a very happy experience for me; I rejoiced over my healing as I had not done before, for I had proved that I knew I was healed, and that God was my strength. Though this was more than twenty-five years ago, I have never ceased to rejoice for this one proof. Many seeming trials have come during these years, but my faith in the Christ-power to heal has remained undisturbed. This experience, coming as it did so soon after my healing, taught me the truth of what Mrs. Eddy says in Science and Health, "Whatever it is your duty to do, you can do without harm to yourself" (p. 385). Sometimes I have to stop to think what duty is, and God always guides when I listen to His voice.

I have to watch many times, lest like Peter I deny the healing and saving power of Christ, Truth, when the temptation to do so comes in some new form; then I turn back to that early experience, and thank God for it. My love to God grows daily, for what Christian Science has done and is doing, for me and mine and for the whole world.

AUREL BEACH, Orange, Cal.

Realizing how much I owe to Christian Science, I feel that the least I can do is to acknowledge publicly the benefits received, in the hope that my experience may help some one else. Previous to taking treatment in 1909, I had been a sufferer for years, two operations leaving me with fresh ailments and the prospect of another operation in the near future, the good result of which was doubtful. Christian Science had been brought to my notice some time previously, and a kind friend offered to treat me. So, as conditions seemed desperate, both for myself and husband, we decided to try it. From the first we both realized that this was the truth which sets men free. It has never failed us, and we know it never will so long as we follow it faithfully.

My healing was rapid and perfect, and though the doctor had put me on a very restricted diet, the moment I discarded the medicine he had prescribed and determined to know but one power, and that the ever-present power of infinite Love, I was able to eat whatever was on the table without any ill effects. My friends say I am a marvel. I have gained in weight and enjoy perfect health. I have also been enabled to lay aside glasses, after being obliged to wear them for nearly thirty years, and I am able to do as well without them as when I wore them. What a help Christian Science is in the daily life, only those who have tried it can tell. More important than the physical healing is the spiritual quickening Truth has brought me, the knowledge that God, our Father-Mother, is Love, infinite, perfect, eternal, unchanging Love. My husband has been healed of catarrh, lung trouble, and bronchitis, and from being a weak, ailing man, unable to do exacting work, he is *now* strong, enjoys perfect health, and has never lost a day *through* sickness since taking up Christian Science. He is gaining in weight, and his chest has expanded considerably during the last winter and spring, the added breadth being noticed by many.

We have recently had a beautiful demonstration of divine Love as the true source of supply, when every outlook to mortal sense was dark and financial difficulties pressed heavily. It seemed impossible to obtain steady work here, and my husband had been obliged to go away on survey trips. One day, during his last trip, I was unexpectedly offered a steady position for him, which not only meant work at home, but opened up possibilities of advance and a good position. Not only was the offer made, but the position was held open until his return, which was providentially arranged to fit in perfectly. It was all so wonderful that it seemed like a voice saying, "Be still, and know that I am God." There was nothing to do but be still, and realize that "the Lord God omnipotent reigneth."

We are thankful for all the Christian Science literature, especially the Lesson-Sermons. We are grateful, too, for all the faithful work done for us in bringing us out of darkness into light, and we are anxious to show our thankfulness in our lives. Words fail to express our gratitude to God, also to our Leader for her life and teachings. May we follow her even as she has followed Christ.

MRS. HARRIETT AUGUSTA JOHNSON, Kaslo, B. C.

I take great pleasure in the opportunity afforded me of stating the facts in connection with the healing in Christian Science of our baby daughter in 1907. Within twenty-four hours after birth the baby developed convulsions of a very acute type, these occurring about every hour. This continued for two weeks, and during this time two nurses and several medical men did all that was possible to them, but declared the case hopeless and said that the child could not live under those conditions.

At the end of two weeks, Christian Science treatment was sought and all medical aid, medicines, etc., totally abandoned. The treatment relieved her at once, and with continued treatment the child was completely healed within three months. Christian Science has now a permanent place in our home, and we are thankful for a great many benefits through continued study of its teachings. I wish to express our deepest gratitude to God, also to the many workers in Christian Science who have done so much to bring this great scientific truth into every-day life.

H. E. BROCKWELL, St. Paul, Minn.

Friends have repeatedly asked me why I did not give my testimony of what Christian Science had done for me, and I have come to the conclusion that it is my duty to do so, as it may be the means of helping others who are striving and praying for more understanding, as I once was. It is over two years since Science was first brought to my notice. My husband was then suffering from a very bad hernia, and one day came home from his shop, unable to work any longer. He went to bed very much discouraged and in great pain. The next day he was a little better, so he dressed

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and went to consult a doctor, but got no help or encouragement. Soon after he came home, an old friend called to see him, and on learning his condition advised him to try Christian Science, saying that it had healed him, and that he had suffered a long time from the same ailment. My husband decided to take treatment, much against my wishes, though I said nothing. I thought it absurd to suppose that Christian Science treatments could heal him, but after the first treatment (he took only six) my husband went back to his place of business, and he has never lost an hour's work through any illness since.

When he went to take his second treatment, he bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and brought it home with him. At first I would not read it, but finally curiosity prompted me to read and see what could be in it, that sensible people had such confidence in. I had not read far before I found it was just what I was hungering for, and through the understanding gained by reading its pages, with now and then an encouraging word from some Scientist friend, I have been healed of an abnormal growth from which I had suffered for years, and from a malignant disease which was more difficult to meet on account of my intense fear. Besides this, I have been healed of neuralgia, headache, a bowel disorder, and various minor ailments.

I was also healed of an error which had caused me many years of unhappiness. My friends would say that I was "too sensitive and self-conscious." I rarely went anywhere that I did not go home unhappy because I thought some one had slighted me or done something unkind. But in Science and Health I learned that we must practise selflessness, self-abnegation, self-immolation, if we wish our steps to trend upward. Then I studied the meaning of the words "sensitive" and "self-consciousness," and concluding that I had caused my own unhappiness, decided that I would overcome this error. Now when I meet my friends and extend my hand in greeting, they grasp it warmly. I hear only words of friendliness, and go home glad that I live in such a beautiful world, where there are such a multitude of dear, lovable people.

Christian Science teaches us that we must not depend on any person, place, or thing for happiness, and I am happy, not so much because of these old-new friends, but because this demonstration proves to me that I am overcoming self; and though I realize that there is yet much to be overcome, that I have only taken the first few steps in the upward journey, I know I shall receive my reward if I patiently press on. I am so grateful for this "Key to the Scriptures," which is helping me to lock the door on self, and to open it wide to God's love and the glorious harmonies of His kingdom on earth.—MRS. S. L. HICKS, Portland, Ore.

[Written for the *Sentinel.*]

FORGIVENESS.

FRANCES A. HALDANE.

"How oft shall I forgive?" Ah! Well-a-day!
How many hearts the ages through have asked!
And yet the Master taught we cannot pray
While unforgiveness in our thought is masked.

"How oft shall I forgive? Till seven times?"
(While yet, perchance, forgiveness is not sought)
And still the answer through the ages chimes:
The debt forgiven hath thy forgiveness bought.

"How oft shall I forgive?" Unceasingly,
Until the deepest depth of Love's revealed.
But know, for comfort on thy Calvary,
Each wrong forgiven hath thine ascension sealed.

FROM OUR EXCHANGES.

[*Continent.*]

What sort of message, then, is the most appropriate Christmas message from the pulpit or from the lips of the Christian who would, man to man, repeat the good news to his neighbor? Manifestly there is nothing else so supremely befitting for Christmas day as that word which is most important to men in every day—that God has through His Son Jesus Christ made a way of escape out of sin and wrong into a life of fellowship with Him. The very best Christmas celebration, therefore, would be what the church has come to call an evangelistic service. Christmas should be "Merry Christmas" indeed, but the merriment which most becomes its hours would be, in any place and in any year, such merriment as prevailed in that home of the Lord's parable, where the patriarchal father stood at the head of the festal board and said: "Let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." Atonement, redemption, forgiveness, salvation—these are somehow judged to be words that belong to solemn Good Friday. But they are equally or even more Christmas words. Redemption comes as much from Bethlehem as from Golgotha.

[*Christian Register.*]

The moment any one thinks about the beliefs hitherto taken as a matter of course, received, as something handed to him, unopened, he begins to be a liberal. It is astonishing what convictions blurt themselves out when people speak unawares what they really think. From the depths of conservatism and ruined opinions there spring these witnesses of independence and progress that refresh us greatly. Just when we despair at the mass of crude and obstinate ignorance which takes the name of faith, comes some such stream of fresh assertion to cheer us with confidence in the victory of truth. Those who maintain the old standards, supported by loyal followers, would be dismayed if they realized how ready many adherents are for revolution, how many opinions are already formed, though in the shell, and at the slightest touch would become alive. Find the church strongest in dogma and put many of its members to the test of unconscious affirmation, and the wonder is why mutiny should not ensue. Only the power of discipline, the deep root of habit, keeps such churches from religious democracy.

[*Zion's Herald.*]

What shall be done with the modern pulpit? Frankly let it be admitted that it is passing through a most critical period. On the one hand are its enemies, who are saying that the day of its power has gone by, that its influence is practically a thing of the past. On the other hand are those of its own household, who, catching this spirit, are trying to "popularize" the pulpit in order, as they think, to make it fit into the life of today. And between the two there is a great mass of Christian believers who know that something is wrong,—though they do not know exactly what,—and they sigh for the glory of other days. Meanwhile in many places the spiritually hungry are starving, while the world goes on its way, beating as a surging mass upon the outside of the church buildings, but entering not. Now these remarks are not mere fancies of the imagination. Any one who has thought at all seriously upon religion and life at the present time, has reached conclusions somewhat similar to these.

[*British Congregationalist.*]

Unquestionably one of the profoundest needs of today is a definite faith. But there is a real solution to the problem, and it is this: Let every Christian exercise such a clear, definite, specific faith in the power of our Lord to impart eternal life to men here and now; to fill them with joy that

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triumphs over all sorrows; to speak forgiveness and peace to sinful, troubled souls; to bring hope to the despairing and strength to the burden-wearied; to unveil the richness and vitality of another world as far superior to this as the mind of God is to the mind of man; to hold every soul responsible in eternity for its life in time; and such a faith will work like a contagion,—a contagion of Christian health, and hope, and joy, and victory. One man with a definite faith in Christ can successfully contend with a thousand who only guess.

[*Universalist Leader.*]

There are two ways in which a cause or nation grows. One is measured by the extension of territory or the increase of population, or by both. So many states are added to the Union. So many immigrants have come to our ports. So many islands have our flag floating over them. So many millions live under our government. That is one form of growth, but there is another form. There is the expansion of ideas and ideals and influence. There is the widening and deepening of convictions. There is the enrichment of life. There are the tottering thrones of ancient wrong which have felt the thrill of expanding life as the voice of a people adumbrates around the world. The statistician can number our population and our acres. He can tabulate our material wealth. But he cannot draw metes and bounds, diagrams or tables to show whether the vitality of the nation has increased or decreased. This kind of measurement is not by yardstick or multiplication table. It requires something more than mathematical genius to circumscribe it.

[Rev. R. R. Meredith, D.D., in *Riverside* (Cal.) *Press.*]

You are building a Christian church, and building it in a day when the church of Jesus Christ is exposed to a very great deal of adverse criticism. All about us there are large numbers of people who are saying something like this: "I believe in Jesus Christ—believe in following his precepts and example, but I do not believe in the church." There is a vast deal of that talk that has no bottom to it. It is used as a sort of refuge to which a man may fly from his own conscience. There is, however, some ground for the criticism. The church has not adhered to the simplicity of organization and spirituality of purpose that characterized it at the beginning. If all this unrest shall lead the church to go back and study its history once more, and aim at the subserviency to practical ends that characterized the primitive church, it will be a greater gain to Christianity.

[*Christian World.*]

There are teachers today who would persuade us that humanity is a sort of closed circle, with nothing in it that relates to a beyond-human. All our emotions, our reverence, our instinct of worship, our sense of ideal perfection, are in ourselves and ourselves only. The infinite goodness, the infinite holiness, are purely human conceptions, and touch nothing higher than our own minds. However, that may be the verdict of the intellect,—of some intellects; it is assuredly not the verdict of the heart. The heart's instinct revolts at limitations; it leaps beyond the bounds of its own frailties, weaknesses, and sins, and demands a union with what is greater than itself. That has been ever the affirmation of the great religious natures. The divine within calls for the divine without. The spiritual life will be satisfied with nothing less than the highest for its goal.

[Rev. Malcolm James MacLeod in *Christian Intelligencer.*]

Christ's appeal was to the solid and permanent in man. Art and science and economics are fluid things. Spiritual force is at the bottom of all true and lasting reform. Change the hearts of the people and you will change their laws. The best way to reach the lower is to aim at the higher.

SPECIAL ANNOUNCEMENTS

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

"Christian Science: A Religion of Progress," a lecture by William D. McCrackan, M.A., has been translated into French (Christian Science: Une Religion de Progrès), and is now ready for distribution in pamphlet form.

"Christian Science: Demonstrable Religion," a lecture by Frank H. Leonard, has been translated into Norwegian (Christian Science: Bevislig Religion), and is now ready for distribution in pamphlet form.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles.

"Birthright and Dominion," containing four articles and two poems.

"The Father's Business," containing five articles.

"The Law of Kindness," containing four articles and a poem.

"Confidence and Supply," containing five articles.

Another new pamphlet has recently been published containing the lecture of William R. Rathvon, entitled "Christian Science: Its Results."

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. *A London lecture.* Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. *A Harvard University lecture.*

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

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CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.
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HELL AND HEAVEN.
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OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, JANUARY 11, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

A decision holding that the Lake Shore & Southern, Chesapeake & Ohio, Hocking Valley, Toledo & Ohio Central, and the Kanawha & Michigan railroads have combined to violate the Sherman antitrust law, has been handed down by the United States circuit court. An order issued by the court makes imperative the sale of over one hundred thousand acres of the finest coal land in the Kanawha, Va., district, now owned jointly by the Chesapeake & Ohio and the Lake Shore & Michigan Southern railroads and the Sunday Creek Coal Company, which, it was brought out, was owned by the railroads. The sale of the coal lands is ordered at once. The order further states that the joint ownership of the Kanawha & Michigan railroad by the Chesapeake & Ohio and the Lake Shore & Michigan Southern railways must be terminated.

The first sheet of the United States section of the international map of the world has recently been issued by the geographical survey, and it includes Rhode Island and portions of New York, Connecticut, Massachusetts, New Hampshire, Maine, and Nova Scotia, and is known as the Boston sheet. This new and accurate map of the world, recently undertaken by agreement between the leading nations, is being prepared on the scale of one to one million, which is about sixteen miles to the inch. The sheets for the completed millionth map of the world would, if combined, cover an area about one hundred and fifty by seventy-five feet, or a globe forty feet in diameter. At the present rate of progress, the United States portion of the international map should be completed within eight or ten years. The Boston sheet sells for forty cents.

By the joint action of the war, interior, and agricultural departments, extensive land patents of the International Power and Manufacturing Company of the state of Washington have been held up, because of the belief of Secretary Fisher that the company was trying to "free itself from control by the government by securing patents to lands under the guise of mining claims or by railroad scrip filings in combination with a special dam license." The company was planning to build a series of power plants which, it was estimated, would produce two hundred thousand horse-power, having a value of from five to eight million dollars a year. The power site is in the so-called "Z" canyon of the Pend d'Oreille river, situated partly in the Kaniksu national forest and partly in a power site reserve set aside by President Taft.

As a result of the researches of Chairman William E. Cox and Representative J. H. Gouck of the House committee on expenditures in the treasury department, Congress will be asked to pass bills to provide for the payment of interest on public deposits. In the investigation an effort will be made to find to what extent the banks connected with Wall street interests and banks interested in the welfare of influential politicians have profited by deposits of United States money.

Enactment of laws to bring about closer scrutiny of corporations operating as public service companies, effectively to prohibit the merger or consolidation of such companies without the approval of the public utilities commission and an investigation and conservation of the water supply of the state, is recommended in the first annual report of the Connecticut public utilities commission.

The receipts of the United States patent office from fees for applications for the fiscal year ending June 30 were $2,014,953. The total expenditures were $2,025,012 and the net surplus of receipts over expenditures was $98,147. The number of applications for patents for inventions aggregated 69,236.

Legislation to place principal assessors and the first and second assistant assessors of the commonwealth of Massachusetts under the civil service regulations is to be sought by the Massachusetts Real Estate Exchange in the coming session of the General Court.

Five bills have been prepared for the incoming Connecticut Legislature, all aimed to attack the New Haven railroad's trolley monopoly in that state. The bills have support from every city and nearly every town in the state where there are trolley lines.

The navy department's great new wireless tower near Arlington, Va., has succeeded in catching the time signal from the Eiffel Tower in Paris, a distance of approximately thirty-nine hundred miles.

San Francisco's first municipal railway, the Geary street line, extending from Kearny street down town to Golden Gate park, a distance of about four miles, was placed in operation recently.

A bill requiring the Boston & Albany Railroad Company to electrify its lines between Boston and South Framingham has been filed at the State House.

President Taft has definitely made known his decision to accept the Kent professorship of law at Yale.

International.

In view of the unsatisfactory position of the opium question, the Chinese government has issued a manifesto reiterating its desire to suppress the evil and save the people from a life of degradation. The manifesto expresses the fear that, although the government is in earnest, the people are evasive. Referring to the agreement with Great Britain, it points out that the cessation of the importation of Indian opium depends on the entire prohibition of the cultivation of the native article, and that only thus may a conflict over the Anglo-Chinese agreement be avoided. Therefore all the authorities are enjoined strictly to execute all previous proclamations aiming at suppression.

At the formal opening of the special commission appointed by the French government to consider the best means for carrying out the necessary public works, the minister of public works stated that between 1879 and 1910 the government had spent seven hundred and seventy-six million francs on her seaports, and seven hundred and ninety-two million francs on inland navigation. With reference to the proposed new works at the seaports and on the existing lines of internal navigation which had been declared to be of public utility, and of which the plans were more or less completed, it was estimated that it would cost some six hundred million francs for the work to be entirely finished.

The Buriat Borjieff, whose political activities were the immediate cause of the English expedition into Tibet under Colonel Younghusband, has arrived at Urga, Mongolia, from Lhassa with a project, it is reported, of placing Tibet under the protection of Russia and Great Britain. He claims that he has been empowered by the Dalai Lama to negotiate a treaty between Tibet and Mongolia and conclude an agreement by which, in return for Russian and British protection, the Dalai Lama will grant these powers exemption from duty on their goods and the right to exploit the natural riches of the country, construct railroads and telegraphs, etc.

A forest protection league has just been formed in Victoria. Considerable damage has been done to the forests in Australia during the past, while no provision has been made to look after them in the future. In the beach forests timber to the value of from six to ten million pounds has already been destroyed. The objects of the league just formed are to protect, maintain, and extend the forests and forest reserves and to insure their permanent preservation by wise use.

The Council of the Empire last week adopted a law abolishing the last vestiges of serfdom in Russia. When the rescript of emancipation was issued in 1861 the Caucasus was excepted from its provisos on account of special conditions there. This transitional stage now, after half a century, has been terminated, though there was still opposition to its being abolished.

The Chinese budget which shortly will be submitted to the Advisory Council, will reach the immense total of four hundred and fifty million dollars. It will include fifteen million dollars for reforming the salt gabelle, fifteen million dollars to establish a gold exchange standard, fifty million dollars for the conversion of short time domestic loans.

Industrial and Commercial.

A special train of fifteen baggage cars carrying two million dollars' worth of raw silk arrived in New York Dec. 27 after a record-breaking trip from Tacoma, Wash. On Dec. 7 the steamer Bel'erophon left Yokohama with the two million-dollar silk cargo. She reached Tacoma Dec. 20, and the next day her cargo was loaded on the special train and was off for New York. The shipment is said to be the largest ever handled across the continent, and the record for its passage from Yokohama is expected to stand for some time.

Three miles of freighters, filled with millions of bushels of grain, are riding at anchor inside the breakwater of Buffalo's outer harbor, forming one of the heaviest blockades of grain in the history of the port. The total cargo value of the fleet in winter quarters there is estimated at twenty million dollars. The grain will be trans-shipped at the rate of five hundred to one thousand carloads a day during the winter and the remainder will be shipped by canal in the spring.

Men and women garment workers, estimated in numbers at one hundred and twenty-five thousand, went out on strike in New York Dec. 30, tying up approximately four thousand factories. They demand higher pay and better working conditions.

The long expected resignation of J. Bruce Ismay from his position as chairman and managing director of the White Star line has been announced. It will take effect June 30.

The Canadian government has notification of a rich discovery of molybdenum near Wakefield, Quebec. This mineral is used for hardening steel and armor plate.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

DOING OUR BEST.

SAMUEL GREENWOOD.

It is a confession of half-heartedness, in seeking the kingdom of God, that we are so easily satisfied with being and doing less than our best. It may be that we do not yet fully appreciate the fact, in all its bearings upon our experience, that the sense of evil will not be overcome, so far as we are concerned, until we overcome it; and that we can overcome it only through the power of good, not in any abstract sense, but through our own individual consciousness and demonstration. Thinking to do our work in what may seem the easiest rather than the best way, often means that our work is not done acceptably, which practically means that it is not done at all; and our efforts must therefore be repeated. This becomes evident when we remember that no imperfect work or uncorrected error can be left behind in one's progress Godward. Sooner or later each must overcome the sense of evil in himself, not at one stroke or in one day, but through what the apostle describes as "patient continuance in well doing;" that is, doing the best we can all the time.

Behind all one's business, family, and social relations stands the unchanging divine demand for righteousness, for right thinking and right doing, which relatively means our best thinking and best doing. While we may not at the present time be equal to the demonstration of perfection, there is always a nearest point which we are capable of attaining, and this nearest point to perfection is the best that lies within our reach today, and to reach it is therefore today's problem. Neglecting to accomplish this best possible good, is virtually to give place to evil to that extent; and if this is repeated day after day, each day doing a little less than we might, it is inevitable that an accumulation of unused privilege will confront us when we most need the spiritual strength of which our remissness has deprived us. As our Leader has expressed it, "Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own" (Science and Health, p. 238).

There is always a best way to think or speak or act, and one is not justified in stopping short of that. So many wrong things are thought, said, and done on the impulse of the moment, before one takes time to consider whether the impulse is human or divine, that it becomes simple wisdom to keep one's better self always to the front and on the alert to discover and follow the divine way. To set ourselves steadfastly to do the very best we can, not what we think we can, would lift us beyond present achievement and into a higher realization of man's unity with God. This opportunity to hasten a nearer approximation to the perfect ideal or Christ-man is too obviously open to each one to be lightly or thoughtlessly disregarded. To neglect any available means of spiritual advancement is to linger in needless conflict or agreement with false sense, and it practically amounts to deliberate choice to be not as good as it is our privilege to be. In other words, though we might hesitate to put it in just that way, we lazily prefer to remain a little longer in the grasp of false belief, rather than to work a little harder than we are now doing.

Comparatively few rise each day to their highest possible understanding of the allness of God, and they therefore fail to accomplish their full capacity in right doing. Comparatively few are as loving and just and honest and kind as they are capable of being. We suffer conditions to remain in consciousness which we know are not good, and which we know we can get rid of, and thus grow, perhaps unwittingly, into a sense of tolerance toward evil which amounts to a virtual acceptance of its claims. We all know that this is so, and that with a little more earnestness and real effort we could accomplish more in the working out of our salvation, and consequently more for the good of mankind. Why, then, is it that we do not desire to do better, with the means that are at our hand? or are we satisfied to remain so much longer in the illusion of material sense? Coming face to face with this realization, as we must, how can we ask God for a fuller consciousness of His presence and power than we are willing to strive for? Or how can we expect Truth to respond more quickly to our declarations, while we are content to be so slow in meeting its demands?

Mrs. Eddy teaches that in Christian Science "a perfect Principle and idea,—perfect God and perfect man" is "the basis of thought and demonstration" (Science and Health, p. 259). This should impel Christian Scientists to test their highest capacity in proving man's perfectibility. There is danger of resting too much on the hope of future progress, or of going to the other extreme of mourning over past failure. It is the work of today which decides the progress of tomorrow, hence the importance that today's work shall be done today. When we are willing not to overcome all the error that we may, to do less than God sets before us, it means a dropping behind in the struggle that we shall find it difficult to catch up with. In our spiritual work, mental idleness has its root in love of materiality. That we do not bring the very best we have into God's service, or put forth our best efforts in the overcoming of evil, must surely be that the things of time and of material sense are permitted to hold too high a place in our thoughts and affections.

"A grain of Christian Science does wonders for mortals," writes Mrs. Eddy, but she straightway adds that "more of Christian Science must be gained in order to continue in well doing" (Science and Health, p. 449). In the exuberance of the student's first joy over his new-found freedom it may have seemed comparatively easy to heal the sick, but all must at some time meet the demand above referred to and gain "more of Christian Science." We must work out the problem of being faithful to our highest capabilities, of being more obedient to Truth and less submissive to the claims of error, if we would be found meeting the demands which this advancing age will make upon Christian Scientists. There is no doubt that many of us would today have a clearer consciousness of man's dominion as the son of God, if we had always been true to our understanding of Chris-

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tian Science, and had always been in all circumstances the best Christian Scientists we knew how to be.

If we heed the apostle's injunction and "do all to the glory of God," we shall be found seeking the best way to do things. After we have yielded to the evil suggestion, after the hateful thought and unloving word, we realize, perhaps in tears, how much better we could have done; but it is our privilege to think of this first, and so forestall the evil. In our association with others are we as careful as we might be to treat them with the best we have? Do we give them all the love we can? Are we doing our utmost for the cause of Christian Science, and so helping on the redemption of mankind? Are we doing our best in the Wednesday evening meetings, and so helping some weary pilgrim to find the way to health and peace? Or is it the best that we can do to criticize instead of to lend a helping hand; to cherish resentment instead of love; to leave most of the burden to others instead of being willing to do our own full share; to sit down in discouragement over our failures instead of increasing our efforts to apprehend the truth of God's omnipotence?

Christian Science, the demonstrable truth of the infinity of good, is the very best that has come or that can come to the human consciousness, and its natural effect is to bring out the best in its students. Christian Scientists must remember that they stand for the best in everything, and for the doing of things in the best way. They stand preeminently for the reign of righteousness, for the allness of good, and for the religion of love. They stand in avowed opposition to all that would obstruct human progress toward the kingdom of heaven, and in avowed alignment with all that tends to spiritualize and uplift mankind. This being so, does not God rightly demand of us that each day, and in all that we find to do, we shall not stop short of the best that lies within us?

CAUSE AND EFFECT.

FLORA R. TSCHOPIK.

FROM the perspective of mortal vision, the world appears a hopeless jumble. On all sides discord, strife, greed, sickness, and evil are apparently triumphant; and reasoning from effect to cause, the conclusion has been reached that since God is the source of all power, He must be the author of material disaster. Christian Science, however, with the Scriptures to sustain its statements, teaches that it is incongruous that God, Spirit, infinite wisdom, should bring into manifestation a creation other than the similitude of Himself—a universe governed by spiritual law and harmony. Ignorance alone creates discord. It is only ignorance of God, of Life, Truth, and Love, which has produced this seemingly world-wide confusion. The understanding of God brings to light the unity forever existing between man and his all-harmonious Principle, God, which has been veiled from mortal sight by a misapprehension of God and the universe.

Driven by the discords of material sense to find aid in the Science which lays bare the deceptions of personal sense and reveals the actuality of spiritual perfection, one finds himself willing to cast aside bigotry, prejudice, and human theories, and ready to turn to Truth to learn the meaning of life. Discarding centuries-old beliefs, one perceives the true meaning of the Scriptures. There comes the realization that divine Principle, God, being perfect and the only cause of all that actually is, His creation must be perfect; consequently the testimony of the senses is wholly unreliable, for aught which is based on a belief in materiality cannot manifest perfection. Basing our deductions on the allness of God, and holding thought absolutely to the immutability of divine power, one finds that the pains of sense yield to the fact of spiritual government, and harmony is thereby established. In Science and Health (p. 384) we read: "Through this action of thought and its results upon the body, the student will prove to himself, by small beginnings, the grand verities of Christian Science." Instead of a blind acceptance of prevailing thought about God, the awakening consciousness perceives the wondrous power, love, forgiveness, and compassion of our heavenly Father, who, holding His children forever perfect, brings humanity step by step to the fold of spiritual consciousness.

One might have an inheritance of boundless wealth, yet if he were unaware of it, it would be valueless to him. Potentially mankind have the priceless heritage of spiritual freedom, dominion, and perfection; nevertheless, it is only as Christian Science convinces the individual of this glorious heritage that it becomes valuable to him. It is a cause for rejoicing that this awakening has come and that mankind are bestirred to an appreciation of Christian Science which reveals man's true status. Throughout the whole world men are beginning to lay aside their false sense of selfhood and are manifesting some interest in the man of God's creating, although to material sense this change is scarcely perceptible, except in improved physical, moral, and mental conditions.

How long it will be until the perfect man is universally manifested no one knows, but in beginning with God, Spirit, as cause, and reasoning to the spiritual universe and spiritual man as effect, the necessity for active work is seen. In order to realize man's perfect selfhood, one must relinquish the false and live the true. He must yield up all belief in sin, sickness, and other material discords. He must understand and love God, and thus reflect His nature. "God is love," the apostle John declares, and in studying the Scriptures we find that His attributes are justice, mercy, wisdom, goodness, and truth; therefore those who are enlightened by Truth must express all of these qualities in an ever increasing degree.

The conflicts with wrong thoughts which have held sway over mortals may be many and hard, but relying upon God, the great deliverer, one comes forth victorious from the struggle with sense beliefs, and can say with David, "Bless the Lord, O my soul, . . . Who forgiveth all thine iniquities; who healeth all thy diseases," for he knows whereof he speaks. He has proven for himself that our God is not a "God afar off," but a "God at hand." When religion is purely spiritual, a new world unfolds to view; the new Jerusalem, all complete, is revealed, and day by day one is fed and sustained with the bread from heaven, the spiritual facts of being.

Truths which the Bible has taught for untold years are now discerned. Perfect God, a perfect universe, and perfect man are here, the world-model to the contrary notwithstanding. They are the eternalities of life, therefore the journey out of generations of false educational beliefs must be made, that the real man may appear. Perfection will be established in human consciousness as the effect of a perfect God, understood and loved. Built upon this rock of Truth, life becomes not less but more real, and the dominion of man in God's image is proven to be not a fable but an increasingly realized fact, as Truth reigns and error vanishes into its native nothingness. How needless are the suffering and fears to which mankind submit as sent of God, while in truth the harmony of Spirit has always been the grand reality of being. According to the Scriptures, God created the world and called it good, and evil never has been aught but a baseless lie.

Christian Science is based on the irrefutable spiritual facts that God is All; that He is wholly good, and is the only intelligence of man and the universe. This Science, in revealing the perfectibility of man and the universe as the necessary outcome of the right apprehension of cause and effect, is reconciling man to God; and it must, therefore, eventually bring into manifestation God and "His universal family, held in the gospel of Love" (Science and Health, p. 577).

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PROMISE OF LIFE.

REV. RICHARDS WOOLFENDEN.

ONE of the compensations of the smoky English town where the writer lives is the spring collection of modern pictures, which is open to the public free during that season of the year, when the promise of life is renewed in many a lesson which these pictures have to tell. Here the crowded denizens of the industrial world may find treasures of joy and hope which their busy life in the mills sometimes seems to have quite exhausted; and here, too, the earnest student of the Science of Life will find food for reflection.

Such was our experience on a recent Sunday afternoon. We were returning from Sunday school, and the day not being favorable for our accustomed walk, at the doors of the art gallery the children turned with the natural request, "Oh, let us go in to see the new pictures." We did so; but who can tell the joy and surprise of our discovery, on coming into the large room, of a picture in oils, hung in a most prominent position, the theme of which was a building that bore the look of familiarity. I could scarcely believe my own eyes, but on borrowing a catalogue from a friend who stood near by, there, sure enough, was the title: "Christian Science Church, Sloane Square" (London). I had not seen the building itself, but was familiar with its outlines through drawings and illustrations, and to find a painting of it in our own public gallery was a joy indeed. It was only the work of a moment to share this unexpected discovery with our friends who were in the room at the time, and to call the children to see another "miracle in stone" (Pulpit and Press, p. 8), which some day will have a larger meaning for them, as it will also for others who may see it in this room for the first time.

Meaning and message both crowded in upon me, as I thought of First Church of Christ, Scientist, London, and the large sum expended for the site and the building, yet an offering of pure gratitude, a sacrifice of love and praise. Then came the lesson which this picture emphasized. On the wall at the left, and separated only by another canvas, was a painting by one of our modern masters, entitled, "The Sentence of Death." It represented a young man sitting in a chair in a doctor's study. The medical man is at his desk, his text-book before him, and judging by the pallor depicted on the patient's face and the far-away look which the artist has put into his eyes, the sentence has been pronounced, and nothing remains but to await his doom. It almost gave one a shock to come across such a picture, and realize what it must mean to the scores of people who would be drawn to see it as a most impressive painting. Then with what gladness did we hail the contrast, for here most truly was an undesigned coincidence, and a lesson which Christian Scientists could not escape. They, at all events, could not be deceived by the last word of *materia medica*, for side by side with this portrayal of hopeless despair was a representation which might well be entitled "Promise of Life."

This church building, situated in the very heart of the great metropolis (along with others which are now rising in our native land), is the expression of a vital faith in the availability of good. It stands for divine Principle, whose power can never be overestimated, because it is the actual basis of all effectual prayer. It stands for the new-old conception of God, who is unfailing good, whose law sends forth no sentence of death, but expresses constant, continuous good for all His creatures. The young man in the painting is manifestly the victim of a disease which to mortal thought is hopeless. As we looked upon his features, so faithfully drawn by the artist, thought immediately turned to the Lesson-Sermon for the week, which had been our topic in the Sunday school class, and there came to mind the revivifying words of the New Testament writer: "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." And did not Christ Jesus say, "I am come that they might have life, and that they might have it more abundantly"?

The subject of that Lesson-Sermon was Christ Jesus, whom to know, according to the understanding which Christian Science conveys, is indeed life, not death, hopelessness, or despair. This new understanding of Christ has redeemed many from the cruel bondage of medical law, as the present writer can gladly testify. He was put under the sentence of material belief, after being invalided home from China; but what the official examiner could not do, and what the dear old family doctor failed to do, was accomplished silently, gradually, and effectually, through the study of Christian Science. And now he is glad to use this opportunity to preach the gospel of "a better hope" to any sufferer who may need it.

We all know well the conditions of modern life in which too often, alas, we meet cases of which this is a type, and we rejoice with exceeding great joy in having found the remedy, the sovereign cure, and most eagerly do we turn to page 425 of the Christian Science text-book, "Science and Health with Key to the Scriptures," where we read: "Consciousness constructs a better body when faith in matter has been conquered. Correct material belief by spiritual understanding, and Spirit will form you anew." Such a statement as this inspires the patient with a new sense of being, which in its turn brings freedom from all worry, discouragement, and fear, prompts immediate reliance upon good, and calls forth the largest possible measure of hopefulness. Thus is the lesson of the pictures affirmed! The one shows the depths to which mortal thought has sunk itself in material hypotheses. The other portrays the heights of human heroism rising superior to evil of every description. In every Christian Science church building we may read the message that brings a new outlook on life. We see humanity reaching out for the realization of its highest hopes, rising from depths of despair to heights of illumination and freedom.

So in this collection of modern paintings we find the promise of Life, we read afresh the renewal of hope, the message of perpetual springtime; we see the coming of the kingdom of God, and know that the supremacy of good is at hand, the good which is demonstrable today, and proves that Life, not death, is present everywhere. Again we turn to our text-book to find a picture of life, and there (p. 45) we read these words of our beloved Leader: "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love."

"TREASURES IN HEAVEN."

MYRTLE B. S. JACKSON.

FAILING the spirit of generosity and compassion within, it is well-nigh impossible to recognize, certainly to appreciate, a manifestation of it from without, even when it is personally presented for our consideration. Because of this lack in human nature, much of the joy and protective love offered to us by our Master, to be realized here and now, has not been discerned; rather has there been that hard and ofttimes cruel tendency to twist his straight and simple meaning into the crooks of sacrifice and the renunciation of some present pleasure.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven," is one of the Master's sayings which, if really interpreted through the understanding of divine Love, contains a gold-mine of inexhaustible happiness. But who has not felt on reading it a lurking sense that it was a request to invest capital in an unknown concern; that it was far removed

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from all human experience, and that we might glean a doubtful dividend only when we had passed the ordeal of dying; that at best having treasures in heaven paid the somewhat negative interest on earth of begetting distrust of anything which appeared to be of a bright or happifying nature to us now, pronouncing any such delight material, and preserving the term spiritual to express a phase of existence always tantalizingly out of reach and unlike any concept of happiness we had ever possessed.

Remembering, however, our Master's life of love and devotion, his deep comprehension of human needs and his ceaseless labor to supply them, we may surely feel that he wished us to know the love of God as he knew it; that we should possess for ourselves the sweet and substantial remedy with which to mend all the breakages and bankruptcies of human life. Christian Science makes it clear that we do not need to give up or go without any good thing in order to remove it from earth to heaven, but rather to hold such a true mental attitude toward it, to have such a right and enduring concept of its quantity and quality, that the results may manifest themselves tangibly in the ratio of our true thinking. The objects of our affection will thus be made to symbolize spiritual ideas, although we should never forget the apostle's inspired words: "When that which is perfect is come, then that which is in part shall be done away."

The fact is, we already possess more treasures in heaven, and enjoy them, too, than we are really aware of. There is nothing in legal language adequately to represent the word home. The right to rent a property for a given number of years, and to reside therein, does not in the least express the nature of a home; we all understand the word, however, in its deeper and more sacred meanings. The memory of the loving and unselfish companionship, the sweet familiarity and interchange of thought which constitute home, remains with us long after the favorite pear tree has been cut down, the very house demolished perhaps, or the whole neighborhood taken over by some manufacturing interest. From the very beginning the home was a treasure in heaven. So, too, with friends who have passed from our sight, or owing to the sins and mistakes of material sense are veiled from sight while still in this consciousness,—all the good that they have ever done at any time remains an ever-present, indestructible fact, and in the degree in which we cherish these truths about them, they remain our treasures in heaven.

Indeed, all the present love we know is our celestial treasure, as Mrs. Eddy explains when she writes, "All that is beautiful and good in your individual consciousness is permanent" (Unity of Good, p. 8). These are our spiritual riches which we may spend for ourselves and others now, and without this present knowledge of human love and comfort we should be of all men most miserable; apart from the actual demonstration of good we should be no better off than children who had read books about people and places they had never seen. A description of happiness is of very little use to any one, but to be happy and blessed is to prove that God is good and that He is present with us. Our Father-Mother God is all tenderness and mercy, and He gives us first the happiness we are ready to receive and understand, while gently leading us to higher and higher ideals, up from the passing and finite to the infinite and eternal.

Furthermore, in Christian Science we are beginning to learn that the more mental (and by "mental" is meant a good and pure sense) our concepts of happiness, the more likely are they to be safe and enduring, and that those pleasures which originate and are enjoyed purely as spiritual thoughts, and experiences of the intelligence and heart, serve as mile-stones in our spiritual translation from material sense to Soul. We are beginning to understand how it is that the kingdom of heaven is come nigh unto us, and that since man exists as a perfect idea in the divine Mind, we may at once partake of the kingdom and have all of God's perfect ideas to enjoy. We are beginning to realize that thoughts are the most important part of life, and that the way we think about every matter makes a vast difference to our happiness, whether it concerns our clothes or our servants, our business or our friends; that the possession of cheerful, upright, intelligent thoughts means wealth, and that depressed, grumbling, lazy, or fearful thoughts mean poverty. Our Leader tells us quite simply how to gain greater treasures in heaven. On page 261 of Science and Health, she says: "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

EVIL POWERLESS.

ESTHER MURRAY.

My parents were among the early pioneers of South Africa. They arrived in Natal in 1850, and in later years my mother would often tell us of the wild animals which surrounded them in those days, as many as twenty-five elephants being seen in one morning. There were also a great number of snakes of different kinds, some of which were thought to be very poisonous; others, which were considered harmless, we were allowed to play with. One of my brothers had made a pet of a young boa-constrictor. These snakes do not bite, but their power to harm lies in crushing, to do which it seems to be necessary for them to get their tails round a tree or stone or something firm to hold on to. My brother used to allow the young boa to coil itself around his body, but one day he was heard calling for help, and it was found that the snake had its tail around something and was squeezing so hard that my brother showed signs of distress. He was quickly set free, but after that he had to find another playfellow.

Years after, when studying Christian Science, the impersonality of evil was explained to me and I was told to be careful not to attach evil to any one's personality, as by so doing we give it power in belief. I at once remembered about the boa-constrictor, and I hope the little story may help others to see that evil can do no harm unless it is attached to some person or some thing. Mrs. Eddy tells us on page 186 of Science and Health, "Every mortal must learn that there is neither power nor reality in evil;" and again on page 330 we read, "Evil is nothing, no thing, mind, nor power."

[Written for the *Sentinel*.]

GOD-MEASURED.

MARY J. ARNOLD.

ANOTHER year time's loos'ning grasp hath laid
Upon the altar of eternity.
Our gratitude we offer, Lord, to Thee
For gracious blessings through its days displayed.

The new year dawns, and every precious hour
To loving service shall be consecrate:
We would help all to know and celebrate
Thy healing touch, Thy purifying power.

This is our off'ring, which accept, we pray,
In lieu of sacrifice. In fond desire
To manifest Thy love, we do aspire
To know, and serve, more truly every day.

Unfolding good alone shall reckoned be
(Time's measurement forevermore outgrown),
For through the years, God-measured, Thou alone
Shalt guide us onward to eternity.

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SELECTED ARTICLES.

[Frederick Dixon in *Hackney and Stoke Newington Recorder*, London, England.]

The reference to Christian Science, in the address by Dr. Saleeby, printed in your issue of the 1st inst., is instinct with the fairness which has characterized every utterance of his upon the subject which I ever recollect to have seen. Christian Science has, of course, been through the usual deluge of abuse which human fear or stupidity rains on every new movement. It has, I believe, been my fate to read them all, from the breathless homiletics of Canon Eyton, in the *Westminster Gazette*, to the blood-curdling utterances of Mr. Paget, hurled from the seclusion of the platform of diocesan congresses.

Out of the welter of this "hare-brained chatter of irresponsible frivolity," the voice of Dr. Saleeby has always sounded a note of strident common sense. I have a suspicion that he has even sometimes met a clergyman whose sermons have not invariably reformed sinners, and perhaps a doctor whose prescriptions have not always healed the sick; and having, as I am sure he has, a sense of humor, has been convulsed by the incongruous immodesty of two critics uniting to wage a "furious hating attack," in the name of Christianity, on Christian Science. Perhaps, too, he reads the papers, and remembers the case of the little shopkeeper recently sent to prison, in Bavaria, for wrapping a herring in a journal containing a picture of a saint.

Dr. Saleeby bears generous witness to the healing capacity of Christian Science. Still, though he has his quiet chuckle over the twentieth-century Johns of Gaddesden and Torquemadas, he says distinctly that Christian Science is, like medicine, only *half* a truth. What I imagine him to mean is that a judicious blending of mental and physical healing would constitute ideal medical practise. By mental treatment I think he means some form of mental suggestion. Now, I admit that you can mix ordinary medical practise with suggestion, though if you are wise you will not, but I deny that you can mix it with Christian Science. Why I say that you will not employ mental suggestion in any case if you are wise, is this. If mental suggestion can be used for supposed good, it can equally be used for deliberate evil. If it can be used openly, with the permission of the patient, it can as easily be used secretly, without the knowledge of the victim. In a word, it is the fruit of the tree of the knowledge of good and evil, and, as Jesus himself declared, you cannot gather grapes from thorns or figs from thistles; the supposititious good which occurs can only be a degree of evil.

Mental suggestion is as old as the human mind. It has its roots in those supposititious mental forces which were employed in the East for centuries, under such names as magic, necromancy, astrology, *et hoc genus omne*. The use of those methods was always considered illegitimate by the Jews, and though, after the return from the captivity, the peculiar form of mental suggestion known as exorcism became prevalent in Palestine, it was always frowned on publicly by the priesthood, no matter to what extent it might be winked at privately. This became abundantly clear when the Pharisees and the high priests were looking for a cause of offense against Jesus. They at once saw the opportunity of confusing the healing done by him with the healing of the exorcists, and they put their charges into the metaphorical language of the day when they declared, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." The reply of Jesus settled the question of healing by suggestion as a Christian practise once and forever. "If," he said, "I cast out devils by the Spirit of God, then the kingdom of God is come unto you." The kingdom of God never came upon any man by suggestion from a mind torn by human passions and believing now in good and now in evil. The kingdom of God comes to man exactly in the proportion in which he acquires the Mind which was in Christ Jesus, for the possession of the Mind of Christ frees man from a belief in the lie of evil.

In that terrific mental battle with the Jews, recorded in the eighth chapter of John, which ended in the attempt to stone him, Jesus referred once more to the belief in evil producing death, in a way that has generally escaped attention. "Ye are of your father the devil," he said, "and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Speaking in a manner which would be quite intelligible to those he was addressing, he personified evil in a way strange and almost incomprehensible to western ears. Evil, Jesus said, was a murderer from the beginning, from the moment when the eating of the fruit of the tree of the knowledge of good and evil first brought death into the world. Yet, he added, the whole thing is a lie, which abode not in the truth, because there is no truth in it. Take away the imagery of the East, reduce the phrase to the matter-of-fact English of the twentieth century, and what does it amount to but this: In reality, the lie never existed, because there is no reality in it. This is the truth, and the truth in exposing the lie strips it of its claim to reality and power. "Ye shall know the truth, and the truth shall make you free."

Christian Science treatment is the very antithesis of the belief in evil. Insisting that material phenomena are merely the subjective conditions of mortal mind, it declares that any change in them can only be brought about mentally. This change, it teaches, if truly effected, is always effected spiritually; in other words, to make a man every whit whole, he must be made holy. Moral regeneration must proceed simultaneously with physical. This is why Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" In simple English, healing in Christian Science is wrought by showing how to "let this mind be in you, which was also in Christ Jesus." In accomplishing this, medical aid is bound to be more or less a deterrent, and can never be any assistance, since in teaching a man that the flesh profiteth nothing, not much is gained by assuring him that matter is something, while in insisting that Mind is all, it will not tend to success to make an exception in favor of physic. Christian Science, of course, must be prepared to stand by healing as the demonstration of the truth of its teaching. That was the demand made by Jesus, and that, consequently, must remain the test of a man's Christianity. It must, however, likewise remain the test of the efficiency of medical treatment. Christian Scientists do not draw any comparisons, but they certainly have no need to be afraid of any.

[Olcott Haskell in *Lemoore* (Cal.) *Republican*.]

To cite the practises of a mesmerist which the critic acknowledges were "only an exhibition of the force of suggestion or the action of the law of faith, over a patient in the impressible condition," as in any degree comparable with the practise of Christian faith and understanding as taught in the Bible and reemphasized by Mrs. Eddy, is to misunderstand the nature and modus of Scriptural healing. This critic refers to the "force of suggestion" as underlying many systems of so-called cure, but he surely would not wish to be taken as implying that this was the basis of the spiritual healings wrought by Jesus and the apostles.

If, as the Bible clearly teaches, it was God who healed those who turned to Him in ancient times, why should it be thought incredible that He should continue to save His children from sickness as well as from sin? Or why should a clergyman feel "compelled in the interest of truth and common sense to deny the reality of cures in cases of serious organic disorders"? This critic admits that "sometimes benefit is derived" by "people who are under a delusion" or

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by "invalids who have been wrongly pronounced incurable." But Christian Scientists recognize that to God no case is "incurable." Deformity, blindness, leprosy, and even death were dispelled by the understanding of Life which Jesus brought to light. Then shall Christian Scientists be censured for attempting to follow the teachings of Jesus the Way-shower? or condemned, when in some instances their understanding is not so clear as that of their Master? Even the immediate disciples of Jesus failed in at least one instance to heal a severe malady; yet Jesus did not condemn their effort, but explained that they needed a greater degree of consecration and spiritual understanding to meet these more stubborn cases. Notwithstanding the marvelous goodness of the Master, and in spite of the healing works which he had wrought, he was tried in court and condemned as a criminal. Must it be said today that some who profess to "preach the gospel" condemn those who are striving sincerely (and to a large degree successfully) to carry out Jesus' command to "heal the sick"? This command in the New Testament is given equal weight with its correlated command to "preach the gospel."

The practise of Christian Science does not consist in the repetition of verbal statements contradicting the evidences of sickness. Mrs. Eddy states: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being" (Science and Health, p. 409). It is a fact well recognized by all who are familiar with the practise of Christian Scientists, that these people are loving and kind to the sick; that they employ good nurses, and do everything they can to promote the comfort of those in their care. It is true that they do not cut out organs or torture the flesh in an effort to make it well, and neither do they experiment with dangerous drugs or inject poisonous serums; but their percentage of cures is very high, even with so-called "serious" cases.

[Charles K. Skinner in *Clinton Republican*, St. Johns, Mich.]

It is unfortunate that the reverend critic should have considered it necessary to attack other Christians in their work for humanity before learning the facts concerning their teaching. The attempt to tear down the foundations of another in order to build up one's own, has never proved a success. The gentleman, like very many critics of Christian Science, deals in generalities. He tells us that Christian Science "is first wicked in its pagan interpretation of the Lord's Prayer, and the cruel construction put upon sin and atonement, the Lord's supper, the resurrection," etc. Is it true that the hundreds of thousands of devout men and women who were considered exemplary Christians in their former church affiliations, had gained so little spirituality from their teaching that they could be misled by paganism? The spiritual interpretation of the Lord's Prayer of which he speaks is never used except in connection with the authorized version as given in the King James Bible. It is to be found on page 16 of Science and Health, and closes as follows: "For God is infinite, all-power, all Life, Truth, Love, over all, and All." Is this paganism?

It is difficult to understand what our critic means by "cruel construction put upon sin," etc. The sharpest condemnation of sin, both in thought and act, is found in many places in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, of which I will here cite one: "Hatred, envy, dishonesty, . . . make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless it makes him better mentally" (p. 404). Likewise the chapter on Atonement and Eucharist, when read with regard for the spiritual side of the teachings of Jesus, coincides precisely with his words. Even as now, there were skeptics, critics, and scoffers in the time of the Master. His own disciples could not always seem to discern the spiritual application of his teaching, for in one instance they said, "This is an hard saying; who can hear it?" Jesus' reply was, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." And so it is that Mrs. Eddy has written and taught of the spiritual side of man and the universe, her reference to matter in its various phases being designed to show its unreality as compared with the enduring nature of all in the spiritual realm.

The critic also speaks of "Eddyism." There is no such teaching, and one who uses the term does so either thoughtlessly or contemptuously. Mrs. Eddy named her teaching Christian Science because she had discerned the hidden Principle of applied Christianity. She always strove to keep her own personality in the background, though she was careful to protect the purity of her teaching as given in the text-book, Science and Health, in order that it might not become confused or adulterated with that of other mental systems.

Our brother tells us that "the second wicked thing which Christian Science does is to take advantage of the weak and force its teaching on them." Let me state positively that a true Christian Scientist never intrudes his services or his religion upon any one. Having offered the cup of cold water, the message of hope to those disheartened at the failure of all other means, he steps aside and waits. If the message is not accepted, he has performed his duty. He never advises any one to dismiss his physician, for this privilege belongs only to the patient, and the Scientist knows that as long as one has faith in material means, Christian Science treatment would be handicapped.

Our brother bids his brethren to "stand by the church," and this is right when we know what the church really is. It is related that Jesus once asked his disciples this question: "Whom say ye that I am?" Simon Peter seemed to be the only one to discern the spiritual intent of the question, and he replied, "Thou art the Christ, the Son of the living God." Then came the wonderful blessing, with the added words, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . and upon this rock I will build my church." This church was to be founded upon the apprehension of the Christ. The Master's words to the woman of Samaria were: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." Hence the Christian Science definition of "church" is: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583).

For any denomination to claim for itself the term, "The church," is at least presumptuous, unless its followers are striving to carry out all the commandments of the Master. Jesus gave but one distinguishing mark by which his followers should be known, and that was: "He that believeth on me, the works that I do shall he do also; . . . If ye love me, keep my commandments," "Neither pray I for these alone, but for them also which shall believe on me through their word," showing conclusively that his teaching and example were for all people and for all time.

[E. M. Ramsay in *Edinburgh* (Scot.) *Evening News*.]

I shall be glad if you will permit me to make a few remarks about the address on Christian Science, recently reported in your columns. Christian Scientists certainly take the inspired word of the Scriptures as their guide to Life, but that does not mean that they accept all the present-day interpretations of the Bible. Every Christian church acknowledges Jesus Christ as the Saviour of the world, but the large number of Christian sects testifies to the divergent interpretations put upon his teachings. The position of our opponent is weak; he is unable to prove his understanding of the Saviour's words by producing those signs of bodily

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healing which Christ Jesus declared should follow those that believe; he admits that Christian Science heals, yet he denounces the interpretation of Scripture through which the healing is wrought, and expects us to accept his interpretation as the correct one.

Our critic says it is a remarkable thing that the great majority of the members of the Christian Science church in this country were formerly members of churches, or at least professing Christians. From this he infers that they require to be shown how unscriptural is its teaching. We believe, however, that an open-minded public will agree with us that this fact tends to show that Christian Science is truly in accord with the Scriptures, since it has been accepted by so large a number of people well informed as to the doctrines and practise of Christianity. In his first address, the lecturer admitted that Christian Science improves both the health and the morals of men, but he went on to declare that Christian Science teaches people to disregard sin, to say it is unreal, and leave it at that. It is not necessary to be a profound student of human nature to see that a total disregard of sin could not raise the standard of morals. Mrs. Eddy, in all her works, maintains that all the sin, disease, and sorrow in the world is the result of wrong thinking, sinful or ignorant, conscious or unconscious. She shows that in order to escape from sin we must cease to believe in it as possessing power, necessity, or attraction, and that this can only be done by gaining a far clearer perception and a much more intimate sense of God's abiding presence and infinite power.

[Emma J. Leplow in *Continental Times*, Berlin, Germany.]

In reply to "A Query to Christian Scientists" in a recent issue of the *Continental Times*, I wish to say that the intimation about Mrs. Eddy, the Discoverer and Founder of Christian Science, strikingly contrasts with the real facts. One could hardly find a person of her position and importance who has laid less "emphasis" upon "personal aggrandizement" and "personal luxury" than did Mrs. Eddy. Any one who has seen Mrs. Eddy's home has been forced to admit the simplicity of her personal surroundings and adornments. In quiet retirement, assisted by a few chosen adherents, she was wholly absorbed in the noble effort of redeeming suffering humanity.

In the article "A Lecture on Christian Science," which preceded this "Query to Christian Scientists," Mr. Knapp tells us, in the paragraph headed "Mrs. Eddy's Discovery," that her book, the Christian Science text-book, "Science and Health with Key to the Scriptures," was first published in the year 1875. It was several times revised by the author, and has had and is continually having a large sale. From the sales of this book and her other writings Mrs. Eddy derived her fortune, which, after bequeathing generous sums to relatives, she has left in trust to The Mother Church for the promotion of the Christian Science cause and for charitable uses. It is well known that Mrs. Eddy gave large subscriptions to public and private charities, most of which were outside her own denomination. Her selfless life has proved that she was indeed a faithful and humble follower of Christ Jesus, her greatest desire being to emulate him in all his ways and follow his commands: "Preach the gospel," "Heal the sick."

[Marie Hartman in *Soerabaiasch-Handelsblad*, Soerabaja, Isle of Java. Translation.]

Will you kindly allow me some space in your paper for a few remarks about the "Letter from Paris"? Otto Knaap in that letter tells about the work of different magnetic and hypnotic healers, and in that list he includes Mr. Eloff. "That this gentleman calls himself a Christian Scientist," is, according to Otto Knaap, "not important; his performances are based on the same principle as those of Antoine; the power of the human will, as the expression of a strong, unflinching faith."

The description of this treatment may apply to the methods mentioned above, but as an explanation of the *modus operandi* of Christian Science it is entirely wrong. In Christian Science treatment the human will has nothing to do but to obey the will of God, who is Truth and Life. It is a yielding of human desires and wishes to the understanding of the law of God, who never asks of man aught but to express Himself, God, the Principle of life. Being of the same will as the Father, learning to say with Jesus, "Not my will, but thine be done," is Christian Science treatment, is the prayer that heals sin and sickness, and which mankind must learn to "pray without ceasing" in order to attain to better conditions. The study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, will show everybody how to attain this end; by it one begins to understand that the function of prayer is not to change God, or to extort from Him a blessing which He would otherwise withhold, but that prayer in its true sense is a listening to God. The human consciousness only needs to undergo a change; it must give up all belief in evil and in an evil power, and in this way obey the first commandment: "Thou shalt have no other gods before me."

Truth, God, is unchanging and eternal, and upholds all that is true, but nothing else. Truth, as such, excludes any cause or power opposed to itself; this points to the unreality of evil, which cannot be lasting, eternal, or unchanging, and therefore must yield to the understanding of God, divine Principle.

[Ezra W. Palmer in *Denver* (Col.) *Republican*.]

In his manifest attempt to discredit Christian Science, our critic takes the position that the body is beyond the control of God, and cannot be healed by appeal to Him. By taking this position he of course flatly denies the healings accomplished by Jesus, the prophets and apostles, and in fact repudiates the Bible and its teachings. His position is purely materialistic, and can be defended only on the assumption that matter, materiality, is more powerful than God. Since, however, physical scientists do not agree what matter is, and some of them even doubt its existence, the hypothetical character of this critic's assumption is more clearly apparent. His implication that man is purely physical is not upheld by leading thinkers, and, despite his assertion to the contrary, Christian Science has proved to the satisfaction of many thousands that the power of God is available here and now for the relief of man from sickness.

[Written for the *Sentinel*.]

FROM DAY TO DAY.

REV. JAMES J. ROME.

FATHER, give me an understanding heart,
That I may learn to know myself, and see
Where I should spurn the wrong and choose the better part,
And thus from sinful bondage be set free.

Give me, withal, a meek and contrite heart,
That I may learn to quell all selfish pride,
Before Thee bowing, see Thee as Thou art,
And 'neath Thy sheltering wings may safely hide.

And give me, too, a gentle, loving heart,
That I may learn to be more tender, kind,
And with the healing touch each bleeding smart
With Christly bands of love and truth to bind.

And grant me, Lord, that I may ever be,
With every closing eve or morn begun,
Steadfast and true; my heart at-one with Thee;
And this my constant prayer: "Thy will be done."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"LOVE IS THE WAY."

WHEN our Leader, Mrs. Eddy, established the board of lectureship of The Mother Church, she perfected an organization to do what Christian Scientists as individuals had been doing in a desultory sort of way, namely, the correcting of false impressions about Christian Science by telling what this teaching is and what it is doing in behalf of humanity. It is of course impossible, in the short time that is available, to go into the details of Christian Science teaching as would be done in a class-room, but it is possible for the lecturer so to present his subject that he will help his audience to lay aside many of the erroneous beliefs about this Science and its Founder which they had previously held. That this is being done is abundantly proved by the testimony of many who have obtained their first true concept of Christian Science in this way, and that much more can be done is also proved by the fact that in many cities and towns where the lectures are given large numbers who wish to attend are unable to gain admission because of the limited seating capacity of the halls and other buildings available for the purpose.

Because of this condition, which in itself is gratifying because it witnesses to a steadily growing interest in Christian Science, it has been found advisable in some of the larger cities to repeat the lecture on successive evenings until all who desire to hear it have been accommodated. In other places the same result has been accomplished by the giving of lectures at more frequent intervals during the year, and in cities where there are a number of churches a much wider circle has been reached by occasionally giving a lecture in some very large hall, under the auspices of all the churches. All these plans have much to commend them, and good results have followed wherever they have been adopted; but it must not be forgotten that there is still another way in which the good work of the lecturers can be augmented, and that is by the distribution of our periodicals at the close of each lecture. The *Sentinel* and *Journal* are particularly well adapted for this purpose, not only because the teachings of Christian Science are elucidated more in detail than is possible by the lecturer in the brief time at his command, but also because through them authenticated testimonies of Christian Science healing are brought to the notice of those who have not yet realized the fulness and availability of Christ Jesus' teachings in this regard, and thus their newly awakened interest in the possibilities of Christian Science is strengthened, with the result usually that further inquiry is made.

By reference to Section 4 of Article XXXII of the Church Manual, it will be seen that branch churches are not limited to one lecture each year. This is the minimum, but they are at liberty to give as many more as are needed to accommodate all those who are ready to hear of the healing and saving message of Christian Science, and to learn at first hand the truth about its fundamental teachings. When the thought of a community has been directed to the efficacy of Christian Science through the healing work which is like an opening wedge in breaking down the barriers of misapprehension and prejudice, it will be found that thinking people welcome an opportunity to listen to a dispassionate presentation of the truth by an authorized exponent, and to those who are hearing of this wonderful truth for the first time, the *Sentinel* or *Journal* courteously proffered at the close of the lecture often proves a stepping-stone to a desire for further knowledge, and the acquisition of the text-book, "Science and Health with Key to the Scriptures," is usually followed by the study of the Lesson-Sermon and attendance upon the church services, with its consequent benefits.

More and more we are coming to realize how wisely our Leader builded, and with what keen foresight she provided these varied avenues through which the world might come to a knowledge of Christian Science. It is for us to be awake to our privilege in being colaborers in this great cause, awake to that "clarion call to the reign of righteousness, to the kingdom of heaven within us and on earth, and Love is the way alway" (Message for 1901, p. 35).

ARCHIBALD MCLELLAN.

DAILY BREAD.

ALL Christians are familiar with the petition in the Lord's Prayer which reads: "Give us this day our daily bread," the spiritual interpretation of which is as follows: "Give us grace for today; feed the famished affections" (Science and Health, p. 17). This prayer is embodied in what is known as the sermon on the mount, and at the close of the same chapter we find this counsel: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Some students of Christian Science are puzzled over the last statement, as it seems to imply the necessity for evil as an element of human experience, but the Master's teaching as here given assuredly points in quite another direction. He rebukes in no uncertain terms the "sad countenance" which would symbolize a virtual denial of ever-present Love, and he then calls upon men to avail themselves of the rich provisions of their Father's bounty.

Throughout the sixth chapter of Matthew, as indeed in all his teachings, Christ Jesus makes a clear-cut scientific separation between truth and error, and he shows the utter folly of attempting to "serve two masters;" or, as it might be expressed in terms of Christian Science, of admitting the existence of two powers, the one good, the other evil. Respecting this, our revered Leader says: "Mankind must learn that evil is not power" (Science and Health, p. 102); and the allness of God, good, is the great and blessed message of Christian Science to all humanity. In this chapter the true meaning of daily bread may be said to illuminate every line. The great Teacher counsels us to turn from the material to the spiritual for the supply of all our need, even bodily health being included, as we find in the statement that if with singleness of vision we look toward the light of Truth, the "whole body shall be full of light," a glorious promise surely! We are told that there is no need for any anxiety concerning food, clothing, or shelter, that our striving must be to bring into demonstration "the kingdom of God, and his righteousness," the spiritual realization of these assuring an abundant supply of all that we need.

Here it may be asked, What, then, is meant by the statement, "Sufficient unto the day is the evil thereof"? It can never be admitted that evil is any part of God's plan or purpose for any day. It should be noted that Jesus' admonitions are addressed to those who are in the habit of taking anxious thought about all the problems of life, those of "little faith" (not those who have none). If one has little faith in the certainty of good, it proves that he bases his deductions largely upon matter rather than upon Spirit and spiritual law; hence the reason why evil is taken into account as a factor in his calculations.

This being seen, there is a sort of gentle irony in the Master's closing remark. It is as if he had said: "Why carry the evil beliefs of today, or yesterday, or of last year, into tomorrow? Is it not enough to believe in evil for one day, without carrying it over to the morrow, which your Father has already filled with all the splendid possibilities of good? Why not erase from the tablet of memory every

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item which does not express God and His idea,—the divine harmony and the realization of man's dominion over the whole earth? If the belief in evil were thus confined within its own narrow sphere, it would not long claim place or power in any day. It could not bind itself to the past and thus claim causation, nor could it project itself upon the future as effect. By giving heed to the spiritual facts of being, we should go steadily forward, the light shining upon our path, "until," as the apostle Peter has said, "the day dawn, and the day-star arise in your hearts."

ANNIE M. KNOTT.

A SONG OF ASSURANCE.

A THOUGHTFUL reading of the ninety-first Psalm brings one a keener sense of the fitness of the union of truth and beauty, of the expression of the highest ideal in the highest art. This realization enables one, withal, to discover a new meaning in the Master's counsel that we "consider the lilies of the field," for we at once relate his thought to that majestic opening of the nineteenth Psalm: "The heavens declare the glory of God; and the firmament showeth his handywork." The thought of the psalmist might have been expressed in unembellished prose, but instead he uses a refined poetic form, and appeals to the reader's imagination in a series of wondrously beautiful figures of speech. First we have the picture of the bird safely sheltering its little ones; then, by contrast, the picture of the impregnable fortress of God, to which all may flee, and then of the angel-accompanied pilgrim who is guided and supported to the end of his journey.

Interesting though it be, the question of form fades, however, when we come to consider the compass and completeness of the salvation from human ills of which divine Love here assures us. There is no darkness or doubt, as we are told, which it will not dispel, no affliction it will not relieve, no assault of malice or hatred it will not defeat, no possible danger from which it will not succor, and Jew as he was, St. Paul must have been thinking of the fulfilment of these rich promises in his own experience, when he said of the manifestation of this divine Love, that he "is able to save unto the uttermost."

The fulness and range of these promises are not more striking, however, than are the conditions named upon which their fulfilment depends, and Christian Science is not only scientific but stimulating in its recognition of these conditions, since it is proving the possibility of meeting them. "The secret place of the most High," in which the beneficiary of these promises must dwell, is the holy of holies of spiritual communion. Into it, under the old order, the high priest alone was permitted to enter, once a year, but today the healing and saving access of all to divine Truth is no longer subject to question. "He that dwelleth" expresses the all-inclusive democracy of the gospel, the freedom and privilege of which are again being made manifest. While the apprehension of the truth of being in Christian Science modifies in no degree the exactions of divine law, a fact which we all do well to remember, it does lead us to see how the conditions of promise may be met. We are freed from our long-time enslavement to ignorance and self-depreciation. Knowledge of the truth has conferred the ability to profit by the truth, and we are no longer impelled to cry out, "It is too hard, I cannot attain unto it!" The identification of man as the divine idea makes his companionship with God a comprehensible experience, and gently leads the spiritually aspiring over the threshold of the Father's house.

More wonderful than all else in this psalm is the calm finality of its witness to the demonstrability of the spoken word. There is no flavor of faltering or uncertainty in the delivery of its gladdening assurances. In his every declaration the writer speaks with the authority of one concerning whom it is said, "I will set him on high, because he hath known my name." More than this, his conscious spiritual identification with God leads him to assume a tone of divine authority: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee:" and then he removes himself entirely from vision, and God alone speaks—all things have become subject to Him who is "All-in-all." Promise and realization are merged in that epic life which is dead to sin and alive unto God through Jesus Christ, and of which the ascending path is limned in those final words, "With long life will I satisfy him, and show him my salvation."

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

PHILADELPHIA, PA.—Several meetings of the committee for distributing the Thanksgiving number of *The Christian Science Monitor* were necessary to complete the arrangement of planning and laying out the city or county of Philadelphia into fourteen districts with a total air-line distance of one hundred and sixteen miles. Germantown represented a territory of over one hundred miles, and Kensington sixty miles. After the districts were planned, twenty-one hundred wrappers were addressed and distributed in these districts, and then subdivided, to enable them to be laid out in rotation for delivery by automobiles, fourteen of which the committee succeeded in obtaining. On Friday, Nov. 29, a large force of workers met at First Church edifice, 40th and Walnut streets. Tables were erected in the Sunday school room, where the *Monitor* was received in bulk at noon, and at 1:30 the first route was ready for delivery. Each paper and wrapper was stamped "Complimentary," and after being wrapped, was passed to another table for the addressed wrapper; then tied in bundles, with slips of the route attached. Each automobile contained an attendant, with two boys of the Sunday school to assist him. Besides the twenty-one hundred copies delivered in this manner, one hundred copies were distributed in car-barns and fire-houses, and fourteen hundred and thirty copies were mailed from Boston to typewritten names and addresses sent to them for this purpose. Among this number were one hundred and eighty-six monthly subscriptions. This made a total of thirty-six hundred and thirty copies distributed.

Correspondence.

INDIANAPOLIS, IND.—A union service was held Thanksgiving morning by First and Second Churches of Christ, Scientist. It being the first Thanksgiving service held in their completed church edifice, First Church invited Second Church to join with them in making perfect the spirit of the day. Anticipating a very large attendance, First Church prepared for an overflow meeting to be held in the Sunday school room at the same hour as the regular service held in the main auditorium. The expectation was fully realized, as both rooms were filled at the time set for the service. As the large audience left the church, all felt that the combined service was a tribute not only to the great growth in the community of the cause of Christian Science, but that it formed within itself the crowning testimony of the healing power of Truth and Love.—*Correspondence.*

BRADFORD, YORKSHIRE, ENGLAND.—Whatever is to be said for and against the Christian Science movement, it has in Bradford, as we believe in other parts of the country, established itself very firmly. Its beginning was humble enough—just a handful of members meeting at private houses. Then First Church of Christ, Scientist, in Bradford, took a house and fitted it according to their requirements. This accommodation proving inadequate, rooms were obtained in the Westgate hall and later in the Masonic hall, Rawson square. But the gradual accession to their numbers, and a steady development, not only in numerical

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strength, but also in those things to which the church devotes its attention—and for which the columns of a newspaper are scarcely open to discuss—has enabled the group to take a further step. Accordingly they have taken a house in Eldon place as their headquarters; and in addition to this, in the ground at the rear have built a church capable of seating probably five hundred people. The necessity for this has long been felt by the body of members, the rooms previously available being frequently crowded at the services. Now the society are established in comfortable rooms, and for the first time in the history of the local First Church of Christ, Scientist, they have an actual place of worship to be exclusively reserved for service.—*Bradford Argus.*

DENVER, COL.—Second Church of Christ, Scientist, held its first service in the foyer of the new church edifice, corner South Grant street and Bayaud avenue, on Thanksgiving day. In January, 1909, this organization was effected by members of First Church to meet the needs of residents on the south side of the city. Comfortable quarters were secured in the Masonic temple on Broadway, where all services were held until the completion of the foyer of the church on lots purchased soon after organization. It was truly a day of thanksgiving and rejoicing to all interested in the cause of Christian Science, when the doors of this beautiful church home opened. Construction was made possible through the earnest work of its members, aided substantially by all the Christian Science churches in this field. The Sunday school has grown from small numbers to a large and earnest body of teachers and pupils, each animated with the desire to build in this community that "structure of Truth and Love" (Science and Health, p. 583) defined by our beloved Leader as the true church, to which the sick may come for healing and in which the stranger will find a loving welcome.—*Correspondence.*

DAVENPORT, IOWA.—The handsome new edifice of First Church of Christ, Scientist, congregation, which is being erected on the northwest corner of Kirkwood boulevard and Grand avenue, will be completed by Jan. 1. The cost of the edifice is in the neighborhood of forty thousand dollars. Stucco forms the exterior finish of the building, the interior being all in white. Outside dimensions are one hundred and ten by ninety feet. The auditorium, which is on the first floor, has a seating capacity of seven hundred. The Sunday school room, under the auditorium in the basement, seats five hundred.—*Democrat-Leader.*

LA GRANGE, ILL.—The members of First Church of Christ, Scientist, La Grange, residing at Riverside and Berwyn, have withdrawn from the La Grange organization to form First Church of Christ, Scientist, Riverside, Ill. This move was warranted by the steady growth in attendance at the La Grange services. The new church was organized and its officers elected in the La Grange church edifice.

La Grange Citizen.

AMARILLO, TEXAS.— The work of remodeling, painting, and decorating the building at 102 East Eighth street has been completed, and the Christian Scientists have moved in. The location is a very pleasant and desirable one, and the Christian Scientists of our city are to be congratulated on their good fortune in securing a place where they can meet under such favorable circumstances.—*Daily Panhandle.*

EUREKA, CAL.—First Church of Christ, Scientist, owns a neat little church on the corner of H and 11th streets. This congregation is steadily increasing, and a new and larger church will be necessary before long. The regular services of the church are held here and a reading-room is maintained in the Carson block.—*Humboldt Times.*

THE LECTURES.

LETHBRIDGE, ALBERTA.

The auditorium of the Y. M. C. A. was crowded to its capacity by an audience who listened with great interest to a lecture on Christian Science by Virgil O. Strickler. The speaker was introduced by Dr. Stewart, M.P.P., who said in part,—

It is a great pleasure for me to be present this evening to listen for the first time to an exponent of the Christian Science faith, and to have the honor of introducing the speaker of the evening. Although I am not of your belief, yet I am sure that I will have been well repaid for coming here tonight, as I know I shall receive something which will be of much benefit to me. No man invents his own religion; it is generally handed down to him from previous generations, and no man can keep his religion to himself. If it does not show in his conduct, it does not exist in his heart. If he has gotten in closer touch with God than many of those around him, it is his duty to tell of his benefits. And I am sure that after listening to the lecture tonight I shall have received something from your religion which will enable me to become a better citizen, a truer friend, and a more worthy gentleman.—*Correspondence.*

PITTSBURG, KAN.

A filled house at City Hall auditorium listened to a lecture on Christian Science by Prof. Hermann S. Hering. The lecturer was introduced by F. B. Wheeler, a prominent attorney of our city, who said in part,—

I beg to assure you that I esteem it a great pleasure to stand before you this afternoon and publicly acknowledge the many blessings that have come to me and mine through some slight knowledge of Christian Science. In the very brief time allotted to me I cannot hope to do more than identify myself with this great cause.

It is now ten years since I began to understand this great truth. At that time one of my children was very ill, so ill, in fact, that his parents were greatly alarmed for the little fellow's life. We had done all for him with drugs that it was possible to do. In our despair, and as the last expedient, we turned to Christian Science, but without hope and, so far as I personally was concerned, with no little prejudice against a faith which to me seemed to be the grossest superstition; but even in this frame of mind, divine Love poured out a blessing beyond anything I dared hope for. The healing of my baby boy was complete "from that same hour."

Since then I have proved Science in many ways, with many forms of disease both of body and mind, and always with the result that it has met my every need. It has been "Immanuel, God with us," at all times, and we have been harmonious and happy. True, we have been called upon to prove the faith that was in us, and though it has not always been easy, we have not been confronted with a problem but that we have known that God was with us with all-sufficient power, and underneath were "the everlasting arms."

When first interested in Science, I was what is known as an agnostic, an unbeliever, or an infidel, as you please, but now "I know that my Redeemer liveth" and that we are now the sons of God, and just as much under His love, His care and guidance, as we can ever be, and surrounded with every blessing that we can ever enjoy. Our work is to do the work of God as we understand it. We believe it is the desire of infinite God, good, that so far as we can we shall alleviate all human misery, misconception, and inharmony, and shall teach mankind that no condition is without hope, and that health, joy, and happiness, peace, and harmony is the natural condition of the sons of God, and that God "is no respecter of persons"—*Pittsburg Headlight.*

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DIXON, ILL.

Judge Clifford P. Smith, who delivered a lecture on Christian Science under the auspices of the local church, was introduced as follows by Attorney E. H. Brewster:—

The census shows that since 1906 the Christian Science church has been growing much more rapidly than any other denomination. Since then it has more than doubled, and now numbers its converts by the hundreds of thousands. Its magnificent church buildings are located in practically all of the leading cities of the civilized world, and represent an expenditure of many millions of dollars. Its membership is made up largely of well-to-do and cultured people, who have the time to investigate and the ability to understand its teachings. Probably no Christian Scientist would make these statements,—I have never heard one do so; but it would seem that any doctrine, faith, or religion which in these most enlightened years of the world's history could make such remarkable growth, is worthy of and entitled to the serious consideration of every thinking person.

I do not understand that the Christian Science church urges its teachings in any way upon any person. Instead, however, it maintains a board of lectureship whose duty it is to visit the various churches or congregations and deliver a free lecture on Christian Science. All who are interested are welcome to attend these lectures, and as I said a moment ago, it would seem that every thinking person would be interested.—*Correspondence.*

SAN MATEO, CAL.

Frank H. Leonard, at his lecture in Masonic hall on Christian Science, was introduced as follows by Mrs. E. J. Trist, first reader:—

In the eighth chapter of Amos, the prophet said that the time would come when there would be "a famine in the land, not a famine of bread, nor a thirst for water," but a hungering and thirsting for a knowledge of God. This prophecy is being fulfilled, here and now. There never was a time when human thought was so receptive of truth, and never a time when truth was so clearly presented as at the present, a demonstrable truth, as given to us in Christian Science.—*Correspondence.*

SYDNEY, AUSTRALIA.

A public lecture on Christian Science was given by Bliss Knapp in the Warringah hall, Neutral Bay, in connection with the local Christian Science church. The hall was filled by a large and appreciative audience, who followed the lecturer with close attention. Dr. R. V. Morris presided, and on opening the meeting he said he regarded it as a compliment to have been asked to take the chair. He had not studied deeply the subject of Christian Science, and so was not justified in any criticism, but in reading Mrs. Eddy's book, Science and Health, he was particularly struck by one thing with which he was in perfect accord, viz., her constant appeal to the authority of Scripture. In the name of the large audience, he extended a sincere welcome to Mr. Knapp. He (the chairman) was there not as a teacher, but as a learner.—*North Shore and Manly Times.*

JONESVILLE, MICH.

William R. Rathvon, who delivered an interesting lecture on Christian Science in the theater, was introduced by William M. Glasgow, who said:—

Man's relation to God, his creator, has probably been the foremost theme of religious thought from the time of earliest civilization to the present day. The great religious teachers of all races in all ages have sought to unveil the mysteries of creation, and to reveal the handiwork of God in His master production, man. The eternal destiny of man, subsequent to his earthly career, also received limitless attention in the creeds of all religions. Speculation concerning that vast eternity out of which man appears, but to disappear after a brief span of years, so monopolized the attention of religious thought that the problems of actual life, every-day life as we experience it, were sadly neglected.

But in these opening years of the twentieth century religious thought has taken a new trend. The demands for progress which are resulting in new life and energy along political, commercial, and social lines, are also heard in religious circles. Men today are demanding a practical, every-day religion capable of being used seven days of the week. On every hand is heard the cry for a code of life which will insure the greatest amount of happiness; which will make the world purer and better, more of a heaven upon earth. For the effort which Christian Science is making to satisfy this world desire for a practical working basis of life, for the mission it is seeking to perform in making this earth a happier and a better place in which to live, nothing but words of praise and highest commendation can be spoken. May success crown its efforts.—*Jonesville Independent.*

ELKHORN, WIS.

The introductory words of Clarence L. Hangan, in presenting Willis F. Gross, who lectured on Christian Science, were in part as follows:—

It was not the falsity of the ideas promulgated by Columbus, by Galileo, by Harvey, which prompted the masses to call them absurd, it was the want of understanding of the laws upon which those ideas were based that caused the people to arrive at their wrong conclusions. The teachings of Christian Science, differing as they do from some of the accepted doctrines of religion, have likewise been denominated absurd; and they have been so denominated for no other reason than that they are so universally misunderstood. It is, therefore, to explain a few of the fundamental teachings of Christian Science that these lectures are given.

Correspondence.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Austin, Minn.—Auditorium, 8:15 p.m., Jan. 20.
Birmingham, Ala.—Bijou theater, 3:30 p.m., Jan. 19.
Colville, Wash.—Jan. 24.
Dallas, Texas.—Church, Browder and Cadiz streets, 3 p.m., Jan. 19, and 8 p.m., Jan. 20.
Helena, Mont.—Unitarian church, 8 p.m., Jan. 21.
Lampasas, Texas.—Witcher opera house, 8 p.m., Jan. 21.
London, England (Fourth Church).—Library hall, Church street, Stoke Newington, N., 8 p.m., Jan. 30.
Los Angeles, Cal. (joint lectures).—Shrine auditorium, 3 p.m., Jan. 19; Third Church edifice, 734 S. Hope street, 8 p.m., Jan. 20 and 21.
Massillon, Ohio.—8 p.m., Jan. 13.
Meridian, Miss.—Church edifice, 8 p.m., Jan. 20.
Minneapolis, Minn. (Second Church).—Auditorium, Nicollet avenue and Eleventh street, 8 p.m., Jan. 21.
Missoula, Mont.—Elks hall, Jan. 20.
St. Joseph, Mo.—Church edifice, Twelfth and Felix streets, 8 p.m., Jan. 14.
St. Louis, Mo. (Second Church).—Church edifice, 4234 Washington boulevard, 8 p.m., Jan. 14.
San Bernardino, Cal.—Opera house, 8 p.m., Jan. 24.
Sedalia, Mo.—New Sedalia theater, 8 p.m., Jan. 24.
Spokane, Wash. (Second Church).—Auditorium theater, 8 p.m., Jan. 23.
Upland, Cal.—10th street grammar school auditorium, 8 p.m., Jan. 24.
Venice, Cal.—Church edifice, corner Brooks and 2d avenue, 8 p.m., Jan. 19.

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TESTIMONIES OF HEALING.

Having received so many benefits from Christian Science, I am earnestly desirous of expressing my gratitude first for the better understanding of God, and of His love for man, which formerly had seemed little more than a beautiful dream. It is now nearly four years since I first looked into Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I was then in a wretched condition, mentally and physically; my husband had just passed on, and my means seemed to me very small to bring up a family. I had fallen into a nervous condition, the nights being a positive dread to me, and the first help which I had in Science was in being able to put out my light at night without the dread of nameless fears and sleepless hours. Later on, a kind practitioner helped me to overcome the worry over supply, and in an incredibly short time, as it seemed to me, all my fears and worries ceased. Though my income is small, it always seems sufficient to meet every actual need, besides having something to spare for others; and though I have had many problems which at first seemed hard to meet, the sense of ever-present Love has always given me strength.

I would also like to tell how at a time of great sorrow Christian Science brought to my home a deep sense of peace and harmony. As I look back, it is wonderful to remember how calm and quiet every one in the house was, although a dear one had passed on. My gratitude to our dear Leader for her work is unbounded, and I hope my testimony may be helpful to others. I would like to add that, with the understanding of divine Truth, I have found the joy of living, both in health of body and peace of mind; also that our supply has been unfailing. I have also had the privilege of helping others as I have been helped. My gratitude to our dear Leader is indeed great for the understanding of the Bible she has given to us through "Science and Health with Key to the Scriptures."

MRS. MARGARET PROTHERO, Glenbrittle, Isle of Skye, Scotland.

I have been interested in Christian Science for more than six years, and during that time I have proved it to be a help in every kind of need. My first proof of its wonderful curative power was with an eruptive disease in my foot, which had troubled me for three years, always during the summer months, but that year it was much worse and did not respond to the medicine which I had taken before, so a stronger medicine was used, which set me to thinking of the probable effect of that medicine on my stomach, as it was taking the plating off the spoon which was used. Besides this, my foot was getting worse all the time and was swollen to twice its normal size.

I had talked to a Christian Science practitioner a few weeks before, but did not think that Science could help me. When, however, the doctor told me that if my foot did not get better, it might be necessary to have it cut off, I made up my mind to give Christian Science at least a trial. I took my first treatment on a Saturday afternoon, and on the following Wednesday evening I went to a Christian Science meeting, the first I ever had attended. The service was very simple, yet I do not believe I ever before had such an uplift of thought and a confidence that I was going to get well of the trouble with my foot. I walked home (the first I had walked for over two weeks), and I did not feel any worse for my walk of twelve blocks. The next I went to work the next day, though doing only the lighter parts, but from that on the healing was rapid.

It is often said that Christian Science cannot be used in cases where broken bones are concerned, and also that surgery is permissible in such cases. I can testify that I sustained an injury of this sort to the skull bone, and that Christian Science was a preventive of a surgical operation for the same. I was on the sidewalk, when without warning a brick fell from a building which was in the course of erection and hit me on the head, rendering me unconscious, in which condition I remained for forty-eight hours. The hospital authorities, the press notices, and the surgeon expressed little hope of my recovery, but when I regained consciousness the nurse explained what had happened and told me that my father had me under the care of a Christian Science practitioner; that I was to remember one thing, namely, that God is Life; that I was in God's hands, and that I had nothing to fear.

The house surgeon came in soon and examined my eyes. He seemed greatly astonished, and said he believed that he would not have to operate on my head for a blood clot, but that he would know by the next morning. However, the clot never formed, and the operation was not necessary. When I first went to the hospital I was told that if I got away in a month's time I would be fortunate, but I was able to leave in fourteen days. I did not use any medicine, and the wound was simply washed with warm water. The nurses were most kind to me, and did everything in their power to help me, even to reading Science and Health; so I feel very grateful to them.

To say that I am thankful for all that Christian Science has done for me is very little, for the true way to prove my thankfulness is to show others by my daily living that I am grateful to Mrs. Eddy for giving us Science and Health, and the Christian Science periodicals, especially the *Monitor*. Its articles on Christian Science have been helpful to me in many ways.—FRANK RYLE, Kansas City, Mo.

I desire to tell of some of the blessings that Christian Science has brought to our home. My husband met with a severe accident in a runaway, being thrown upon the paved street and badly bruised; but as soon as possible, help in Christian Science was sought. He was confined to the house only one day, and in a few days was perfectly healed.

Shortly after this occurrence, I was taken with a severe cold, which developed into acute lung trouble. I suffered intensely, but in less than a half hour after Christian Science treatment was given me, I was greatly relieved. I was confined to the bed for one day, but after that I was able to attend to my household duties as usual. I had, however, scarcely recovered from this illness when I met with an accident, falling down stairs and injuring my arm at the shoulder. In Science and Health (p. 401) Mrs. Eddy writes, "Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon." So a surgeon was called, and in the mean time my husband telephoned to Dayton, Ohio, for Christian Science help. No anesthetic was given, Christian Science proving a panacea in overcoming fear and suffering, and the bone was set without any pain. The physician remarked that I would not sleep any that night, but I fell asleep at nine thirty and slept until four o'clock the next morning. There was no inflammation or swelling, and it is safe to state that I did not experience one hour's suffering. Three weeks from the time of the accident I was able to write two letters with this arm, and after the fourth week was doing all my household duties.

The help I received was mostly through absent treatment. One day, when the physician was putting on a new bandage, he remarked, "Of all the patients I ever had with broken limbs, you are the best; you are always cheerful, and never utter one word of complaint, which is quite unusual in such a case as yours." I am indeed thankful to God for the many blessings that Christian Science has brought to us. Not only are we grateful for the physical healing, but far more grateful for the better knowledge of God, a better understanding of the Bible, and a clearer comprehension of Christ's mission, which Christian Science has brought to us.

MRS. LEONA M. PRITZ, Greenville, Ohio.

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I am glad to have the opportunity of telling others some of the good things that Christian Science has done for me. I came into Science when I was four years old, and with the understanding which I have gained I have found it a help in all the problems that have come to me. I am glad that I know a religion which is practical—which helps one every day of the week as well as on Sunday. I have found Christian Science a great advantage in my school work. More work has been accomplished, hard lessons have been made easier, and many inharmonies have been overcome by the realization of the truth, and by knowing that God is "a very present help" in the little difficulties as well as in the harder problems.

I have proof of the power of Christian Science in the healing of a severe injury. When sitting on a jogging-board with a number of persons, one end of the board slipped out and all of the weight fell on my foot, which was caught under it. My ankle was badly hurt and I could not walk home. It gave me a good deal of pain for a while, but I had Christian Science treatment and did not lose a single day from school. It improved rapidly, and in three days it was well. Another time when playing in a basket-ball game my ankle was again badly injured. I immediately began to declare the truth, and was able to continue in the game. I had trouble with the ankle in the afternoon, but with Christian Science treatment it was greatly helped, and I was able to go on a picnic the next day. I am very grateful for the overcoming of these and many other ills. I appreciate the Sunday school, and am glad that I have the opportunity of attending. I am very thankful to God; and am also grateful to Mrs. Eddy for living a life pure enough to be the messenger of the glad tidings.

MARY NOBLE FAULK, West Monroe, La.

Christian Science has been a revelation to me, and it is a great pleasure for me to testify to its efficacy as a healing and saving agency. I have been helped by Christian Science in many ways, mentally, morally, and physically. My first physical healing was relief from a chronic bowel disorder with attendant aches and pains. This was followed by the laying off of glasses worn for defective vision. These two healings came six years ago, and from that time on Truth as revealed in Christian Science has been my only physician and has never failed.

I am certainly appreciative of these physical benefits, but yet more marked has been the change which has come over my life during the last six years, taking away all desire for those things which formerly seemed pleasurable and necessary. With this change has come a peace, happiness, and prosperity before unknown. In business, where once was fear of results, doubt of my own judgment, worry over petty annoyances of the day, there now is that conscious, constant understanding of the source of supply, and of man's governing Principle, which overcomes all difficulties and brings harmony and success.

For these blessings that have come to me I am truly thankful,—thankful to God for His ever-present, all-powerful, loving, and protecting care, and grateful to our revered Leader, Mrs. Eddy, the Founder of Christian Science and author of our text-book, "Science and Health with Key to the Scriptures," for showing us how to avail ourselves of the loving and protecting care of God in our human needs here and now.—GEORGE M. SPANGLER, JR., Chicago, Ill.

Gratitude for health and happiness gained through Christian Science impels me to send this testimony. I suffered for eight years from what the doctors diagnosed as diseased ankle bones. They could not, however, heal me or give me relief from the suffering, although they treated me for a long time. All agreed that rest and disuse of the limb was necessary to a cure, and at one time I did rest for six months; but as soon as I again stood on my feet, the trouble returned as bad as ever. I was treated in a hospital in England, and also in Canada, the last doctor in Canada saying that I must have the bones scraped and a piece of flesh from another part of my body grafted on to the cavity.

Shortly after this time I got a copy of Science and Health from the Carnegie library, and was so greatly helped by what I read about God and man that the pain ceased and the wound healed. Just about this time, however, a great unhappiness overtook us, and as I had not gained enough of the spirit of Christian Science, I let this fill me to overwhelming with hate and resentment, and soon my old trouble appeared again, nearly as bad as ever. But I had proved the power of divine Truth, and again I turned to Christian Science for help. Through the patient work of a practitioner my ankle bone has been completely healed and is normal in appearance. I can stand or walk for hours with no suffering whatever. Also the trouble that was so cruel has vanished—been blotted out of our lives. A distressing stomach disorder which accompanied all the years of my suffering has been overcome, and my healing through Christian Science was accomplished without my taking one day off for rest.

For all these blessings I wish to give thanks to God first, and then to the noble woman who endured so much in making it possible for all mankind to be healed.

ROSE MORTON, Ottawa, Ontario, Canada.

It is with pleasure that I add my testimony to those of many others, to tell of help received from Christian Science. Before coming into Science I seemed possessed of an abnormal and undefinable fear which made my life miserable, while my false sense of God made everything seem dark and uncertain. The light gained from the study of Science and Health, on these two points alone, has been invaluable, and life would indeed seem a blank to me without Christian Science. I am truly grateful to God for having been led to seek this truth, also to Mrs. Eddy for bringing to the world this teaching, which saves physically and spiritually all who hunger for it and accept it.

MRS. CARRIE D. UPCHURCH, Foley, Ala.

Being very thankful to God for the benefits received through Christian Science, and thinking that some one may be benefited by reading my testimony, I gladly send it. I had been an invalid all my life, and for the last five or six years I had lain in bed for six or seven months out of each year; indeed, the last illness I had I suffered for ten months from nervous exhaustion, my stomach, liver, bowels, kidneys, and heart all being out of order. I could not eat much or sleep well, but I have been cured of all of the above ailments, also of deafness. I had never held a position or worked until I came into Christian Science, but now I am able to work, and am engaged in a motor plant. Since coming into Christian Science I have had many beautiful demonstrations and I am most thankful to God for the truth given us through His messenger, Mrs. Eddy.

LOUIS B. NEWMAN, Bucyrus, Ohio.

I took up Christian Science with the thought of helping my husband, not thinking of becoming interested myself. I was then a member of another church, and seemed very well satisfied, but after reading "Science and Health with Key to the Scriptures" by Mrs. Eddy for a few weeks, I was surprised to find that I was cured of severe nervous headaches, which were very frequent, also of liver trouble. I began to attend the Wednesday evening meetings, and it took me but a short time to see the beauty of Christian Science. I was surely ready, as I was quite willing to accept its teachings, and from the beginning it seemd to me to be the truth.

I am more grateful each day to our dear Leader for bringing us Christian Science, this gift of God, and I can

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rejoice with the psalmist, who says: "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness."—CARRIE H. NEWMAN, Bucyrus, Ohio.

I wish to confirm the testimonies above given by my wife and brother. In my own experience I had failed financially, and as a result of worry and discouragement had given myself up to drink, till finally I had no rest by day or night; but through the faithful work of a practitioner I found peace and was healed of the drinking and smoking habit. While I was working out my problem, but had not yet made my financial demonstration, we were directed to move to this place, my wife's old home.

We started a little factory for manufacturing art goods, and as I had lost so much money the thought of fear held me in such bondage that I was afraid to use what was necessary in my work. Through the help of a practitioner, however, I was able gradually to rise above this limiting thought. It was not long until divine Love opened the way for me to go into business for myself, but I cannot ask the space to tell all of the many beautiful demonstrations which I have had in working out my business problem, but would like to tell of some.

A machine was necessary before I could open my business, and mortal sense tried to make me afraid, as I had not the money on hand to buy it; but I knew I could do what was needed, if allowed a little time. Human reason would have me write a rich relative to loan me the money, and I did so only to find that his money was all tied up and my request could not be granted. I told my practitioner, and she said that the need could be met in God's way, and the day I left for the city to see the man through whom I would obtain this machine, I asked the practitioner for help. On the way to the city I could not have felt more peaceful if I had had the money in my pocket, and when I stated conditions to the gentleman, who had seen me only once before, he said: "Why, I have money in the bank that I am not using, and you are welcome to it. I will make the note out in two payments." Before my place was ready for business the machine was here, and when the payments were due the money was ready. In sending a little more to the gentleman to express my gratitude, he said, "No," that he was only glad to do this for me, and would place the amount to my credit, also allowing me special privileges.

I am a grateful and happy man, and owe it all to Christian Science. I am constantly thankful to God, and grateful to our beloved Leader, Mrs. Eddy.

WILLIAM P. NEWMAN, Bucyrus, Ohio.

It was about two and a half years ago that I first became interested in Christian Science. Its teachings appealed to me, although I did not believe that the sick could be healed in this way. However, after hearing and reading many testimonials of healing, I began to wonder if it really was possible that the sick could be healed through Christian Science. My little girl had had from her birth what was pronounced an organic trouble, which the best physicians said nothing could heal. I went to a practitioner and asked her if she thought anything could be done for a young child by Christian Science, and she assured me that God could and would heal my little girl as well as He could any one else. I believed her, and have always been very grateful that I did. I asked her to take the case, and in one treatment the child was entirely healed and has been well ever since.

Soon after this I burned my hand very badly. I was about to apply an old remedy, when the thought came, Now is the time to prove the truth. I went to work with the very small knowledge which I had, and in an hour's time the burn was healed; in an hour and a half there was not even a mark, and no one could tell where the injury had been. My little girl was also instantly healed of malarial fever. I had worn glasses for nine years and was healed during one of the Sunday morning services. Besides this, I was healed of chronic headaches and a bowel trouble. Since then I have experienced a painless childbirth and everything was normal. I was able to be up and around the next day, and have been perfectly well and strong ever since. Another beautiful demonstration in connection with this was that of supply. I had been unable to nurse my other babies, but in this case the realization that God is the only source of supply has met every need, and there was an abundance for my baby.

Above all else I am grateful for the spiritual uplift and the peace and happiness which have come into my life. "My peace I give unto you," the Master said, and indeed we find that peace in the teachings of Christian Science. It is with a heart full of love and gratitude to God that I write this testimony of what Christian Science has done for me and mine.—MARION WELTON KISSKALT, New Haven, Conn.

I wish to express through the *Sentinel* my sense of indebtedness to God, and my gratitude to Mrs. Eddy for Christian Science, the teaching through which I was lovingly and patiently led to the truth. Christian Science lifted me from the depths of human despair (after I had received the medical decree of death), into a life of further usefulness and peace. The happiness I have enjoyed the past eight years is genuine, for it is based on the foundation of Truth and Love.

The disease from which I suffered was called hardening of the liver, and I was not given a ray of hope. After weeks of a miserable existence, sleepless nights and weary days, the truth as revealed in Christian Science brought a gleam of light, and I was most wonderfully helped in one treatment, though it took about six weeks to eradicate entirely the disease. While I am now a wonder to myself and to old-time friends, there are yet many things to be overcome and daily, hourly problems to meet; but I know that with patient, persistent following of the truth these will all be removed, even as Jesus declared: "Every plant, which my heavenly Father hath not planted, shall be rooted up." I have daily proofs of the efficiency of divine Truth in the working out of all problems, be they great or small. These problems at times are small, to mortal sense, indeed they seem hardly worth handling; but when handled in the light of Truth, we discover what they might have been, had they been left to mortal sense.

My daily prayer is for growth in grace, and for understanding; that I may manifest yet greater proofs of Truth's healing power.—MRS. ELLA HENDERSON, Chicago, Ill.

Jesus' words to the father of the little maid, "Be not afraid, only believe," have been a wonderful help to me in the study of Christian Science, for I have learned that fear is indeed one of our greatest enemies. I am truly grateful that I am now able to overcome it, and I wish also to express my gratitude for the many other benefits which I have experienced through an understanding of this truth.

Some months ago I was suffering greatly from severe and chronic stomach trouble. I was taking medical treatment under a specialist, but seemed to be getting worse instead of better. I was unable to eat any solid food, was very nervous and could not sleep. The doctor thought I had ulceration of the stomach, and I became greatly discouraged. At last I was advised to try Christian Science, but I did not have much faith in it. As a last resort, however, and thinking it could not do me any harm, I decided to try it. After three weeks' study, and with the help of a faithful practitioner, I was entirely healed. Headache, rheumatism, throat trouble, and many other ills came up, as if to tempt me, but all were overcome. The truth of this Scripture, "Casting all your care upon him [God]; for he careth for you," is being proven to me each day. My earnest desire is that I may gain more of this understanding, and prove my gratitude to God, also my thankfulness to Mrs. Eddy for showing us the way to our Father's house.

MRS. HELEN M. OLSEN, Los Angeles, Cal.

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[Translated from the German.]

A deep sense of gratitude and joy prompts me to tell of the blessings which have come to me through Christian Science, by way of deliverance from sickness of many years' standing. About a year and a half ago (we were living in Düren, Rheinland, at that time) I became so weary of life through heart trouble, anemia in a severe form, and other ills, that I had but one desire, namely, that death should put an end to my misery. I was then led out of deepest darkness and error, into the understanding of the truth, through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had never heard of Christian Science before, but through the patient and loving help which I received, the truth of being soon became clear to me, and this realization did for me what medical treatment, extending over a period of years, had failed to accomplish. I was freed of all my ailments, and today I am a healthy and happy woman.

Through assiduous reading of the text-book and *Der Herold der Christian Science*, I have attained to where I am able to overcome minor ills myself, whenever they come up. Having been seized with violent toothache on one occasion, and taken with spasms of the heart on another, I did not seem to succeed in dispelling the illusion, and therefore applied for absent treatment. With one treatment the pain disappeared, and I once more realized clearly that there is not, nor can there be, any evil in God's kingdom. I thank God with all my heart that through Mrs. Eddy the truth has again been given to us in all its healing power.

KÄTHE KUTSCHWALSKI, Leipzig, Germany.

I would like to relate a recent experience which proved to me the ever-present help of God, divine Truth. I had just returned from a Wednesday evening meeting, and on reaching my room was suddenly attacked by a very severe internal pain. So bad did this seem, that I could only throw myself on my bed; but I remembered a testimony given that evening by one who told us how, when feeling very ill, she could only reach out her hands to God for help. I did this, and almost at once my maid came to me from another room to make some inquiry. On seeing my apparent distress, she came to me with words of comfort, assuring me that nothing but God, good, was with me and that I had nothing to fear. I then tried to realize that "Life and intelligence are purely spiritual" (Science and Health, p. 14). Immediately I lost all consciousness of the body,—as a cloud it seemed to disappear from sight,—and I knew that as the belief of pain had come to thought, so it had disappeared out of thought, and I was healed by the realization (even for one moment) of the truth of being. The next day a sense of weariness came to me, but I quickly realized that as the pain had only been a false belief or dream, there was no cause for any ill effects, and that as God's child I was and always had been in perfect health.

I am truly grateful for all that Christian Science has brought to me,—the knowledge that health is ours always to manifest and to enjoy the peace of God which passeth understanding and of which my life before had seemed so devoid, and above all else the joy, the great and lasting joy, of being able to declare this glorious truth to others who are weary and heavy laden with false beliefs, and so bring to them the health, peace, and happiness which is the birthright of all the sons and daughters of God. I am truly grateful to God, and also to our dear Leader, Mrs. Eddy, for making the way of Truth so clear to us.

FRANCES C. OAKES, London, England.

Love is the greatest thing we can give each other. We must always be giving each other bread, or money, or jewels, or books, or counsel. But love is the real gift, no other can take its place, but it can take the place of all the rest.

M. KENDALL.

FROM OUR EXCHANGES.

[*Continent.*]

There is no doubt that churches ought to present a united front to the evils of the day. They ought to federate to accomplish the real work of the church. There is no reason why there should be a host of little temperance societies, when the churches could come together in one mighty agency and make a strong impact upon the evil of intemperance. The work of rescuing the ruined and lifting the fallen certainly is the work of the whole church. Why should not all the churches come together, unite in that sort of thing, and present to the world the spectacle of one host working for one end? That would mean the destroying of various little starveling societies that are trying to do the work. It would mean reduction in the cost of administration. There simply is no theoretical advantage you can speak of that does not appear in this union of all the churches for the legitimate work of the whole. We do not see how any group of Christian men could fail to agree on that principle; nor how any convention could vote anything else; nor how any plan for work could be drawn up which would not include this.

The same thing appears again in the manifest Christian duty of helping the distressed. Who does not know that that is the business of us all? Do we not agree that the door of hope ought not to be shut in the face of an ex-convict; that a fallen woman, who wants to come back to honor and social place, ought to be welcomed in her effort; that a forger, or a thief, when he wants to reform, ought to have his chance? Could any body of Christian men be got together who would not agree heartily on all this? And yet how utterly abstract that ex-convict is, who is thought of in terms of the "ex," and not in terms of flesh-and-blood men, with all the frailties he has brought with him!

Now what all this comes to is, not that we shall have less big talk but that we shall keep our big talk vital with small achievements—that we shall perpetually demand that our theory be put into practise in the things that do lie at our hand. Not less big talk then, but more small deeds.

[*Western Christian Advocate.*]

We are coming to see for the first time in the history of Christendom that man's indifference to man is more damnable than man's inhumanity to man. This indicates that we are approaching more nearly the teaching of Christ. He admonished that the unpardonable sins were inhumanity and implacability. It is the selfish worldling who cares, like Dives, for nothing but his own comfort, who goes to the place of woe. It is the unforgiving man whom the Father in heaven does not forgive, and as we witness the condemnation of the unforgiven we come upon the unjust steward.

This doctrine of Christ is becoming more and more congenial to our age. Somehow we are getting to see that love is the central truth not only of God, but of man. On this rests his eternal destiny. It is his supreme duty and virtue, while the opposite, a loveless spirit, appears above all things hateful and detestable. The age in its moral conscience is seeking to stand, though unconsciously, by the side of the great Teacher. Is this not something to be thankful for?

[*Watchman.*]

In one's own neighborhood the changes for the better may not be discerned if they are looked for every morning. But after generations have passed, one may surely detect some signs of "a new earth" and be enabled to await with growing confidence "a new heaven."

It is this "patient continuance in well doing," universally practised, that might be each one's contribution to the fulfilling of the great mission that Christ came to inaugurate. His birth and death have a world-meaning just in proportion as he is allowed to live in and control each human will. If we think that Christ should save the world in a day, he

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evidently has not done it. And yet he has done it, so far as his part is concerned. He has shown mankind what the saved life is like, and then called on each one to work out his own salvation. This is not exclusively a duty for the twenty-fifth of December. It covers the whole year.

[*Christian Register.*]

What is this vitality that comes to us from a Galilean peasant, unless it be the reality of the human soul? But how did Jesus get at this life of God? How did he manage to get away from the bigotries and religious conceits of his day? Was he intellectually of a larger mold than of anything that has appeared in history? No wonder that he was misunderstood and deified by his contemporaries and followers. They thought they could understand supernaturalism better than the natural, and for that reason did not stint at all in reconstituting and describing Jesus as something quite out of nature. They lost him for hundreds of years. It is the glory of our age to rediscover Christ, to know the beautiful Master and Teacher as our companion. The friendship of Jesus is something we cannot afford to lose. And yet, and yet, as Christmas comes and Christmas goes, we are overwhelmed with the problem. How comes Jesus here at the heart of modern life? Nothing seems able to displace him. In fact, we are seeking individually and socially more and more him who trod the gardens of Palestine, simple and unafraid, because he loved man and loved the truth.

[*Christian World.*]

The new movement in religion which is to meet the want of our time must be for one thing a clearing movement. The Reformation, that grand revival of the sixteenth century, swept away a vast accumulation of rubbish that barred the free access of man to God, that choked the higher aspirations of the soul. That process today has to be carried farther. At its head must be teachers who are experts in disentangling the temporal from the eternal, the kernel which is for all time from the husks which enclose it. Religion will win when it founds itself on facts,—facts of history, facts of the soul, facts of the spiritual experience, facts of man's moral need and of its supply. The ship of faith in fighting its new battle must clear its decks.

[*Universalist Leader.*]

The secret of the concentration, directness, and simplicity of the life of Jesus, is in the absolute loyalty with which he accepted and obeyed the primary spiritual convictions of his soul. If we were as ready to heed the divine voices in us, we would soon learn that there are certainties of consciousness which touch the bottom and the top of things. Our doubts and fears and uncertainties are almost entirely the result of weak-willed and half-hearted obedience to the things which we already know to be true.

[*British Congregationalist.*]

It is altogether a healthy thing that Christians should very generally have ceased to find comfort simply in hopes of a future life and reward. It is not to a second coming of the Lord in the heavens that they look, so much as to a coming here and now; to a new heaven and a new earth, not in some far future state, but under the conditions of our present life. If the church works toward the kingdom as her end and goal, it is because she hopes to see the development here on earth of that city of God whose pattern is in heaven.

[*Zion's Herald.*]

Especially at this season, when the old year is about to take its flight, the thoughts of men are recalled to the inner life, and many are searching their hearts, determining so far as they can the direction and quality of their morality, and, where such introspection reveals wayward impulses or unlovely traits, confessing the failures of the past preparatory to amendment in the future. It is a wholesome exercise.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Results" has been translated and is now printed in German (Die Christliche Wissenschaft: Ihre Resultate). This pamphlet contains 35 pages and is for sale at the prices of all the regular pamphlets as shown on the opposite page.

"Christian Science: A Religion of Progress," a lecture by William D. McCrackan, M.A., has been translated into French (Christian Science: Une Religion de Progrès), and is now ready for distribution in pamphlet form.

"Christian Science: Demonstrable Religion," a lecture by Frank H. Leonard, has been translated into Norwegian (Christian Science: Bevislig Religion), and is now ready for distribution in pamphlet form.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles.

"Birthright and Dominion," containing four articles and two poems.

"The Father's Business," containing five articles.

"The Law of Kindness," containing four articles and a poem.

"Confidence and Supply," containing five articles.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy. Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

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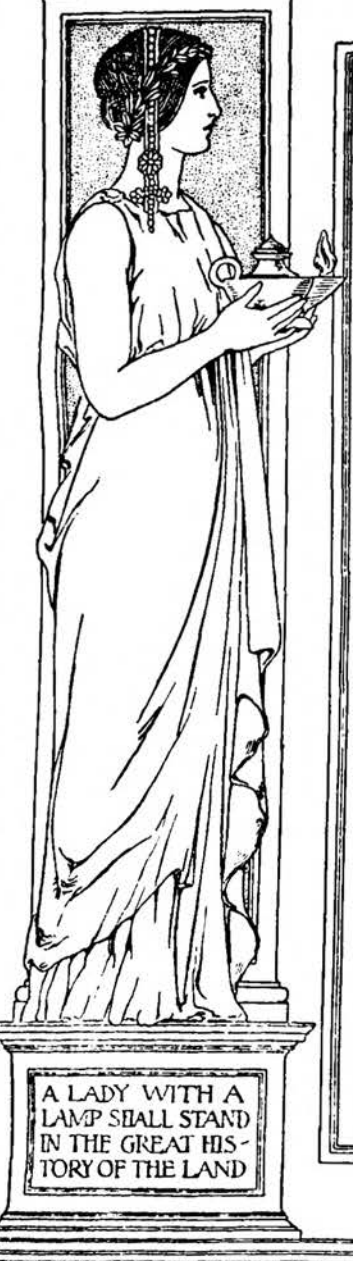
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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 20.





BOSTON, JANUARY 18, 1913

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ITEMS OF INTEREST.

National.

Secretary of War Stimson has returned to the Senate committee on commerce the bill for the development of the water-power of the Connecticut river at Windsor Locks. The bill has been amended so that it is satisfactory to the administration, to those who plan to invest capital in the work, and to the conservation association. The principal change is that which gives the government the right to charge a rent or royalty for the use of the site on the power developed. The income from this source, it is planned, will go to the improvement of the stream for the purposes of navigation. If Congress passes the bill in this form, it will set a precedent for future water-power bills and will establish a principle for which conservationists have long contended.

A measure proposed by the register of deeds of Suffolk county, Massachusetts, materially shortening the legal forms involving transfers of titles to real estate, was enacted into law last year and has just become operative. This will result in a saving of time for those examining the records, economize storage space, and reduce materially the cost to the county for transcribing the records. The register is planning to introduce a bill to the Legislature providing a short form for cooperative bank mortgages, and is considerinig the feasibility of suggesting legislation to make unnecessary the use of seals on instruments presented for record.

For the purpose of organizing the Chippewa Indians of Minnesota into a corporate body to enable them to act in unison for the protection of their property and for obtaining their dues from the government, all chiefs and leaders of the tribes have been invited to attend a great council to be held at Cass Lake, Minn., Feb. 4. The movement was started at a general council of Chippewas on the Fond Du Lac reservation. It is proposed to adopt a constitution and by-laws at the great council and to establish a permanent headquarters.

The supreme court of the United States, in the famous Patten "cotton corner" case, decides in effect that under the Sherman law pools or corners in commodities can be prevented, and the persons responsible therefor punished. The decision does not determine the question of the guilt of Patten or the other defendants, but sends the case back to the lower court for trial on the facts, with the important principle of law established, that if a corner in cotton is proved, the Sherman statute is violated.

The "smoke nuisance" has been attacked by the federal government, and the United States bureau of mines is out with the authoritative statement that the smoke of cities can be largely reduced and perhaps entirely prevented. The basis for this statement is a series of experiments conducted at the Pittsburgh (Pa.) station of the bureau, where for more than two years a power plant has been run without objectionable smoke.

What Secretary Fisher believes to be the beginning of the electrification of all transcontinental railroads, was marked by a grant last week to the Great Falls (Mont.) Power Company to transmit, over public domain under strict government regulations, power for the electrification of four hundred and fifty miles of tracks of the main line of the Chicago, Milwaukee & Puget Sound railroad between Harlowtown, Mont., and Avery, Idaho.

What will probably be the last large sale of public lands in Texas will take place during the first six months of this year, according to official announcement made by J. T. Robison, state land commissioner. A total of 1,308,854 acres will be placed upon the market during that period. The greater part is in the semi-arid region of western Texas. Some of it is suitable for agricultural purposes, but the greater portion is grazing land.

The Cuban Congress, the last Congress under the domination of President Gomez, will convene this week. Within a few weeks after its adjournment, April 1, the new president of the Cuban republic, Mario Menocal, will take office, sworn to put an end to graft and corruption in the island, to investigate the acts of the Gomez administration, and to prosecute the offenders, whoever they may be.

The first of the sluice gates for the spillway at Gatun dam, Panama canal, was placed in position on Dec. 12, and two others were placed on the following day. These gates weigh forty-four tons each, with seals and bearings attached. Fourteen gates are required for the Gatun spillway and eight for the spillway of Miraflores lake.

The Supreme Court holds that contracts limiting to small sums the liability of railroads and express companies for loss of shipments are not subject to state laws but to interstate laws. It is further held that contracts limiting liability to a small sum, in return for a low rate, are not in violation of the interstate commerce laws.

How the United States can save millions of dollars through administrative reforms recommended by the economy and efficiency board, was pointed out by President Taft in a special message transmitting to Congress the commission's report. Larger and continued appropriations for the commission are asked.

The Georgia state department of entomology announces the discovery and development of a strain of cotton which will circumvent the boll weevil by comparatively early maturity, resist black root or wilt disease, and, at present prices, bring around twenty cents a pound on the market.

Postmaster-General Hitchcock, in his forthcoming annual message, will recommend, it is confidently expected, that the government take over and operate the express business of the country.

Gifts for philanthropic purposes in the United States the past year amounted to $282,572,222.

International.

Postmaster-General Pelletier, after having sent several officials of the department to the United States to watch the workings of the parcel post, is said to be preparing a zone map for Canada, dividing the country into five zones, and is about ready to promulgate an order establishing a parcel post system in Canada.

A bill is being introduced by the government of New South Wales to provide for the dissolution of the present trust which supervises the great irrigation enterprises, and the appointment of a commissioner who will supervise and direct the various irrigation schemes of the state, as well as the water service schemes more or less associated with irrigation.

The bill providing for the amendment of the fundamental election law of the state has been passed by the House of Commons of Denmark. The purpose of the bill is to grant the franchise to men and women over twenty-five years of age, with certain qualifications of character and property.

All records for railway construction in the western provinces of Canada were broken last year. The three principal roads built altogether nineteen hundred and seventy-five miles of new lines at an expenditure of thirty million dollars.

The meeting promoted by the British committee for the celebration of the hundredth anniversary of peace among the English-speaking people, was held in the Mansion house recently with the lord mayor in the chair.

The increase in steamship traffic in the port of Amsterdam has necessitated the extension of quays in different sections of the harbor. The average increase in quays has been a length of about eight hundred feet per annum.

New nickel coins of five and ten centime denominations, which are to replace the copper coins, have been put into circulation in France. In order that they may not be confused with silver coins, they are perforated in the center.

The cost of running the United Kingdom for the next twelve months will mount to the colossal sum of one billion dollars. The navy estimate alone will reach an aggregate of almost two hundred and fifty million dollars.

The British government post-office department has recently taken over the telephone business in addition to the letter post, parcel post, and telegraph.

For the first time on record London was without newspapers last Christmas day.

Industrial and Commercial.

A plan for abolishing icebergs is to be laid before Congress. Its originator, C. L. Ricker, a Brooklyn engineer, says he would obstruct the Labrador current by laying a steel cable ten inches in diameter across the Grand Banks, where the ocean bed is a level plateau, against which the current would deposit sand and form a ridge extending for two miles to the east of Cape Race. He declared that this would be sufficient to shift the current so that the warm gulf stream and the cold Labrador current would commingle, melting the ice in the latter, eliminating icebergs not only from the region of the Grand Banks, but also from the entire Arctic circle. Greenland, he maintained, would be transformed into a garden, and England would be surrounded by a current as warm as the Caribbean sea. Mr. Ricker declared that however wild this project might seem at first sight, it had received the indorsement of many engineers, and even the United States hydrographic office had considered it feasible. He estimated the cost at twenty million dollars.

Record increases in the trade of the United Kingdom are shown by the board of trade figures for the year ending Dec. 31. With total imports of $3,724,482,570, and total exports of $2,437,170,010, the aggregate increase reaches the sum of $490,268,455.

The Baldwin locomotive works built sixteen hundred and eighteen locomotives in 1912.

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NO MATERIAL LAW.

WILLIAM D. MC CRACKAN, M.A.

THE belief that man is material, that the universe is physical, that there is such a thing as material law or that material wants and desires are actualities in the scheme of creation,—this mistaken belief keeps agitating mankind to look for satisfaction in matter. From this erroneous concept of man and the universe springs the clamor for material remedies, for physical hygiene and sanitation. Even many religious ceremonies have been established to respond to the human desire to express physically that reverence and awe which the thought of Deity inspires. Fear likewise is born of belief in a material life, fear of supposed powers inherent in matter, of the destructive forces of the material elements. Thus it is that mankind can be terrorized by the threat of pestilence and famine, calamity and catastrophe. The materialist trembles before the manifestations of nature because he imagines nature to be both powerful and ruthless, and therefore unapproachable through any avenue of mercy or reason. The world at large still believes in nature as an unscrupulous energy operating through merciless law, which can only be opposed with a modicum of success and that solely by using physical force or human ingenuity.

In "No and Yes" (p. 42) Mrs. Eddy states that "mortals are not compelled to have other gods before Him, and employ material forms to meet a mental want." These diseases which mankind so greatly dread, these laws which are supposed to set them in motion and regulate their activity, these accidents which seem to rush unheralded out of a clear sky, these sorrows, failures, and losses, all are mental in origin and nature and need to be met by mental means. Here, for example, is one lying sick of a fever. Let us probe the cause in order to destroy it. Many reasons for the fever may be advanced by *materia medica*, but they can all be reduced to some supposed physical law productive of the fever. The general assumption is that this law is something which must be met by material means. But physical law is an impossibility. No one has ever seen or touched the law which is supposed to be responsible for the disease. It is simply a mental belief, albeit a false one, and is not physical at all. Hence the cure for this mental something must be a mental process, in which true thinking destroys false thinking.

Sometimes mankind believes that certain disease-producing laws are malevolent agencies attempting to destroy man; sometimes it is argued that such laws are really good because designed to discourage men from exposing themselves to untoward conditions. This latter kind of law is sometimes declared to be God's law. The expression is frequently used of such and such a one, that he deserves to be sick or to suffer because he infringed a law of nature, meaning thereby a law of God. This worship of a penalizing and punishing law as God is sometimes found to be the survival of a morbid religious sentiment. Mentalities which have found it impossible to accept the illogical and inconsistent God of conventional orthodoxy not infrequently transfer their worship to an idol which they imagine to be the inexorable law of nature. There is not much to choose between the false concept of God as the author of evil and the equally false concept of a ruthless omnipotent law cutting down without distinction the individual engaged in helping others, the innocent babe at the mother's breast, or the unrepentant criminal, because they have all been exposed to some law of destruction. Christian Science sweeps away this false concept of divine law, and shows that God's law is always protective of the good, and destroys only that which is evil and which does not express God.

Christian Science teaches that salvation is individual, and no disease or death-bearing law can embrace in its ruthless action the innocent and the guilty, the receptive thought and the rebellious, the spiritually-minded and the carnally-minded. Men can work out their own salvation, and they are not the helpless victims of irresistible doom. The law of God is merciful. It decrees life and liberty; it means health and happiness. The "secret place of the most High" is a condition of mind, not a locality; and heaven means the consciousness of the omnipotence of good, not a place reserved for future reward only.

As a matter of eternal fact, all that humanity desires is primarily mental or spiritual, because man's origin is in the divine Mind and his nature is not material. But some one uninstructed in the eternal verities of being may question, How can this be? Is not that material which I see and handle? Let us reason together and be sure to begin at the beginning. Christian Science does not deny the existence of a single object in the universe which expresses reality, but it does destroy the material sense of these objects. When we begin at the beginning in our reasoning, we straightway find God, the source of all that is real, to be Spirit or Mind, and then inevitably conclude that His creation, like Himself, must be spiritual or mental in its nature. So long as we hold to the belief in matter and material law, and refuse to accept the spiritual fact of divine law and the divine Lawgiver, we miss the protection which comes to all who turn away from the material and cling to the spiritual. At every step of the way we must choose between that which reveals God, infinite intelligence and power, and the frailties and falsities, whatever their nature, which have so long deceived and enslaved mortals.

For our encouragement, however, we have all the way the words and works of the Master, and our obedience will enable us to comprehend what it means to worship "in spirit and in truth." Those who are instructed in Christian Science are able joyfully to recognize this imperishable spiritual universe as the only real universe governed by spiritual law, and man made in the similitude of the Father-Mother God, hence eternal and indestructible. The truth of being when scientifically understood is the basis of the healing work of Christian Science. Divine Principle—Life, Truth, Love—presides over the universe; and to every one, sooner or later, must come the glorious assurance which came to Mrs. Eddy, namely, that this "divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all that really exists" (Science and Health, p. 272).

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"SUFFER LITTLE CHILDREN."

DAISY BEDFORD.

As one reads the grateful testimonies from mothers all over the world of the blessing that Christian Science is proving in their home-life,—of their little ones restored to health, of crooked limbs made straight, those condemned to invalidism set free from the rule of material law,—one's heart goes out in love to the earnest woman who rose above the mists of self-pity, the contemplation of her own wrongs, to find her happiness in pointing out the way to others.

To Mrs. Eddy there was revealed the secret of all true happiness, for she says in "Science and Health with Key to the Scriptures" (p. 57): "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it." At the present time much is being done for the education of mothers. Classes are being held where they may learn how best to care physically for their little ones; but as one reads the reports of this work, excellent as far as it goes, one realizes it is a very small and inadequate way of meeting the children's needs. For from the moment the tiny clinging fingers reach out for the love we pray may never be denied them, their need is that from the first dawning of consciousness they should not be forbidden the Christ, the knowledge of the truth which shall set them free from all that is unlike God.

The question we need to ask ourselves is, How are we to perform this duty? Who are we that we should take this responsibility of never (mentally) hurting one of these little ones? It is not an easy task. It means the daily consecration of one's life to God, omnipotent good; it means that we shall check hour by hour the angry thought or gesture, the uncontrolled irritability, that in all we say and do we shall bear witness to the fact that man is made in the image and likeness of God and reflects infinite Love. How often are little ones punished simply because the mother's temper has not been controlled, and the little one is powerless to stem the outbreak which relieves her feelings, and which, until Christian Science comes to set the victim free, sears into the childish consciousness, like a hot iron, the sense of injustice, leaving an indelible mark.

It were well for parents to remember Jesus' words: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. . . . Woe to that man by whom the offense cometh!" In "Miscellaneous Writings" (p. 51) Mrs. Eddy says: "If you make clear to the child's thought the right motives for action, . . . if you educate him to love God, good, and obey the golden rule, he will love and obey you without your having to resort to corporeal punishment." But we can do this only by living close to God, by abiding "in the secret place of the most High," "under the shadow of the Almighty." Seeing the true light shining, the children will not reflect aught of the darkness of error.

It would be a wise rule never to correct a child until we have first examined our own mental attitude. Children are imitative, and if they are naughty or disobedient, who is responsible? Surely those who have not shown them the higher ideal. If the prodigal had never tasted anything but the husks of materiality, he would never have wanted to arise and go to seek his father's forgiveness. Fathers, mothers, hundreds of little hands are held out to you, asking for "the bread of life," the knowledge of the absolute good, the guidance which shall lead them to the understanding of our Father-Mother God and of man's true being. Will you give your children the stone of materiality? It is for you to decide. It is how you live your life today that will help your little one tomorrow to overcome evil.

Is it worth the overcoming of self, the striving to dwell always in the pure atmosphere of Spirit, the rising in consciousness above the mists of self-seeking and selfishness in all its forms? Surely yes! and so we shall escape the denunciation voiced by our Leader in these words: "His own spiritual barrenness debars him from giving drink to the thirsty . . . mental penury chills his faith and understanding" (Science and Health, p. 365). May we so faithfully recognize our privilege in the caring for these little ones, that when Truth asks of each one, "Is it well with the child?" we can with glad hearts, knowing it to be true, answer, "It is well." Then, on every hand, we shall see evil deprived of power, false fears manacled, human character purified, peace and harmony reigning, because of our true love for the children.

ATONEMENT.

LOUIS A. GREGORY, LL.B.

THE unceasing freshness of Christian Science for the student often lies in the ever-extending application of some of the simple truths of the Bible which are made clear for the first time through the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. An instance of this kind is the teaching, in the second chapter of Science and Health, that the essential element of the doctrine of atonement is contained in the simple, obvious meaning of the three syllables of the word—at-one-ment. The first two syllables, "at-one," are simple English words, and their obvious meaning when used together is that of unity or oneness. The last syllable, "ment," is a common suffix denoting a condition or state of being; for instance, the word "contentment" means the condition of being contented. Thus analyzed, atonement means a condition of unity.

Recognized authorities in defining "atonement" usually give a general use of the word that differs somewhat from its common religious significance. In general use it is represented as having very much the same meaning as concord or agreement, while its religious significance is given as synonymous with expiation or reparation. These and other authorities show that most of the denominations of the Christian church today agree, at least to that extent, upon the meaning of atonement. While concord or agreement denotes a condition of unity or at-one-ment, reparation or expiation describes a means of changing from a condition of division or discord to a state of unity or concord. The distinction between the two uses of the word is vital, and is characteristic of the differences between scientific Christianity and what is generally termed orthodox Christianity. This Science teaches that of necessity the real or spiritual man is and always must be in harmony with God, infinite Mind, and there is neither occasion nor opportunity for the restoration of harmony. The teaching of most modern churches is that man is out of harmony with God now, and that he must resort to some means, described as atonement, in order to regain his proper state of accord with his Maker.

The fact that the Christian Science use of the word is in closer agreement with the authoritative modern use than is the orthodox definition, is parallel with the fact that Christian Science more nearly accords with advanced philosophic thought than does the prevailing religious teaching; but neither agreement nor disagreement with advanced thought or with prevailing opinion weighs any more with Christian Science than it does with any logical or scientific system. It is readily demonstrable that the Christian Science doctrine of atonement is logical. That God is infinite good is fundamental in all Christian teaching. Nothing exists apart from or out of harmony with infinite good; therefore man, as God's reflection, cannot be out of harmony with Him; cannot be otherwise than in at-one-ment with Him.

This conception of atonement as unity with God is susceptible of unlimited practical application, through the unavoidable conclusion that it ascribes to man existence and character in harmony with infinity. It is apparent that sin,

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sickness, want, any evil, is no part of the being and experience of the man who is at-one with God, and the realization of this condition of at-one-ment effects the destruction of all conjectured evil and its asserted outcome. This conforms with and approximates the admonition of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect." More important still, it seems, is the fact that this teaching is in harmony with the works of the Master and is effectual to fulfil his promise, "He that believeth on me, the works that I do shall he do also," for it operates to destroy all evil. We are thus led to the recognition of the fact that the Christian Science doctrine of atonement is based upon the life and works of Christ Jesus rather than upon his crucifixion. This detracts in no way from his experience on Calvary, for the crucifixion and resurrection show the control of Spirit over man's entire being, proving as they do that man is spiritual and demonstrating eternal life. This teaching, however, puts the atonement theory upon a rational and practical basis.

Mysticism pervades the teaching that the crucifixion of Jesus served to expiate the sins of the world, and that all may avail themselves of this relief from sin simply by believing that he "died" for their sins. It is mystical because it is not logical or humanly demonstrable. The crucifixion of Jesus did not eliminate evil from human experience, neither does mere belief in his sufferings destroy the seeming power of sin over mortals nor the ill effects on them of sinful indulgence. Invincibly logical is the scientific teaching that the sinless life of the Master is the atonement, and that it is effectual to destroy the supposed dominion of evil just so far as it is understood and emulated. The supposed vicarious power of Jesus' suffering has failed to bring practical results, because reliance on it does not free from sin or disease; so the proponents of the doctrine have resorted to vague theories concerning its effects on the future life. These claims, which include the promise of unending harmony hereafter to professed believers in the dogma of vicarious atonement, are at least unconvincing in view of their present powerlessness to deal with human problems of sin and disease.

In its spirit the Biblical teaching on the subject of the atonement is consistent throughout the sacred writings. When Abraham led forth his people from the environment of a religion which practised the sacrifice of human beings, the sacrifice of animals was substituted. This transition was represented in Abraham's ordeal, when he attested his faith by preparing to sacrifice his son, but was led to substitute a ram. Mrs. Eddy says, "Moses advanced a nation to the worship of God in Spirit" (Science and Health, p. 200). Moses always sought to arouse the Israelites to the conception of the spiritual truth back of the material sacrifice. Isaiah inveighed again the practise of merely sacrificing animals in the worship of Deity, declaring that right living was more acceptable than the fat of rams. That the supreme manifestation of spiritual power resulting from the crucifixion was a reversion to the discredited pagan sacrifices of human life is preposterous, yet that is the effect of the doctrine which would rely on Jesus' death for freedom from all evil. Nothing else but the human sense of life could possibly have been touched by this cruel persecution; it could not by any possibility have affected the great Teacher's consciousness of Life, God.

"The accusation of the rabbis, 'He made himself the Son of God,' was really the justification of Jesus" (Science and Health, p. 203). The effort to make himself as the Son of God would be a complete justification of any man; and it is the practical, actual atonement. That this is attainable for the individual man only so far as he perceives the truth about all mankind, is shown by the declaration of the Saviour, "The Son can do nothing of himself, but what he seeth the Father do." Seeing that the Father knows man as created and maintained in God's image and likeness (at-one-ment), the son's awakened spiritual consciousness replaces the false concept of man as physical, sinning, and dying, with the true concept, which is spiritual, perfect, and eternal (at-one-ment). This true consciousness, the child of God, really cannot conceive of man, individually or generically, as differing in any way from God's perfect conception of him, and when men undertake to do this, they are doing that which is manifestly not at-one with divine consciousness, and the result is to confuse the sense of atonement. The true teaching "reconciles man to God, not God to man" (Science and Health, p. 18). It does not seek to change God or His creation to effect atonement, but it does tend to elevate him who realizes it to the true status of man, "unto the measure of the stature of the fulness of Christ."

TRUTH UNVARYING.

HELEN L. MOSS.

In Science and Health we read that "divine Love always has met and always will meet every human need" (p. 494). Once again the truth of our beloved Leader's statement has been demonstrated to me, and my heart is so full of thankfulness that it wells forth in this expression of gratitude and praise,—gratitude to her whose purity and love caused her to be the chosen messenger of divine Truth to a waiting world; and praise to God for the revelation of Himself to mankind in Christian Science. In an hour of darkness, struggling with a material sense of irreparable loss, through the passing on of one very dear, the *Sentinel* came, bringing me sweetest and truest comfort in an article which took away all sense of death's power to sever those who truly love God, good. Often has my hunger been satisfied by the spiritual food supplied through the columns of our periodicals, and I would fain add my crumb to the feast.

Before I studied Christian Science I was not grateful. When things went smoothly and pleasantly I took it all as a matter of course; and when they did not I was apt to worry and feel aggrieved. I worried greatly over all kinds of things, often fearing and anticipating troubles which never came. How very thankful I am to have cast aside this unreal burden through some understanding of Love's omnipresence. Then, in the old thought there were many questions connected with religious faith which puzzled me sorely, and to which I could never get really satisfactory answers. Such a one was the forgiveness of sins. While studying a recent Lesson-Sermon, which seemed specially to bear on the subject of repentance and forgiveness, I realized as never before how clear and simple these things become in the light of Christian Science. I remembered how, when a member of another church, I had gone to a service and repeated in all sincerity the general confession, and partaken of the holy sacrament; but time after time I had come away feeling very doubtful whether my sins were really forgiven, whether I were really sorry enough to have earned God's pardon. Moreover, I was by no means sure that the next time temptation presented itself I would not again fall into sin. Then, too, it was often hard to know whether certain things were really sinful, when I saw others, less strictly brought up than myself, doing them as a matter of course.

Now these questions have assumed a very different aspect, viewed in the light of Christian Science, and I can see that it is the change in my concept of God which has cleared things up. When I thought of Him as a kind of glorified ruler, who bestowed or withheld pardon in an arbitrary manner, I never knew how I stood; but when I came to know Him as the divine Principle governing man and the universe, absolute and unchangeable good, I could always be sure that whatever did not measure up to the demands of Principle was sin, and that it was forgiven only when it was cast out of consciousness and the truth of being, the good, put in its place. Thought traveled back to the time when the expression "Principle" as applied to God had puzzled me, and I remembered how the oft-cited parallel of

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mathematics made it clear to me how God could forgive sin and heal sickness while having no consciousness of either, and why divine Principle, Love, never forgives error until it is corrected.

Mrs. Eddy writes: "Principle is absolute. It admits of no error, but rests upon understanding" (Science and Health, p. 283). This is acknowledged in mathematics; its law governs all numbers, and is perfect and immutable; no one thinks of questioning its unvarying requirement. The child who makes a mistake in working out his problem, cannot come into harmony with the basic law of mathematics until the mistake is seen and corrected, *i.e.*, the truth put in its place. Just so is it with man. Because his divine Principle, Love, is Truth, it cannot cover up, gloss over, or condone error any more than mathematics can be made to do so; because there is no place in Truth for error, and the harmony that is the result of sin corrected is forgiveness.

What a priceless blessing to have a scientific religion which leaves nothing to blind faith! Many beautiful demonstrations of physical healing, some of them instantaneous, have come to me during the nine years which have elapsed since I began to study it, to prove the truth of Christian Science teaching; and in that time I have never taken any medicine or used any material means for the ailments which have arisen, Truth having been found all sufficient.

INDIVIDUAL REFLECTION.

WILLIAM B. HAINES, B.S.

DURING a recent eclipse of the sun, the writer's attention was attracted by the unusual appearance of the shadow of a tree. As the sun shone through the network of leaves, there was figured upon the ground a number of bright patches of light, each having the shape of a thin crescent. This phenomenon is readily explained by simple physical laws, and from it the student of Christian Science may learn several significant lessons. The science of optics shows that when a separate ray from the sun shines through a small interstice, it reproduces on the ground a complete image of the sun's disc, and not, as might be supposed, an outline of the aperture itself. This accounts for the patchwork of bright discs reflected on the ground, which is commonly observed when the sun shines through a curtain or the leaves of a tree. In the particular case mentioned, the peculiar appearance was simply due to the change in shape of the eclipsed sun. The apparent change from a full circle to a crescent was reproduced in each image on the ground.

Mrs. Eddy has frequently used the simile of the sun and its rays in the endeavor to make clear the scientific relationship between God and man. In Science and Health (p. 250) she writes: "Like a ray of light which comes from the sun, man, the outcome of God, reflects God." Each separate ray gives a complete individual image of the sun. So we learn in divine Science that each man is an individual, spiritual image of his Father-Mother or creator. The simile enables us to grasp this truth more clearly in its various bearings. The fact that each image faithfully reproduced all the apparent changes in the shape of the sun's disc, typifies man's reflection of the activities of the parent Mind. Only that which has its place and origin in this Mind can find its expression in the real man.

Thus is uncovered the error of believing that sin or disease is any part of man, and the way is made clear for their disappearance as baseless falsities. All that is evil in our experience is eliminated just in proportion as this real man is put on. The process is a change of human consciousness, as described by Paul in the words, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." Thought must turn wholly to God, reach out to know and to obey; then the real man is put on spontaneously. The attainment of spiritual manhood should not seem to be veiled in obscurity. Life, Truth, and Love shining into the purified consciousness bring forth their own image and likeness, which is man. So man will be revealed if we first seek God as our All-in-all.

Yet more is to be learned from this lesson in individual reflection. It shows us the possibility as well as the necessity of laying aside all sense of timidity and self-distrust, even though they masquerade as humility. Each ray is self-complete in its ability to manifest the full image and likeness. No one is above another, no one is lacking in any respect, each and all of God's ideas are perfect and complete. As Mrs. Eddy says, in a paragraph which beautifully explains this point, "Each of Christ's little ones reflects the infinite One" (Pulpit and Press, p. 4). The discernment of this truth about man leaves no room for covetousness or rivalry, and rebukes the limitation of oneself or others. It makes us a loving brotherhood, joyfully proving individually and collectively that we are indeed "complete in him" (the Christ-likeness).

THE TRUE WITNESS.

E. A. BLOOD.

IN studying Mrs. Eddy's book "Retrospection and Introspection," I found one section of the chapter entitled "The Human Concept" to be of great help not only in banishing a severe pain, but in giving me a clearer understanding of the real man. On page 67, Mrs. Eddy says, "In the ratio that the testimony of material personal sense ceases, sin diminishes, until the false claim called sin is finally lost for lack of witness." One dictionary defines the word "witness" as "evidence: one who sees" or has "direct knowledge of." I then began to think of God, Mind, who is All-in-all, eternal good, and of myself as an idea, a thought, or a witness of that Mind. But, the question arose, how did I really know that I was a witness of Mind? Of course I did know that the Bible says man is made in God's image and likeness, and that Science and Health explains this clearly by the use of the word "reflection;" yet there was still the question in my mind, Do I actually know this, or only believe it?

I reasoned that I must at some time, when I have been healed or have had any spiritual light or visions of Truth, have also been a witness to Truth. Recognizing this fact, I realized that as a true witness I could never give false evidence. When, however, I turned again to self, I found that false evidence was exactly the thing I was giving at that very moment. Material personal sense was making me believe in or be a witness to sin manifested in pain. But what more could I expect from sense testimony? I knew it never had made, never could, and never would make one witness to Truth. Why then should I believe it could tell me, an idea of Mind, the truth about myself? Why should I be its witness, and furthermore, a witness to what? Did I not know material sense to be the instrument of mortal mind? and I had just said that the divine Mind is All-in-all, yet at the suggestion of pain I was quickly becoming a witness to and agreeing with that which I knew to be untrue. I knew it to be untrue because Jesus said it was "a liar, and the father of it." He not only said this, but proved it true by overcoming all false evidence, and told us to do the same through the same divine Mind. Could I then afford to break this command, be false to God, the only Mind, and to my own true self as a witness of this Mind? Could I afford to believe in, to witness the lie, the nothing? No! I could not, because it was not there even to witness. When, some time after, I became conscious of this grand truth of God's all-ness, the pain was no longer felt, because mortal sense had ceased to talk and I to listen.

This little illustration showed me much more plainly than ever before the unreal character of error; how it only claims reality by hiding behind the truth; but the most glorious thing of all is that when the truth about it, namely, its falsity, is uncovered, it ceases; its claim to be vanishes, because its foundation is gone; it lacks a witness.

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SELECTED ARTICLES.

[Frederick Dixon in *Aldershot News*, Aldershot, England.]

Few people can have done more to keep Christian Science before the public than Mr. Paget. In the intervals between the arduous labors of inducing an unresponsive public to regard vivisection as humane, he has always been ready to urge a forlorn argument against Mrs. Eddy's teaching. What is necessary to demonstrate the brotherly love demanded in the New Testament, is, it appears, that the church and the medical profession should engage in a "furious, hating attack" on Christian Science. He does his share. No diocesan meeting is complete without him. It is there that he proclaims the discovery of the twentieth century: "Prayer cannot reach the cells of the liver."

One of the first rules of Christian Science, this critic gravely announced, was that nothing was real except God. You might just as well insist that one of the first rules of the Church of England was that there was a Trinity. It is perhaps unnecessary to say that Christian Science teaches no such thing. It lays down as a fundamental truth the statement that the only reality is God and His spiritual kingdom. In doing this, it has on its side a better authority than the critic, namely, the fourth gospel; and if he doubts this, he had better study the works of that great scholar, Dr. Westcott, bishop of Durham. Dr. Westcott explains that the apostle draws a distinct line between "the truth" and "truth," and that he used the former to denote the actual, that which is.

Then the critic went on to say that Christian Science taught that sin, pain, disease, and death are not really real. If they are not real, they are naturally not really real. Of course, what Christian Science says is something quite different to what he says it says. It says that evil of any sort is ignorance of God, and that the ministry of Jesus was given to proving this. Jesus himself destroyed sin, pain, disease, and death, which he certainly could not have done if they had been realities of God's creating, of what Dr. Westcott points out the fourth gospel means by the absolute truth, that which actually is.

From this, the critic arrives at the conclusion that Christian Science healing is accomplished by people who are in pain thinking they are not in pain. He need not have taken the trouble to show so completely his generous ignorance of what he was talking about. "Sickness is more than fancy," Mrs. Eddy writes on page 460 of Science and Health; "it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." This right apprehension is not gained by sitting down and pretending something you do not believe, but by gaining that knowledge of the truth, of the actual, which comes only as any one overcomes the carnal mind, and gains instead the Mind that was in Christ Jesus.

It would be tedious to follow this critic through the whole gamut of his misstatements, nor is it possible to demand the necessary space. It is always a much shorter process to make a misstatement than to correct it. Still, some one ought really to see that the gentleman reads Science and Health before he lectures on it. When he turned from theology to medicine, he was equally unhappy, for his views of evidence are as peculiar as Mr. Weller's knowledge of London. He talks airily of two hundred insignificant cases which he has examined. As a matter of fact, it must be obvious to anybody who thinks at all, that if Christian Science healing had really been confined to an infinitesimal number of cases of headache and indigestion, the movement would have collapsed long ago. As for the failures to which he alludes, if anything were to be gained by raking up failures, enough could be raked up against the medical profession to dispose of it forever; and the medical profession has the power to keep dark its own failures in a way impossible to any other body of people. No matter what mistakes may be made, a doctor has only to give a certificate, and there is an end of the matter. As a gentleman very clearly put it, at the close of the proceedings, a Christian Scientist is absolutely unable to give a certificate, and therefore, in the few cases in which he fails, there is an inquest. If there were an inquest on all the cases in which doctors fail, there would be thousands of inquests every day.

The critic declares that if people dug down to the roots of Christian Science, they would find some very ugly things. Some time ago, an attempt was made to advertise for the victims of Christian Science. The efforts of the advertisers were not rewarded by a single success. At the same time, it is possible, without any trouble, to find some extremely ugly facts in the records of medical practise. Most people know of an inquest which took place not so very long ago, on a patient in whom a doctor's forceps had been sewn up after an operation. This sort of argument is about the most childish proceeding anybody could indulge in. There was an ugly incident in Palestine, two thousand years ago, when Judas betrayed Jesus of Nazareth. That might just as well be used as an argument against the teaching of Christianity as the sewing up of a forceps in a patient's body against medical practise, or as some chance incident, which has never been specified, against Christian Science.

The fact is that Christian Science is growing, and growing in an extraordinary way, in spite of futile attacks, like that of this critic. It is growing, not because it has healed two hundred cases of indigestion and headache, but because it has healed millions of cases of every sort of sickness known to man, and of every kind of sorrow and misery, and every description of sin. The critic asks his audience to believe that innumerable thousands of people in every country in the world have been imposed upon by the healing of two hundred backaches. Such an idea is simply ludicrous. The Christian Science movement has its churches in every country. It numbers in its ranks men and women of all sorts and conditions; members of the legislative chambers of the world, great soldiers and sailors, merchants whose names are a guarantee of their ability, artists and engineers, writers and musicians, men whose lives have been devoted to the study of natural science, and, besides these, workers in the shops and factories of the great industrial cities, and in the mines and on the ranches of five continents. When this critic learns to think outside the parish, he will begin to know that Christian Science is a world movement, and he will come to understand that bundling from platforms of diocesan meetings to church schoolrooms is about as likely to drag upon its wheels as a stick of firewood attached to the stern of an Atlantic liner.

[Paul S. Seeley in *Portland* (Ore.) *Oregonian*.]

In an interesting editorial today on "Good Cheer," you dwell at some length upon the methods adopted by the Roman Stoics, the primitive monks, and Epicurus, in order to secure for themselves this desirable state of mind. In your further discussion of the subject, and its relation to the teachings of Mrs. Eddy with regard to the attainment of happiness, you write: "Her rule was to treat matter and its belongings as non-existent theoretically. In practise this amounts to about the same thing as the old Stoic doctrine of living indifferent to material happenings, perhaps, but she gave it great vitality by making it a part of a religious cult."

I am glad you used the word "perhaps" to qualify your statement of the relation between the teachings of Christian Science and Stoicism. In truth there is no relationship between the two systems of thought. Mrs. Eddy's writings do teach that matter is non-existent, not merely in the realm of theory, but that as a practical every-day problem, the laws of matter, the temporal and the finite, may be overcome and destroyed by the realization of spiritual truth, the law of eternal being. This, however, does not amount to or

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have any connection with the doctrine of the Stoics, who tried to live indifferent to material happenings.

Mrs. Eddy has discerned with a clear vision that now and in the eternity of time there is but one God, and she has accepted the teachings of the Bible that God is Spirit, divine Love. She has faced the dilemma of explaining the existence of both good and evil by showing that evil, matter and all its accompaniments, ignorance, fear, sin, and sickness, are no part of God's universe, and therefore have no real existence, for God is good and He is All. In this way alone does Mrs. Eddy point the way to "good cheer." The stolid indifference of the Stoics to material conditions, while failing to recognize them as temporary phenomena, the withdrawal of the primitive monks from one worldly condition into another, or the vain attempt of Epicurus and his followers to find happiness in a sense of mental poise and equilibrium, without knowledge of the vital Principle and underlying cause of all life, have no attraction for the individual who has learned from the study of Mrs. Eddy's teachings that God is only good, and that as we keep our minds filled with Truth and Love, sin, disease, and death cannot find entrance.

Mrs. Eddy has revealed the secret of happiness and pointed the way to good cheer through the discovery of that Mind "which was also in Christ Jesus." As we make our thoughts and our lives conform more nearly to his own, we shall find the vicissitudes of material experience becoming less and less and our store of good cheer becoming scientific and permanent. The vitality of Mrs. Eddy's teaching has not been due to the organization of a new religious cult, but rather to the fact that the truth of her teachings has been proven by works. To the sick, to the sinning, to the man without a God or to the one with an imperfect conception of Him, Christian Science offers a scientific religion capable of proof. It is this fact, proven in the face of the most bitter persecution and resistance, that has given the teachings of Mrs. Eddy such great vitality and is causing them to be regarded more and more as the message of "on earth peace, good will toward men."

[H. Farmer Hall in *Brighton* (Eng.) *Herald*.]

In your issue of recent date, I find a considerably fuller report of the Dean of St. Paul's sermon delivered at the Brighton parish church than I had before seen. In this sermon it appears that the dean spoke at some length on the subject of spiritual healing, and in so doing criticized Christian Science, which, he says, among other methods he has investigated, has not produced one case of healing of organic disease. From this it is evident that either the Christian Scientists have failed to heal any cases of organic disease, or the dean has failed properly to investigate the facts.

The Christian Science movement has been increasing to such a degree during the last forty years, that it has attracted the wonder and attention of the whole world, and that which stands out prominently as its particular claim on public attention is that it finds the teachings of Jesus the Christ apply not only to the destruction of sin, but also to the destruction of all the physical ills to which humanity is heir. On this basis, and on its ability to make good these assertions, the world undoubtedly judges Christian Science. It is quite impossible to believe that, had Christian Scientists utterly failed in this endeavor, a single Christian Science church would at this day be in existence; but the facts prove that on the contrary its increase has been unprecedented, and today more than ever it continues to gain adherents.

Under these circumstances it is most difficult to treat the dean's contentions seriously. He has against him the evidence of hundreds of thousands of honest, intelligent persons who have been healed of all kinds of diseases, irrespective of whether they were organic or functional. One is, however, able to gather from the dean's remarks something of the mental attitude with which he approaches the subject. He is credited in your paper with the astounding statement that pain, suffering, and death are parts of God's will for His creatures, and therefore proceeds to investigate from a basis which can never be ready to recognize the divine law that heals the sick, but is ever ready to attribute any healing that may be presented to other causes. Will you then permit me to consider briefly the possibility that God is the upholder of sickness, in the light of the teachings of Christian Science?

It is acknowledged by all Christian believers that God is good. Not only good in His actions, but intrinsically good in His nature. They also admit that this God, who is by nature good, created all, and without Him "was not any thing made that was made." It must therefore be recognized that that which is the outcome of the divine being must be of the same nature as the creator. Now the creator is admittedly conscious of His own universe, and He sees in this perfect creation the work of His own hands, and it is very good. This divine consciousness of the creation is the fact or truth about it, and it was to this truth that Jesus undoubtedly referred when he declared that "ye shall know the truth, and the truth shall make you free," free from belief in all that is not the truth of being.

At this point the question naturally arises, If God is not the creator of sickness and death, in what light are we to regard these evils? One cannot do better than to refer to the Master's own treatment of this subject. In a certain place it will be remembered that Jesus healed a woman who had been bound by an infirmity eighteen years, and in reply to the objections of a ruler of the synagogue Jesus explained that Satan had bound her, and ascribed the infirmity, as he did all other manifestations of disease, to the workings of the evil one. It is extremely interesting to read in connection with this declaration the further elucidation of the meaning of Satan or devil as given by Jesus in John viii:44. Here we find devil described as "a murderer from the beginning," who "abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." From the above description of evil as a lie and liar, we now can more clearly discern the Master's meaning when he spoke of the woman bound by Satan. Was not this a simple declaration, easily understood by those present, that this woman was the victim of a lie, from which she was freed by a declaration of the truth of her being as a child of God, which Jesus perceived? Sickness was thus disclosed to be a lie, without any real or God-given existence, which the truth of being could destroy, thus making it clear that it was never the outcome of the divine will.

It was through divine Mind, or consciousness, as opposed to the lie of material sense, that Jesus healed the sick; and Christian Scientists are, in a degree, able to follow in his footsteps. This divine consciousness is the Mind which is referred to in Mrs. Eddy's writings as being that through which all Christian Science healing is accomplished. The dean, however, refers to another method which claims to heal the sick through suggestion or hypnotism. Of this method the dean apparently approves. The question then arises, Has this human mind any relationship whatever with the divine Mind? For an answer to this inquiry it is only necessary again to refer to the nature of God; and we find that this forbids our having any consciousness that includes the knowledge of good and evil. Christian Science teaches that this human mind is not a healer but is the producer of disease, and that the divine Mind alone overcomes sin, disease, and death. Let it then be clearly understood that Christian Science methods are in no way allied to hypnotism, mesmerism, occultism, and the like.

The day is coming when every man will find his true selfhood apart from all human mortal conceptions, and will recognize the fact that he lives, moves, and has his being in God, sees as God sees, knows as God knows; in fact, that he

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is the image and reflection of God. Then truly will the vision of the revelator be fulfilled and the presence of God realized as depicted in the following verses taken from Revelation xxi: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Let us note the necessary result of this realization of God's presence: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

[G. H. S. King in *Oregon City* (Ore.) *Courier*.]

As for the mental attitude of Christian Scientists, the writer is entirely right in his observation that they are a happy and contented class of people. But they would not be if they were so extravagant as to "say that to be sick is the greatest sin in the world"—as the writer affirms they do. Science and Health teaches (p. 411) that "the procuring cause and foundation of all sickness is fear, ignorance, or sin." It will be seen that Christian Science associates sin and disease only in the same degree that they are associated in the Bible (see John v: 14). The writer is also mistaken in stating that with the Christian Scientists there is "no effort about it"—that is, in making "troubles vanish" and reaching "a state of perfection."

To state the case more accurately, the typical Christian Scientist is merely engaged in the exercise of practical, genuine piety. He has ingenuously accepted the injunction of the Master, "Be ye therefore perfect," as addressed directly to himself, and courageously commits himself to its realization, though often with fear and trembling; and he enjoys the teachings of Christian Science because they simplify the matter for him, enabling him to swing his careless and often wrong mental attitudes around into alignment with the spiritual attitude indicated in the Bible, helping him to "fight the good fight," so that he can finally say, with the psalmist, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; . . . so that thy youth is renewed like the eagle's."

[W. E. Fell in *Yorkshire* (York, Eng.) *Herald*.]

Will you kindly permit me to correct some remarks made by the Rev. C. C. Bell upon the subject of Christian Science in an otherwise excellent sermon, which should do much good? Christian Science is in full accord with all that he has said with regard to the impossibility of the "carnal mind," the human mind he calls it, understanding the things of Christ or Truth. How can that mind understand the things of God when, as Paul declares, it is "enmity against God: for it is not subject to the law of God, neither indeed can be"?

Let me, however, respectfully inform this critic that Christian Science is not a "little system which seems to threaten his dominion," nor is it a "rival" in any sense of his own denominational religion or of any other. Christian Scientists accept all that the churches have formulated concerning God, only they insist that these attributes of the creator should not be merely believed in an academic sense, but brought right down into the street and the home. Christian Science acknowledges God to be omnipotent, omniscient, and omnipresent, and it declares that if these attributes mean anything at all, they stand for the fact that God, good, is all the power there is, all the presence and all the science or knowledge there is or can be; therefore Christian Scientists go to God in their sickness and in their sin, and they have "no other gods," whether those gods be called *materia medica*, drugs, or hypnotism.

Christian Science is bringing a full salvation in the way of Jesus the Christ, a full salvation from sickness as well as sin. Why should the sick man be worse off than the sinner, why should he have to rely upon human aid when the sinner can go to God for purification? Is this rivalry to the Church of England? Nay, it rather is a gift to that great church, something added to that which it already holds; it is the restitution of the healing power of Christ Jesus, who himself said, "Lo, I am with you alway."

[Ezra W. Palmer in *Denver* (Col.) *News*.]

In a recent issue there appeared an article which announced a series of public lectures by a gentleman who was formerly a Christian Science practitioner. It was stated in this article that the reason this individual left the Christian Science movement was because "he decided that the followers of this faith placed a limit on human strength by confining their attention to the mental." If this is the reason the gentleman left the Christian Science organization, he left because of a misconception. If by the term "mental" is meant human mentality or the human mind, it can be stated that Christian Scientists do not rely upon it at all as a source of strength or inspiration. Christian Scientists know that all action, movement, and power is vested in the divine Mind, and that in so far as they understand this divine Mind they gain inspiration and divine strength.

Neither do Christian Scientists rely on human strength, as this article infers. They know that God is omnipotent and that "in him we live, and move, and have our being," as the apostle Paul states; and this is the source to which all Christian Scientists look for their strength. Since God is infinite in power and wisdom, it is difficult to see how Christian Scientists limit themselves when relying wholly upon Him, as this critic declares.

The article further states that this critic "was a Christian Science practitioner for seven years and met with tremendous financial success." Genuine Christian Scientists do not enter upon the work of healing humanity from its diseases and saving it from its sins because of any financial reward that might thereby accrue from their labors. The motive actuating a Christian Science practitioner must be love for God and man as a basis of his labor, and any element of avarice or greed would defeat his healing work and nullify it. Any person who enters upon the work of a Christian Science practitioner with the motive of making "a tremendous financial success" of it has mistaken his calling, and will inevitably fail in his work because his motive is selfish, and the sooner he retires from it the better for mankind.

[Written for the *Sentinel*.]

"KNOCKING."

KATHARINE T. PORTER.

I USED to knock with face half turned away
From there where I would entrance find; had eyes
Alone for all the world did think and say;
Knocked feebly at the door; expressed surprise
It ope'd not to my call,—that call so faint and low
I scarce heard it myself,—the world engrossed me so.

As time went on the clamoring din of earth
Oppressed my spirit sore—it seemed so cold
This world which once for me was filled with mirth—
And peace was more to be desired than gold!
And then I knocked again, with piteous cry and wild:
"O Father, Father, hear me! Open to Thy child!"

And still the door was closed to me, till prayer
Whole-hearted, pure, in humble trust arose
From my still heart, and silenced fear and care
In childlike peace—that peace alone which knows
That it the pleasure of our heavenly Father is
Freely to give the kingdom to each child of His.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"COME UNTO ME."

It is often asked by those who criticize Christian Science why so much space is given in Science and Health and in our periodicals to the subject of healing, and why this subject is referred to so frequently in our midweek meetings and in the conversation of Christian Scientists. In reply it may be said that it is for the selfsame reason which led the writers of the four gospels and of the Acts of the Apostles to chronicle so many of the healing works wrought by the Master and his disciples; indeed, St. John notes at the close of his gospel that "there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." It is because there were then, as there are today, multitudes of sick and suffering ones who came to Jesus for succor from their ills, just as present-day sufferers, having exhausted all temporal means of relief, and often as a last resort, turn to Christian Science and are healed.

That these inquiries are made in good faith there can be no doubt. That they show an utter lack of understanding of the connection between the words and works of our Master is equally apparent, for they imply a belief that the mighty works of this master Christian were but the exhibition of a specially conferred power which he used to attract the attention of the multitude, rather than in demonstration of Christian teaching. Rather would we regard them according to Matthew's chronicle, as the outpouring of a loving heart, "moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Their hearts may have been hardened against the gospel of the kingdom, which Jesus had come to make known unto them, but there was no gainsaying the proofs he adduced in support of his teaching, the "signs" which followed, and which he declared should follow, "them that believe."

That it was the Master's intent his disciples should continue the healing work is shown by his sending them out, by two and two, to the neighboring towns and villages "to preach the kingdom of God, and to heal the sick;" and that there was a general understanding they were in turn to teach others, is evident from Paul's counsel to Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The faithfulness with which these commands were obeyed during the first three centuries is attested in the writings of the early fathers of the church, who noted the wonderful works wrought by the early Christians, as they not only healed the sick, but even raised the dead. Well might Paul demand of King Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?"

It was the Christianity of these early centuries of the Christian era that Mrs. Eddy sought to reinstate, following her discovery of the divine Principle through which these healing works were wrought. Even as did the great Exemplar, when the world greeted with scorn and contumely her enthusiastic advocacy of the efficacy of this new-old teaching to heal the sick as the natural concomitant of sin forgiven because forsaken, she proved the truth of her statements not only by doing these healing works herself, but by teaching and sending out into the field, "white already to harvest," students who were able "to teach others also" the modus of the healing work.

The Master said: "If ye love me, keep my commandments," and Christian Scientists, through the light that has come to them from the study of their text-book, "Science and Health with Key to the Scriptures," are daily striving, as did those earlier disciples, to be faithful to his command to preach and to heal. Less than forty years have elapsed since Mrs. Eddy gave to the world this healing truth, and today The Church of Christ, Scientist, is represented in every civilized land throughout the globe. And this splendid result has been achieved because teaching and demonstration have been held as inseparable as were the Master's words and works. Sin-sick and burdened humanity are everywhere clamoring for relief, and it is because Christian Science is leading them to him who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," that from thousands of hearts there wells forth unbounded gratitude for the truth which has indeed made them free.

ARCHIBALD MCLELLAN.

GENUINE LIVING.

St. Paul framed an immortal sentence when he wrote to the Philippians, "For me to live is Christ;" and in striking contrast with this definition, we may recall the last words of Rabelais: "Ring down the curtain, the farce is ended!" If one could bring together all the interpretations of life that lie between these two estimates, the one of a saint, the other of a cynic, if he could place side by side the concepts of the learned and the ignorant, the wise and the foolish, the generous and the miserly, the good and the bad, the happy and the wretched, what an interesting collection of contradictions it would prove!

Regarding this, and all other topics, the thought of the Nazarene is sovereign. He knew life as has none other, he demonstrated its highest ideal, and speaking of its *nature* he said that to live is "to know God," a definition which Christian Science but rephrases in its declaration that "spiritual sense is a conscious, constant capacity to understand God" (Science and Health, p. 209). In a most poetic way, Jesus further defined life, with respect to its normal manifestation upon this human plane, when he said of the growing grain, "First the blade, then the ear, after that the full corn in the ear." This is an epitome of the life which every true Christian Scientist is endeavoring to bring into demonstration. He has learned to think of it as a thing of beauty, as having an orderly unfoldment, and as bringing forth abundant fruit.

Beauty is inseparable from the life of the springing corn. The rich color, the polished surface of the leaves that move and glint in Gothic lines, its sturdy upright anchorage in the soil, and its no less free response "in gentle curves of courtesy" to the summer breeze,—truly it is a picture for a poet's pen, and this natural beauty pertains no less to growing men than to growing grain. To express the Christ-ideal is to be chaste, refined, unselfish, joyous, Christlike, and it is withal to be prophetic of and prepare the way for a harvest. "First the blade, then the ear." There is unfoldment, but there is no separation between cause and effect. The ear is potentially present at every stage of the process and the blade is meaningless without it. The overcoming of every evil and the exhibition of every grace of the Spirit is embraced in all true faith and aspiration. This is the insistence of Christian Science, that we are not to consent to a theoretical life, not to say in our living, "First the leaf, then more leaves." And yet how content you and I have been with this travesty of the Master's teaching!

Because the true life has the infinite behind it, it must speak for continuous growth and achievement, the two things which most people, perhaps, would say have been conspicuously lacking in their own religious history. This is the world's saddest picture, Christian men and women who are barren, pitifully barren, as they know so well, of even the semblance of fruit. There was a promise, perchance a good purpose of life, but they did not lay hold upon

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the subsoil of Truth, they were not students of the Word, they did not look up and welcome the light. "Content with the seeming," they speedily became dwarfed and shrunken from want and listlessness, and in the heat of trial they could not hold up their leaves, much less bear fruit. Surely we cannot hope to gain the wisdom and strength in which spiritual efficiency is grounded, if we do not, day by day and hour by hour, appropriate and utilize the sunshine and soil of our inheritance and privilege as the seedlings of Truth.

This is the secret of the field: every least plant is at-one with both soil and sun. It calls vast forces to its aid, it has a genius for appropriation, and it never forgets its goal, "The full corn in the ear." This, too, is the secret of genuine living in Christian Science. It is to be deeply rooted in the demonstrable truth of being. It is to be thoughtful ever of God; that it is ours to express the beauty and power of immortal Life. It is to rejoice in the sun, the Love that is man's unfailing light. It is to make manifest the Mind that was in Christ Jesus and daily do his works.

JOHN B. WILLIS.

"WHAT OF THE NIGHT?"

IN the ninth chapter of John's gospel, which is truly a gospel in itself, containing as it does a statement of Principle and its idea, Truth and its demonstration, we find these words of the Master: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." This was followed by the declaration: "As long as I am in the world, I am the light of the world." In the prophecy of Isaiah we find the question, "What of the night?" which is answered by the admonition, "Inquire ye: return, come." Throughout the Scriptures we find many references to night and darkness, most of which are figurative, but in St. John's description of the new heaven and the new earth we read that "there shall be no night there." Mrs. Eddy states that in divine Science "God is revealed as infinite light. In the eternal Mind, no night is there" (Science and Health, p. 511).

In view of all this, we may well inquire what the Master meant when he warned his disciples of the approach of darkness in which no one could work. In the religious teaching of our earlier days we believed that the night to which Jesus referred was the coming of death, indeed many Bible commentaries sustain this view; but this could not have been Jesus' meaning, as he ever directed thought away from death to life, with all its glorious opportunities. At the same time, his words respecting the approach of night are clearly a solemn warning which all his professed followers would do well to heed. They were spoken at a time when the enemies of Truth were blindly and maliciously seeking to quench the light of Life and Love which was illuminating earth's darkness through the healing ministry of Christ Jesus, and he undoubtedly saw that only those who were willing to walk in this light would stand the crucial tests which were coming to "try" each and every disciple, even as it is today.

The Master said that even he could do the works of the Father only "while it is day," and we should never forget that this high demand rests upon us at all times, for, as Paul has said, those who accept the truth are "children of light," "not of the night, nor of darkness," therefore we must "watch and be sober." The whole question is really made clear by the declaration, "I [Christ, Truth] am the light of the world," and the requirement that we abide in him. If we at any time heed the seductions of sensuous mortal mind, then for us the clouds of sense will gather and the night come wherein, the Master taught, "no man can work." Nor can any one work truly and effectively in Science whose thoughts are filled with theories of disease and sin, or whose reckonings are made largely from the standpoint of belief in matter and material law.

At the very time Christ Jesus declared he was the light of the world, he spat upon the clay which symbolized the belief of life and sensation in matter, and then proceeded to give sight to a man blind from his birth. He had to prove to his own disciples that the belief in sin had no power to hinder the healing of the man, nor had the assaults of error power to prevent him from avowing openly his faith in his deliverer. For Jesus it was always the day of Spirit, which Mrs. Eddy defines as "the irradiance of Life" (Science and Health, p. 584). All those around us may declare for the darkness of fear, the night of error and terror, and this belief may seem to make our work more difficult, but if we deny the darkness and declare the ever-presence of "the light of the world," we shall realize the truth spoken by the prophet: "Then shall thy light rise in obscurity, and thy darkness be as the noonday."

ANNIE M. KNOTT.

LECTURE IN THE MOTHER CHURCH.

The First Church of Christ, Scientist, in Boston, Mass., announces a free public lecture on Christian Science by Virgil O. Strickler, C.S., a member of the board of lectureship of The First Church of Christ, Scientist, in Boston, Mass., in the church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, Boston, Friday evening, Jan. 31, 1913, at 8 o'clock. The public is cordially invited.

AMONG THE CHURCHES.

CURRENT NOTES.

LOS ANGELES, CAL.—Eighth Church of Christ, Scientist, has filed articles of incorporation preparatory to securing church property. This church, although counted one of the city churches of the Christian Scientists, is located at Gardena, and has been holding services in a hall for several months.—*Los Angeles Tribune.*

NELSON, BRITISH COLUMBIA.—We held our first services Nov. 24 in our own church, which we have just purchased from the Presbyterians, and we feel that we are going to grow very rapidly from now on. We have, we think, the best church location in the city, and a nice little church that will seat two hundred.—*Correspondence.*

SAN FRANCISCO, CAL.—The property of the Christian Science church at the southwest corner of Sacramento and Scott streets has been sold for twenty-three thousand dollars. It was bought by the church and improved with a large frame structure known as Christian Science hall, after the fire, but now that the new edifice at the northeast corner of California and Franklin streets is nearing completion, the up-town holding will not be needed.

San Francisco Chronicle.

RAPID CITY, S. DAK.—Christian Scientists of Rapid City feel they have made an advance step in establishing reading-rooms in the down-town business district, as the new rooms are more centrally located and much larger and nicer than was the old one. The greatly increased sale of Science and Health and of our literature proves it to have been a move in the right direction. Close upon this demonstration the way appeared for the opening of a room at the local fair. This room was attractive and exceedingly well patronized, and quite a number of copies of the *Sentinel, Journal,* and daily *Monitor* were distributed.—*Correspondence.*

TAMPA, FLA.—The Christian Science church has acquired the property of the Christian church, which is located at Henderson and Florida avenues, the price paid for the church and lot being forty-five hundred dollars. The dimensions of the lot are fifty-two by ninety feet, and the present building is a small brick structure. The trustees of the Christian Science church are also looking about for a suitable place for reading-rooms. When these have been secured, an up-to-date library will be established, which will be open to the public at all times.—*Tampa Tribune.*

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REDONDO BEACH, CAL.—In the year 1905 two persons met in a private home Sunday mornings, to read the Christian Science Lesson-Sermon. Very soon others came to listen to the reading, and in time it became necessary to organize as a society. A notice was published in *The Christian Science Journal* of April, 1907, recognizing us as such. This society has recently purchased a lot on South Broadway, near the beautiful grounds of Hotel Redondo and within a short distance of two car lines, and is planning to build a church home in the near future. On the evening of Dec. 12, 1912, sixteen members of this society met at the home of one of their number for the purpose of incorporating as First Church of Christ, Scientist, of Redondo Beach.

Correspondence.

LINCOLN, NEB.—For the improved lighting conditions which are beginning to be noticed and encouraged in church edifices throughout the land, the general religious body is largely indebted to certain enterprising denominations whose places of worship have been characterized by all that is most modern in construction and equipment. A faith of good cheer and happiness should certainly have in its temple a high degree of cheerful illumination. Furthermore, the comfort of a congregation can be augmented by careful application of those illuminating-engineering principles which contribute to the protection and conservation of vision. A complete scheme of indirect lighting has been used throughout the new hundred-thousand-dollar structure of First Church of Christ, Scientist, at Lincoln, Neb., with the exception of a few bracket fixtures which mark stairways, etc.—*Electrical World.*

TRINIDAD, COL.—The services of the Christian Science church are being held in the rooms at 105 West First street, which the church has recently leased and is now fitting up as chapel and reading-rooms. The services have been held in the Elks club rooms, but the membership so increased that larger quarters were necessary.

Trinidad Advertiser.

THE LECTURES.

FLUSHING, MICH.

At a lecture on Christian Science delivered by Virgil O. Strickler, he was introduced by the Rev. J. H. Callender, who said in part,—

Some of you may perhaps be surprised to see the pastor of the Baptist church here to introduce a Christian Scientist, but I desire to say that while I am not a Scientist, I am in sympathy with any and every movement that will benefit the race, either physically, mentally, or spiritually. And there are none here this evening but what must admit that they have known of those who have been benefited by Christian Science. I think the audience this evening can be divided into at least three classes: some are believers in the doctrines of Christian Science, some are honest inquirers, and others, perhaps, are prejudiced against its teachings; but, whatever our position, we must admit, in the language of one of old, that

> There are more things in heaven and earth, Horatio,
> Than are dreamt of in your philosophy.

I am reminded, too, that the divine man, when he was here on earth, said, "By their fruits ye shall know them."

I am happy to say that I number among my personal friends quite a large number of Christian Scientists, and of course am acquainted with many others, and among them all there is not one who uses tobacco, or alcohol as a beverage, or goes about with a long sour face as if he were out of harmony with all mankind, and I submit to you the question, Is not this good fruit?—*Correspondence.*

VIRDEN, MANITOBA.

There was a good attendance at the Christian Science lecture in the Auditorium, when Virgil O. Strickler explained the fundamentals of Christian Science. The speaker was introduced by Alderman D. M. Handy, who spoke in part as follows:—

The lecturer comes to us as a man of undoubted sincerity and earnestness, and as such he should command our sympathy, of whatever creed or belief he may be. Not as a Scientist, for I am not one, but as a man who has lived and loved, known somewhat of the joy of success and felt the pain of failure, and who yet would be ever hopeful, endeavoring to meet the problems of each new day unabashed and unafraid, I am an admirer of Mrs. Eddy—of her life and of her work. I place her among the men and women of our time, and of all time, who have influenced us for good,—Titans, all of them, who worked their philosophy up *into* life; the type of men and women who jostle the world out of its ruts.—*Empire-Advance.*

OMAHA, NEB.

Prof. Hermann S. Hering, who lectured on Christian Science for First Church of Christ, Scientist, in their new edifice, was introduced as follows by Carl E. Herring, first reader:—

Christian Scientists have no missionary workers in the sense that term is usually understood. Our missionary work is confined to a sincere desire and effort to place before the world the foundational truths which, carried into daily living, have brought health, hope, and benediction into unnumbered homes. As this desire to impart to others the great good that has come into our own lives springs from motives of pure gratitude, we have no purpose other than to correct wrong impressions as to what Christian Science really is, and to present to the inquiring mind the opening pathway toward the study of this Science, immeasurably the most important of all sciences, since it pertains to Life itself. It is not a science for a life to come, nor a science for a life that is past, but for the life that is now, a science that is as capable of being put into immediate daily practical use, from the beginning of the understanding of its Principle, as the science of mathematics can be employed by the novice from the moment he understands the rule of addition.

One of the pleasing facts connected with this age of civilization is our willingness to listen fairly and to judge without prejudice, and while we accept truth only as it comes with convincing force, we open wide the receptive thought to catch its higher meaning.—*Correspondence.*

FORT SCOTT, KAN.

At the lecture on Christian Science in the Davidson theater, delivered by Francis J. Fluno, M.D., the introduction by County Attorney Chester A. Ramsey, was in part as follows:—

By observing the history of great movements we learn that new beliefs and doctrines which have swayed the ages and have marked the successive steps of progress have been of slow and steady development. Truth does not manifest itself through the emotions, but through the intellect. Science has disclosed and manifested new truths to mankind throughout the ages through the agency of men who delve and search for knowledge. Mrs. Eddy, the Founder of Christian Science, says: "Seeking is not sufficient. It is striving that enables us to enter. Spiritual attainments open the door to a higher understanding of the divine Life" (Science and Health, p. 10). If mental application and consecration and striving can help us to a fuller understanding of the teachings of Christ, and can bring us the richness of God's blessing, that time will come as man arrives at a more perfect understanding of God's laws.

Correspondence.

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THE HAGUE, NETHERLANDS.

Bliss Knapp delivered a lecture on Christian Science in "Pulchri Studio" to a large and closely attentive audience. The speaker was introduced by Col. Ret. W. J. Giel, who said in Dutch:—

Throughout all ages mankind have had the desire for protection against evil, and for the attainment of an harmonious condition of life. This struggle for that which man thought to be happiness has continually been the cause of bloody wars between nations, of which, alas, we have, even now, an example, and of many a quarrel between families and individuals. But more tragic than these wars, which generally do not last long, is the ceaseless war with self, the struggle for happiness, that which cannot possibly be attained except by getting rid of sin and by deliverance from sickness and sorrow, and it is this victory over self which will settle all quarrels and discord.

Christian Science strives to deliver mankind from sin and sickness and from all hindrances to spiritual, social, physical, and economic progress. It is the message of peace to every heart, and therefore to all mankind. Although it heals sickness without material remedies, it is not hostile to medical science, but it honors the physicians who with all their skill and love try to alleviate physical suffering. It does not condemn the process of medical science, but does not follow it, because the adherents of Christian Science know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). They know God to be the source of all goodness, therefore of all harmony; and that if man reflects this harmony in his own thought, the harmony in his body will certainly be reestablished. Although in its concept of God, the divine Principle of being, it differs from other religions, Christian Science is not hostile to them, considering them as coworkers in the endeavor to improve mankind spiritually. Christian Science only asks to be respected in its endeavors, while itself respecting the labors of people differently minded.

Christian Science is not a new religion, but a repetition and explanation of the message which the great Nazarene brought. He commanded his followers to "preach the kingdom of God, and to heal the sick," and Mrs. Eddy, the Discoverer and Founder of Christian Science, has taught us scientifically how every one who strives to do good is able to follow that command now, though men's thoughts and their interpretations of Scripture may have changed since Jesus' appearing. As Mrs. Eddy herself declared, she did not expect the world to be changed immediately, or sickness and sin to disappear at once, but after some years of blessed labor it could be stated that "ethics and temperance have received an impulse, health has been restored, and longevity increased" (Science and Health, p. 348). And many among you can certainly bear witness to remarkable physical healings and moral uplifting by Christian Science, either of yourselves or of your friends and relatives. If such are the present fruits, how blessed and abundant will the harvest be when this Science is more generally understood! And how we can obtain this full harvest, the lecturer of this evening will kindly explain to you.—*Correspondence.*

LEOMINSTER, MASS.

Nearly four hundred persons filled to overflowing A. O. U. W. hall, Leominster, to hear a lecture on Christian Science, given under the auspices of First Church of Christ, Scientist, Fitchburg. The speaker, William R. Rathvon, was introduced by Mrs. Jennie M. Stevens, first reader of the Fitchburg church, who spoke as follows:—

It is with pleasure that I welcome you here this afternoon in the name of First Church of Christ, Scientist, Fitchburg. Your very presence bespeaks a desire to know more of the great religious movement which is today encircling the globe. We do not offer you a new religion, but restore to you the one which Jesus taught and practised on the shores of the Galilean sea. Paul said, "Let every soul be subject unto the higher powers." Thousands upon thousands throughout the entire world who were subject unto the seeming lower powers, such as fear, worry, malice, resentment, and material laws, have become "subject unto the higher powers," going forth to their life-work with pulses throbbing with health, lives purified, and dispositions kind.

I believe the Christian Science churches are the greatest charitable organizations in the world today, because they do their work in the most effectual manner, healing the sick and sinful, thereby enabling them to dispense with charity. After ten long years of helplessness from an inherited disease, most of the time being confined to the bed, without one ray of hope from material remedies, I took up the study of Christian Science, and through its teachings gained a knowledge of God, who "forgiveth all thine iniquities; who healeth all thy diseases."—*Fitchburg News.*

ZANESVILLE, OHIO.

The eighth annual lecture under the auspices of the local Christian Science society was given by Judge Clifford P. Smith at Gold hall. The lecturer was introduced by E. E. Lorimer, who spoke in part as follows:—

It gives us pleasure to greet so large and representative an audience, indicating an ever-growing interest in the subject to be discussed; and why should it not be so, since Christian Science, rightly understood and practised, affords a practical solution for every problem that confronts human experience? It brings to our understanding a God "who forgiveth all thine iniquities; who healeth all thy diseases," who is as kind and merciful to the sick man as He is to the sinner, and it brings to our consciousness a Christ whose salvation is broad enough and loving enough to include both.

Zanesville Times Recorder.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Bakersfield, Cal. (First Church).—Church edifice, 3 p.m., Jan. 26.

Boston, Mass. (The Mother Church).—Church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, 8 p.m., Jan. 31.

Centralia, Ill.—Pittenger opera house, 2:30 p.m., Jan. 19.

Chambersburg, Pa.—Trust Company building, fifth floor, 8 p.m., Jan. 28.

Cœur d'Alene, Idaho.—Rex theater, 3 p.m., Jan. 26.

Glendale, Cal.—Masonic hall, Brand boulevard near Broadway, 8 p.m., Jan. 23.

Hanford, Cal.—Hanford opera house, 2:30 p.m., Feb. 9.

Houston, Texas.—Prince theater, 3 p.m., Jan. 26.

Indianapolis, Ind. (Second Church).—Murat theater, 3 p.m., Jan. 26.

Kansas City, Mo. (First Church).—Church edifice, Ninth street and Forest avenue, 8 p.m., Jan. 30 and 31.

London, England (Second Church).—Tolmer institute, Drummond street, London, N., 8:30 p.m., Jan. 28.

Meadville, Pa. (Second Church).—Unitarian church, 8 p.m., Jan. 28.

Montpelier, Vt.—Kellogg Hubbard hall, evening, Jan. 28.

Newark, N. Y.—8 p.m., Jan. 27.

Newport, N. H.—Opera house, 8 p.m., Jan. 30.

Oskaloosa, Iowa.—Armory hall, 8 p.m., Jan. 23.

Pensacola, Fla.—San Carlos hotel auditorium, 8 p.m., Jan. 28.

Portland, Ore. (First Church).—Church edifice, Everett, between 18th and 19th streets, 3 and 8 p.m., Feb. 2, and 8 p.m., Feb. 3.

St. Petersburg, Fla.—Auditorium, 8 p.m., Jan. 31.

Shreveport, La.—City hall auditorium, 8 p.m., Jan. 23.

Tampa, Fla.—Greeson theater, 8 p.m., Jan. 30.

Victoria, B. C.—Victoria theater, 8:30 p.m., Jan. 31.

Vineland, N. J.—Auditorium, 3:15 p.m., Jan. 26.

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TESTIMONIES OF HEALING.

[Translated from the German.]

It is with a heart full of gratitude that I wish to tell others how Christian Science has helped me in time of need. My wife had often suffered with headache as a girl, and had to take medicines on account of several ailments, which remedies, however, in time lost their effect. Her attention was then called to Christian Science, and she applied for treatment. Within a short time her health was restored, thus enabling her to perform her work without experiencing any discomfort; moreover, she grew much stronger. At the birth of a son, Christian Science again wrought wonders. Seven months later, when the child was taken with what is known as "rickets," accompanied by cramps, he was healed through Christian Science, and we knew that we owed this healing to its ministration alone.

I myself had often been ailing formerly, and on one occasion was taken with acute lung trouble. Having witnessed the success of Christian Science in many instances, I decided to apply it in my own case. In the position which I hold a medical certificate must be presented in cases of sickness, thus making it necessary for me to go to the physician for an examination. He stated that I had pleurisy, and said the disease would last from three to four weeks, but that I should come to him again in a week. As already mentioned, I then applied for help in Christian Science, with the result that after the first treatment the pain disappeared, and I felt perfectly well on the fourth or fifth day. At the end of a week I went to see the physician, and he told me that the disease had disappeared, as after close examination he was unable to find any trace of it. In order to prevent a relapse, however, he said that I ought to stay at home the rest of the appointed time, and take care of myself. This I did, though it consisted in familiarizing myself with the teachings of Christian Science.

In another instance I suffered from abscesses, one of which appeared on the neck, another on the hand, and the third on the leg. Previous to my knowledge of Christian Science I had been afflicted in the same way, and taking a material view of things, as I did at that time, I experienced much suffering. This time I asked for Christian Science treatment, and after the first treatment the abscess on the leg disappeared entirely, while the one on the neck was drying up; that on the hand became painless and after the second treatment opened without causing any suffering, whereupon it healed up within a short time.

About a year ago our little son was bitten on the forehead by a fly. We at first paid no attention to this, but a couple of days later the child's face presented an alarming appearance, and there was great pain, attended by fever. We applied for treatment in Christian Science, with the result that the child immediately became more restful, the fever left, and the boils softened and gradually opened without pain. The treatment as given in this instance was particularly helpful to us; indeed it seemed like a confirmation of the truth of the gospel narrative given in the fourth chapter of John, where Jesus' healing of the son of a certain nobleman is related, and how "the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth." In this case Jesus showed that in truth there is no such thing as distance; that the divine power is ever present. This was proved in the case of our child. The practitioner to whom we applied for treatment at that time was far away, but the child's condition improved immediately after the message had reached her.

It has been proven to me that not only the reading of Christian Science literature, but also the attending of the meetings may bring healing. One day I experienced some difficulty in going to the meeting, owing to a light attack of rheumatism. I was, however, particularly impressed by the reading that night, and found upon returning home that I experienced hardly any pain, and on the following morning the trouble had disappeared altogether. My wife and I thank God for having been led to Christian Science, and we are also grateful to our revered Leader, Mrs. Eddy, for showing us the way to Truth.

HEINRICH GEILKE, Breslau, Germany.

For many years I was a sufferer from nearly all kinds of diseases, to the extent of having sixteen physicians, besides using many remedies; but they all failed, and I was given up. I then turned to Christian Science, though I had heard little about it at that time. I called a practitioner, got a copy of Science and Health, and in two weeks I was able to travel fifteen miles on the train, and from there drove six miles in a hack. Since that time I have done my own work and have found peace and happiness.

On one occasion we called a practitioner to help my daughter in a case of childbirth. She got along finely, and within two weeks she moved thirty-eight miles, took care of three little children, and did the work for five, including the washing. Besides myself and daughter, my husband was healed of several ailments. In a case of injury a doctor was first called, but could not help him. The condition appeared to be very serious before he had Christian Science treatment. He was also healed of a fever, and a badly injured limb.

With the help of divine Love I am able to do the work for ourselves and others. We are truly glad to read the good works of our beloved Leader, Mrs. Eddy. She has been so faithful that one may well strive to follow in her footsteps and rejoice to call her Leader.

MRS. S. E. DAVIS, El Reno, Okla.

As I do not live where I can attend the Wednesday evening testimonial meetings, I take this privilege (and it is a great pleasure) of telling others through the *Sentinel* what Christian Science has done for me and for my family, also that God lets the glad light of Truth and Love shine through me to heal others. I was a great sufferer for years, till at last my attention was called to Christian Science by a friend who was just coming into the truth. My first healing was in a case of bowel trouble, which was completely overcome in twelve hours. I have also been cured of tubercular disease of the lungs, and a severe throat trouble, besides other ills.

I live thirty-five miles from Portland, Ore. (and that is the nearest Church of Christ, Scientist, to me). I go down to the Sunday service once a month, and I enjoy it very much. I live alone with God up here in the Cascade mountains, and I have a great deal to be thankful for, having had many good demonstrations of Truth's power. God is everywhere, and I am so rejoiced to be counted with the followers of Christ. For all this I am thankful to God, and grateful to Mrs. Eddy.

MRS. FRANCES C. PRINDLE, Prindle, Wash.

I have long wished to express my gratitude for Christian Science, and take pleasure in doing so through the *Sentinel*. It is now over ten years since I placed myself under the care of the "great Physician," and during these years I have had many opportunities of proving God's constant care and wonderful protection in every time of need. Through the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been healed of severe headaches. I had suffered for years from these headaches, and had tried many material remedies, but could get no permanent relief; in fact, they became more frequent and severe. When, however, I took up the study of Christian Science, I soon learned that I was losing the fear of a great many things which had troubled me, both financial and physical problems.

Some time after this I attended a Wednesday evening

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meeting in a city at some distance from my home, and a lady who was present testified to the healing of headaches such as mine. She said that she had been healed by a few treatments in Christian Science and that her healing was permanent. As I was returning to my home that night, I was thinking, while on the train, about the beautiful and helpful testimonies I had heard, and the one just mentioned was recalled, when like a flash the thought came, "Where are your headaches?" I then recalled my last experience with this trouble, and found that it was more than two years since. I had not even thought of those headaches in all that time, and there has never been any return of the trouble.

For this healing and the many other blessings which have come to me in Christian Science, I am most thankful to God. Words cannot express my gratitude to our loved Leader, Mrs. Eddy, for giving us this spiritual interpretation of the Bible, by which we can be made free from all the ills that flesh is heir to.

MRS. FLORENCE JOHNSON, Riverside, Cal.

I wish to testify to the healing I have received through Christian Science. I was a sufferer for nine years, and was told by six different doctors that I could not get well; but I did, as I was completely healed through Christian Science in four weeks. I was treated by a friend who had gained her understanding from her study of the Bible and Science and Health. Before coming to Christian Science I had two operations, and was ruptured twice. The rupture was very large, but was perfectly healed. I thank God for these blessings, and I am grateful also to Mrs. Eddy for the truth which she has declared. It is the truth that makes free from sin and sickness, and it may be found by every honest seeker.—MATILDA L. BROWN, Beulah, Col.

Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" that "Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind" (p. 179). This was proved true in my own case. Over five years ago, while living in Detroit, Mich., my left eye became ulcerated, and physicians told me that I ought to have it treated by a specialist, for they said I was in danger of losing the eye if I did not attend to it. I saw a specialist, though I did not let him treat me. However, I tried material remedies for about two weeks, but receiving no help, decided to try Christian Science, and wrote to a Scientist in Boston, stating my case, and asking for treatment. When she replied that she would treat me, I threw away all material remedies, and within ten days my eye was cured, and I have had no return of the trouble.

Soon after this experience I became more interested in Science, and since then have been able to demonstrate the healing power of Christ, Truth, for myself many times, and somewhat for others. I am very thankful to God for all I have received through Christian Science, and grateful to Mrs. Eddy for bringing to the world anew this truth which makes men free.

WILLIAM A. JUDSON, Jamaica Plain, Boston, Mass.

Words cannot express how thankful I am for what Christian Science has done for me. About two years ago I was suffering from a stomach disorder and extreme nervousness. I was absent from work about nineteen weeks, having been under two doctors but not getting much benefit. I had become greatly depressed when a friend recommended Christian Science to me. Very reluctantly I consented to try it. I called at the reading-room one afternoon, borrowed a copy of Science and Health, and after a conversation with a friend and a fortnight's treatment under a Christian Science practitioner, I was able to go back to my work as a mechanic. I have not had to leave off since, and have ceased to use any drugs or medicine whatever, of which I had previously taken a considerable quantity.

For the blessings received in Christian Science I am very grateful, and my only wish is to know more of this wonderful truth which is setting me free.

BEN HOLT, Rochdale, England.

I wish to testify in regard to what Christian Science has done for me. About seven years ago I seemed, according to mortal sense, to be losing the use of my left hand and arm. It pained me all the time and I could not get any rest, but through Christian Science I was perfectly healed. I am very grateful to God for Christian Science, and for dear Mrs. Eddy's teaching.

ALICE FORD WILLIAMS, Chicago, Ill.

For several years I have had abundant reason to be thankful for the healing and saving doctrine of Christian Science, and I have occasion every day to rejoice that I was led to investigate its beneficent teachings. More out of curiosity than for any other reason, I attended a Wednesday evening meeting at the invitation of a friend, and I little realized then what would be the result in my life of so doing. What I heard there convinced me that the people who spoke had something I did not possess, something I wanted, for I had become dissatisfied with the doctrines of the church in which I had been brought up and was looking for a religion that promised more practical results.

After reading Science and Health, I was still further convinced that here at last was the very thing for which I was looking, as in spite of the fact that many statements seemed incomprehensible and not a few aroused my antagonism, I nevertheless was compelled to admit the invincible logic of Mrs. Eddy's reasoning. I soon had opportunity to prove for myself whether what I had read was true, for I was taken sick with a severe attack of stomach trouble. Help was asked from a practitioner, and in a surprisingly short time the malady disappeared and there has since been no return of it. More strange than the physical healing at that time, was the wonderful spiritual uplift that accompanied it, although I now know that this is the inevitable result of healing by the divine Mind.

As I continued to study the text-book, the desire grew for a better knowledge of the truth it contained, and one by one proofs of its healing efficacy multiplied. Slowly it began to dawn on me that I must conform my life to the Principle revealed through this book, and at first there was the temptation to rebel, for I thought it would be hard to have to give up my pipe, glass of beer, and "good times" with the boys. Sometimes I wished I had never seen the book, for I thought it demanded too much, and yet I knew that Christian Science must be the truth, or else there was no such thing as absolute truth for mankind to know. It was slowly unfolded to me that Christian Science states facts, what actually exist, and if I seemed to get pleasure from anything which was not in harmony with those statements, it could only be a false sense of pleasure where no pleasure really is. As I got to this point the desire for those things gradually faded out, and in its place came a sense of freedom and of peace, and a keener delight in and appreciation of the clean, wholesome enjoyments of life, of the kind that "addeth no sorrow with it."

Periods of doubt and trial, such as probably come to all earnest truth-seekers, came to me, but with the loving help of friends I was enabled to plant my feet more firmly on the Rock which is Christ, and now I can say with Paul: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

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This testimony would not be complete without some account of the physical healing I have received. For over eight years I have taken no material remedy of any kind, and during this time I have been enabled to overcome numerous minor ailments, such as colds, stomach and throat trouble, also headache. I was healed of a severe attack of pleurisy in three days' treatment, and two years ago I was healed of a severe case of poisoning. This last was a remarkable evidence of the power of Truth to heal, as it is certain that under medical treatment I should have had at least two of my toes amputated. In business I have repeatedly demonstrated that a correct understanding of God and of man's relation to Him, will straighten out difficulties and remove obstacles. I am increasingly grateful for the strengthening influence of the many things which have been provided for our help,—the weekly Lesson-Sermons, the lectures, and the literature generally.

As I think of all that Christian Science now means to me, my heart is filled with gratitude to the noble woman who with sublime courage and an unselfed devotion not only gave to the world the truth which had been revealed to her, but proved by her own example "what the understanding of God brings to man" (Science and Health, p. 496). Christian Science has given us a clear understanding that God is Love, and we therefore "love him, because he first loved us," and for this fact my life will have to attest my gratitude.

A. G. POTTS, Salt Lake City, Utah.

I have long wished to express my deep gratitude for all the benefits I have received from Christian Science. I had been more or less delicate all my life, and in 1897, shortly before hearing about Christian Science, I had a complete breakdown from enlarged glands, etc. I had also suffered ever since I was a child from neuralgia, bronchitis, stomach and bowel troubles. I also suffered every winter from chilblains, which caused me much discomfort, and for which I tried many material remedies without finding any relief. With Christian Science treatment I was healed in a fortnight of the bowel disorder, the severe headaches and swollen glands, and later of the chilblains. Though I am sometimes attacked by bronchitis and neuralgia, they are quickly overcome by Christian Science treatment. I have never taken any material remedies since then, though before that I had to take medicine every day. A few years ago I had nine teeth extracted, but with the help of a kind practitioner I did not suffer afterward, and experienced scarcely any discomfort or soreness in my mouth.

I am deeply grateful for the physical healing, but am more so for the happiness which Christian Science has brought into my life, and for the spiritual understanding of the Bible. I belonged formerly to the Church of England, and though I always loved the Bible, it was very difficult to understand how God could be just when there was so much misery and sin in the world. I am truly grateful to Mrs. Eddy for all that she has done, and for our Christian Science literature, which is such a help and comfort to me in my daily life.

VIOLET D. GALTON, London, England.

Trusting God to guide my thought, I will endeavor to tell others a few of the many blessings which have been mine since coming into a knowledge of Christian Science. I have been healed of ills too numerous to mention. I had been under medical treatment and taking medicines for over ten years, and had the best of care from a kind husband, who spent many sleepless nights with me; but all was to little or no avail, till man's extremity was proved to be God's opportunity.

In what seemed a roundabout way, we heard of Christian Science, and I was led to this truth which heals and saves. Now I know that God is an ever-present help to those who put their trust in Him and who realize that He is the only intelligence. I would like to mention a demonstration which I had in my own case, over a very bad injury to my foot and ankle. I was up-stairs, and came down in great haste. It being somewhat dark, I took two steps at once and twisted my foot so that I was not able to set it on the floor any more that day. This was about ten o'clock in the morning; and after supper I was still unable to put my foot to the floor. In the evening, when all was still and I was alone with God, I again proved the truth of this teaching of our beloved Leader: "Have no fear that matter can ache, swell, and be inflamed . . . when it is self-evident that matter can have no pain nor inflammation . . . were it not for mortal mind" (Science and Health, p. 393). Besides this, fever, whooping-cough, colds, and serious injuries have been overcome for my family, by the power of Truth as made known in Christian Science.

I write this testimony to the glory of God, and with much gratitude to Mrs. Eddy. My daily prayer is for more understanding, that I may do what God would have me do.

MRS. NANCY A. PRIEST, Winfield, Kan.

It is with unbounded love and thankfulness to God, and corresponding gratitude to our dear Leader, Mrs. Eddy, that I express my appreciation of the blessed teaching of Christian Science, which has healed me of many ills of the flesh and given me such a spiritual uplift that I cannot find words to express my gratitude. It is, however, my greatest desire to show my thankfulness by my life. A short time ago a great trial came to me, but with it came also the realization of the presence of divine Truth, and the demonstration was so complete that the thought of death never entered my consciousness. For this proof of God's constant care of His own, and for the great kindness and love shown me in my hour of need by the members of the Christian Science church, I am indeed grateful.

MRS. MARTHA E. CHILDERS, Lima, Ohio.

The Discoverer of Christian Science has said, "If pride, superstition, or any error prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student" (Science and Health, p. 372). I had felt for some time that there was something I should do, and one afternoon I took up our text-book with an earnest desire to know what it was. I also took up a copy of the *Sentinel*, and in a few moments I read the testimony of a friend who was healed about the time that I was. The command then came: "Go, and do thou likewise."

In order to give any correct idea of what Christian Science has done for me, it will be necessary to tell something of my condition at the time it was brought to my notice. Physically I was almost blind with a painful and (according to medical science) incurable disease of the eyes. For years I had been a great sufferer from nervous troubles and many resultant ailments. I was a widow, and had the entire care and support of three children. Although the struggle had been a desperate one, I had succeeded in maintaining my independence, when suddenly, through what seemed to be the selfishness of another (in availing himself of an unfair advantage) my business was broken up. Thus my physical and financial conditions were distressing; but by far the most pitiable feature of the case was my spiritual status.

I had been reared by pious parents, and was taught that although we could not understand why adversities came, they were from God and we must be resigned. Although I was a young woman, I had followed father, mother, two brothers, and four sisters to their graves, and had been resigned. When my only remaining sister, embodying my greatest help and comfort, passed on (after two years of suffering), I rebelled. I did not even ask to be resigned, but went mechanically about my duties, sad of countenance and bitter—oh! so bitter at heart. For three years I carried this weight (until Christian Science set me free), wondering

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always why God had dealt so harshly with me. Many times I tried to pray, but found no God to hear me. This would seem quite enough, but the bitterest experience of my life cannot be recorded here, nor can I tell what I suffered from being misunderstood by loved ones.

I had tried earnestly to pray to God for relief in some way, when a friend called on me and told me of her healing in Christian Science, and I lost no time in going to the practitioner who had treated her. I shall never forget her words, "It is no more God's will you should suffer, than it is your will to suffer." I went home filled with a new hope. The mystery was solved; after all, it was not God who was punishing me. Then came the assurance that if God wills for us nothing but good, there is no other power that can force me to accept any other thing; and with this conviction I was free. My healing was not instantaneous, but within two weeks I left off the glasses which I had worn for twelve years, and I have not needed them since.

My healing took place in Danville, Va., two and a half years ago. Since that time Christian Science has been my only physician, my only remedy for every discord, and I am healthier and happier than ever before. Within a few months after my healing, the way was opened for me to take class instruction, which has been a great help to me. I am trying to prove my love and gratitude to God and His Christ by feeding His sheep, by giving words of cheer and comfort to those who need them. I also try to augment this by sending Christian Science literature to those who will read it.—MRS. CORNELIA MOORE, Richmond, Va.

Thanks to the teachings of Mrs. Eddy, I have found in my business life that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). One year ago I changed my vocation, and with no other help than Truth I have realized a great advance. After a business life of twenty years, full of strife and worry, material aid has been proved inadequate; but by leaving all to God, I have been able to accomplish in three months what it took twelve months to do before. Depending wholly upon divine Mind, free from the old dread of what the day would bring forth, I am enabled to demonstrate that each succeeding day is full of good for me, that "to those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii).

Since Christian Science has come into my life, I daily find better and bigger things coming into my experience, with worry, fear, and anxiety dropping aside and leaving me. This truth makes me a better husband, father, and business man. Words seem inadequate to express my gratitude to God, and my thankfulness to Mrs. Eddy, who has shown us the way. My earnest desire is to know more of this blessed truth myself, and to help others to become acquainted with it.—F. C. MILLARD, Los Angeles, Cal.

[Written for the *Sentinel.*]

DARKNESS DISPELLED.

CHARLES C. SANDELIN.

IN Love no darkness is—there shadows flee:
Thou mayest rest secure in Love's embrace;
Love ever present may thy refuge be,
Love's morning beams may all these dreams erase.

See 'mid the darkness that soft beaming light!
Thus to thine eyes Truth's light doth first appear,
Increasing with the dawn till blazing bright
The full-orbed sun of Spirit's day is here.

A day undarkened by the fears of sense,
Unchilled by the cold blast of worldly care;
Thou mayest walk therein with confidence,
Thou mayest dwell there peacefully fore'er.

FROM OUR EXCHANGES.

[*Continent.*]

When we hear a great public evil denounced, how do we feel about it? Will some of us applaud the preacher and urge him to go after the rascals again? Will some of us oppose the preacher and quote solemn proverbs about shoemakers' sticking to their lasts? But the work has not gone very far unless we, and men like us, grow serious and want to know what we need to do ourselves to keep clear of the evil, and then to clear the land of it. As there is danger of a man's seeking applause, so there is danger of hearers' feeling that they have done their part when they have approved what was said. It is a dangerously virtuous feeling that we have when we declare that a sermon has really expressed our own notions. The real question is, whether those notions of ours are tending to change our lives. Applauding proves nothing except that we know our responsibility. It may betoken a good state of mind, but it says nothing about the state of will.

[*Christian Register.*]

Christmas is the least theological of all the Christian festivals, though the central theme of Christian theology, because it allies itself with so many sides of human experience and presents its teaching in so thoroughly human shape. The most orthodox doctrine affirms that a man was born into the world, and the most extreme independence bows before the mystery of the event. In what is most human and in what is most divine, human nature is equally responsive to the Christmas spirit. We do not have to subjugate our reason or set aside our science or upset history or soil paternity to honor the child in whose name children rejoice, to revere the wonder of his life.

[Rev. W. E. Orchard, D D., in *Christian Commonwealth.*]

Religion, it is frequently said, is constitutionally opposed to change, dreads new conditions, votes blindly for things remaining as they are, and is the natural enemy of all social advance. It is at this point in the catalogue of its crimes that one is aware that something has gone wrong. If religion is guilty of an unsocial attitude, then it has somehow perverted its own essence. It cannot be religion that is here to blame, but something that has gradually been substituted for it while still retaining the shelter of its name. For, at all events, religion had a social origin. The earliest manifestations of religion found expression in social customs.

[*Advance.*]

Mere wishing will not bring in the millennium. But the millennium will never come unless it is wished for, and that very earnestly, and by a great many people. Wishing for it and doing nothing to bring it may be counted distinctly unprofitable; but wishing for it, and going to work unselfishly to bring it in, is about the best combination yet discovered. It takes only a thousand happy new years to make a millennium. If we make this year as happy as it ought to be, who knows but it may be the beginning of a thousand such years? And if the reign of righteousness and peace is too far off for that, at least let us make one year happy!

[*British Congregationalist.*]

History teaches us much of the sureness, as well as of the slowness, of God's operations in the world, and it is the office of faith to recognize that His will is being done in spite of appearances to the contrary. Faith, however, is never really strong save in those whose works accompany and follow it. The pessimists in the Christian host are never found in the front rank of the fighters. The call of the moment is for more fighters and fewer camp-followers and

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laggards, whose nature it is to croak. If every man and woman who really wants to be on the side of progress would put in some spade work and be ready to make the sacrifice required of them, there is no doubt that the coming of the kingdom would be nearer.

[*New-Church Messenger.*]

It is given to some to perceive that all true progress is from the descent of the kingdom of light and love, the gradual coming of the promised kingdom of the Lord. All things begin and end in Him who was, who is, and who is to come. Spiritual truth is the cause of which outward progress is the effect. Since the uplift of the world has its cause in things spiritual, in the knowledge of genuine truth, and in the will to do as truth teaches, the church in which the Word is opened must be to all progress as the sun in the center of its system. It not only must share in the general uplift, but also share gloriously in uplifting the world.

[*Universalist Leader.*]

The spirit of the world is always at war with the spirit of its prophetic souls. The kingdom, which to Jesus was the most real thing on earth and in human experience, was to his disciples, and is to most of them still, a will-o'-the-wisp, a fancy of imagination, a breath of sentiment which the first wind will blow away. And so we go on trying to bring in a kingdom of our own conceits which is not and cannot be the kingdom of Jesus' soul and faith. The inwardness of it all escapes many of us, as it escaped those who insistently urged Jesus to locate its boundaries for them.

[*Churchman.*]

If any of us would understand what meekness means, let him trust the nature of the Master, look into his eye, ask no other power than the power of his divine love; let him cease to rely upon the crass dominance of wealth, of arms, of place, of force, and throw himself upon the might of gentleness, the compelling and all-subduing influence of kindness, of self-forgetting service, even of self-sacrifice, and then learning of him, the prince of the lowly, he shall find rest unto his soul.

[Rev. Dr. Polemus H. Swift as reported in *Baltimore (Md.) News.*]

Empire builders in every realm have been men of faith. I do not mean to say that they have always subscribed to the half truths that have been expressed in the creeds; but they have believed in God and caught their inspiration from Him. The advance movements of the race have been consequent upon the activities of men who have heard and responded to the call of heaven. Life on high levels cannot be lived without loyalty to God. Without spirituality man will be less than half what God meant him to be.

[*Pacific Baptist.*]

Has 1912 brought us greater insight, greater virtue, greater poise? Are we more wise, more just, more kindly, more serene today than we were twelve months ago? No matter what the old year has brought us, if it has not brought us a richer store of these qualities it has impoverished us.

[Prof. David S. Cairns, D.D., in *Hartford Seminary Record.*]

The finality of Christianity does not mean that our conception of it is final. It means only that Jesus Christ is greater than all the centuries, past, present, or to come; so great that faith in him demands also faith in the continual unfolding and revealing power of his Holy Spirit.

[*Western Christian Advocate.*]

We have little patience with the dismal prophets of despair. The mental and spiritual attitude of anticipation for the best is the most reasonable and helpful for the men of today to hold. It has in it the promise of victory in the present year and in all years.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Results" has been translated and is now printed in German (Die Christliche Wissenschaft: Ihre Resultate). This pamphlet contains 35 pages and is for sale at the prices of all the regular pamphlets as shown on the opposite page.

"Christian Science: A Religion of Progress," a lecture by William D. McCrackan, M.A., has been translated into French (Christian Science: Une Religion de Progrès), and is now ready for distribution in pamphlet form.

"Christian Science: Demonstrable Religion," a lecture by Frank H. Leonard, has been translated into Norwegian (Christian Science: Bevislig Religion), and is now ready for distribution in pamphlet form.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles.

"Birthright and Dominion," containing four articles and two poems.

"The Father's Business," containing five articles.

"The Law of Kindness," containing four articles and a poem.

"Confidence and Supply," containing five articles.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency. Money orders should be made payable at the Boston post-office.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. CROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: IT'S ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

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THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.
CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.
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SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
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MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, JANUARY 25, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

It is likely that books and other printed matter now handled as third-class mail at eight cents a pound will be made mailable as parcel-post matter. Steps have already been taken to induce Congress so to amend the parcel-post act as to permit this. Reports received for the first ten days from fifty leading cities of the country are said to indicate success of the parcel-post project at the start. The number of packages sent through these fifty post-offices was 1,983,687; and as these cities handle about one half of the postal business of the country, postal officials estimate that between three and four million parcel-post packages were mailed from Jan. 1 to Jan. 7.

Senator Nelson's bill prohibiting the taking of testimony behind closed doors in suits brought by the United States under the Sherman antitrust act, has passed the Senate. The bill was introduced soon after the institution of the United Shoe Machinery suit in Massachusetts, as a result of the order of Judge Putnam for secret proceedings. According to the measure, in taking testimony in antitrust suits and in hearings before any examiner or special master appointed to take testimony therein, "the proceedings shall be open to the public as freely as are trials in open court, and no excluding the public from attendance on any such proceedings shall be valid or enforceable."

Utilization of the Patuxent river in Maryland as a source of the future water-supply of the District of Columbia, and the installation of a plant and conduit system costing $5,583,000, to bring the water to the city, are conditional recommendations contained in a report submitted to Congress. The condition accompanying the recommendations was the probability of the development of the Great falls of the Potomac as a means of furnishing power to produce electricity by which the streets and public buildings of Washington could be lighted.

Claims to the amount of more than ten million dollars have been filed against the White Star line for damages for loss of life and property on the steamship Titanic. The line contends that its entire liability is limited under the United States statutes to less than one hundred thousand dollars,—the value of recovered wreckage and passage money,—and this contention has been upheld in the American courts. American claimants allege that this limitation is invalid, because the line was itself responsible for the loss of life by reason of negligence.

Election of United States senators by popular vote became a certainty for New York state when the Senate passed the Wagner constitutional amendment by a vote of 43 to 4. The Assembly passed the amendment the day before, and Governor Sulzer will sign the measure as soon as it is presented.

Congressman John W. Weeks has been elected as the junior senator from Massachusetts, the successor to Winthrop Murray Crane in the United States Senate. He was the nominee of the Republican caucus on the thirty-first ballot.

The House rivers and harbors committee has brought in its annual appropriation bill providing forty million eight hundred thousand dollars for the improvement of rivers and harbors throughout the country.

President Taft has named the members of the industrial commission which was created by Congress to investigate working conditions and endeavor to make more amicable the relations between capital and labor.

Judge Robert W. Archbald has been removed by the Senate from the commerce court by a vote of 68 to 5 upon the first of the thirteen articles of impeachment.

The army appropriation bill, carrying $33,830,177, an increase of nearly three million dollars over the amount appropriated last year, has been reported to the House.

The validity of the Chicago ordinance fixing the size of loaves of bread, has been upheld by the United States Supreme Court.

International.

Jerusalem is becoming modernized. She already has a new American road machine, is getting ready to install an electric lighting and telephone system, and the construction of a city tramway has begun. People have been moving into the old city so numerously of late that building space could not be had within the walls, and the construction of houses has begun outside the walls. This has led to the discontinuance of the ancient practise of closing the city gates at night, and is the main occasion for starting a tramway. The construction of a port and landing quay at Jaffa is said now to be actually pending.

The road planned and ordered to be made by Lord Kitchener between Cairo and Alexandria is only the first of a vast scheme for roads all over Egypt. It is announced by the under secretary of state for public works that Lord Kitchener has under consideration maps and plans at the present time for a complete series of main arteries north, south, east, and west across the land. By this means districts will be opened which through lack of communication have hitherto been useless, and country will be cultivated and developed which at present depends entirely on slow river transport.

In the detailed financial report that the minister of finance has submitted to Parliament, is an item denoting the cost to Italy of the Italo-Turkish war. This is reckoned at one hundred and ten million dollars, although a further sum of about forty million dollars will be required before the account can be closed.

The French highroads, which up to ten or fifteen years ago held a position of preeminence among European highways, are, owing to the heavy motor traffic, deteriorating rapidly. Steps have been taken by motorists to obtain some amelioration in the up-keep of the public ways.

The German government has been asked to take immediate measures to counteract the high price of coffee brought about by the Brazilian valorization. The budget committee of the imperial Parliament passed a unanimous resolution calling on the government to take action.

M. Raymond Poincare has been elected the ninth President of France.

Industrial and Commercial.

Control of the Central Pacific, with its fifteen hundred and sixty-one miles of track and a considerable additional mileage of branch lines, is to pass from the Southern Pacific to the Union Pacific, through a plan for the reorganization of the Union Pacific system now in process of elaboration by Attorney-General Wickersham and the Union Pacific managers. With the transfer of this control, Mr. Wickersham contends, will be made effective the intention of Congress when it aided the construction of the Pacific lines. There will be under one control a railroad running through the middle of the West from the Missouri river to the Pacific.

The aim of a bill to be introduced in the Oregon Legislature is to harness the current of the Columbia river two miles above the lower entrance of the Celilo canal, thus developing a minimum of one hundred thousand horse-power, the project to be prosecuted and operated by the states of Oregon and Washington for the benefit of the municipalities in the two states tributary to the river. The bill will embody a memorial addressed to the Washington Legislature asking that body to appoint a commission to work with the Oregon commission in the development of the enterprise.

Differences between the Rock Island railroad system and the city of Memphis with reference to the building of a bridge across the Mississippi have been settled, and an ordinance is now in process of adoption by the city commissioners covering the details agreed upon. Work is to begin in July on the new bridge, which, together with the terminals to be constructed by the Rock Island system, will involve an expenditure of about five million dollars.

The report of the New South Wales department of mines states that during the financial year ending last June, diamonds worth four thousand and sixty-four pounds were won from diamond fields in New South Wales. The yield was wholly obtained from the deposits at and near Copston and represented 5,771 carats. The value of the opals won in New South Wales during the same period was fifty-seven thousand three hundred pounds.

The second largest railroad repair shops in the world, those of the Canadian Pacific railway, near Calgary, Alberta, are being built. They will cost two million five hundred thousand dollars, and will be completed within twelve months of the day when the prairie was broken and work began, April 1 last.

As a result of the recent cold wave, it is estimated that California fruit-growers will lose $10,167,880; shippers will lose $4,722,000, and the Southern Pacific, Santa Fé, and Salt Lake roads will suffer to the extent of $1,765,000. Fruit-shippers have canceled orders for thirty thousand five hundred cars.

Exports from the United States to South America have grown from thirty-eight million dollars in 1902 to approximately one hundred and thirty-eight million in 1912.

More than forty million dollars' worth of agricultural implements were exported from the United States to foreign countries in the calendar year just ended.

The fire loss of the country for 1912 is computed at $225,320,000. This is nine million dollars less than that for the year 1911.

India's present cotton acreage is more than one million acres greater than at this time last year.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"REJOICE EVERMORE."

IRVING C. TOMLINSON, M.A.

PERHAPS no comment about Christian Scientists is more frequently made than that they are a happy people, and this abiding joy is explained in great measure by the fact that a permanent radiance must needs be reflected in the face of those whose consciousness is filled with hope and gladness. They are faithful to the Bible injunction, "Rejoice evermore." There is no surer sign of fidelity to the Scriptures and loyalty to the life of the Master, than the reflection of peace and good cheer by his followers. It is significant that the Bible contains something like forty different Hebrew and Greek words for joy, happiness, and their synonyms, and a reader of the Psalms readily recalls how many of these songs are devoted to praise. Few incidents in Mrs. Eddy's career seemed to bring her more joy than her gift to her followers of Christian Science hall in Concord, and on the walls of the upper room in this beautiful temporary church home, remodeled from an old mansion, she had these lines inscribed:—

Daughter of Zion, awake from thy sadness;
Awake, for thy foes shall oppress thee no more;
Bright o'er thy hills dawns the day-star of gladness;
Arise, for the night of thy sorrow is o'er.

The writer recently had an opportunity to put in practise this Christian Science thought of rejoicing evermore, when a weighty sense of burden, which in the old way of thinking might have been described as a feeling of depression, seemed manifest. A simple yet instantly effective antidote was found in applying a thought of gratitude for the many blessings bestowed by divine Love. To recall what a happy people Christian Scientists are, is to recognize the reason for their joy. Indeed, it is not natural nor normal that any child of God should manifest anything but joy. Emerson's happy faith led him to say, "All I have seen, teaches me to trust the creator for all I have not seen."

In God there is only life, love, peace, and joy; therefore His child is the possessor of naught else but good cheer. Doubt, gloom, and impatience can be banished by reflecting the good, for their manifestation, not being of God, cannot be real. We need to know that we cannot be imposed upon by any darkened sense, and that in reality eternal life is our heritage. We shall confidently abide in the light when we fully recognize the realities of God's creating; for truly beholding these, we can have no consciousness of darkness. In Genesis we read: "God said, Let there be light: and there was light." Remembering his blessings, in this way one can lift his head "above the mist" into the sunshine of light and joy, and become a member of the glad company who "rejoice evermore." To the joyous, sufficient for each day is the good thereof; and the psalmist's words are ever theirs: "Thou art the God of my strength."

Humanity are not infrequently robbed of the joy which belongs to them through false fears of misfortunes which they anticipate without sufficient reason. The earnest and sincere students of Christian Science have learned to trust in the supremacy of divine Love, hence their joy abides. Their experience leads them to appreciate that wise and witty aphorism of the American poet, who says: "Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never happen." Recalling the misfortunes of those who have not the light of Truth, we should seek with renewed earnestness to use the privilege which is ours: of bringing comfort, joy, peace, and health to "those who sit in darkness," and thus, as the poet enjoins,—

Make some other life more happy
By the life you live.
Make some other heart more steadfast
Through the help you give.
Through the gladness shed around you
Yours shall be the gain,
For the life for others given
Is not lived in vain.

"PUT OFF THY SHOES."

ELSIE L. WIGHTMAN.

MOSES, an exile from his early home, was going about his daily duties—tasks which might seem unworthy of one who had occupied the status which had been his at Pharaoh's court. Nevertheless, in his present position the vision was possible that had been veiled from his sight when more closely surrounded by earthly splendors. He had passed from the bewildering glare of mortal greatness, through the wilderness, through "loneliness; doubt; darkness," until he came to the back of the wilderness, "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (Science and Health, p. 597), thence to emerge into the way which led to the promised land of communion with God and the companionship of His spiritual creation. So to his consciousness came the command: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

The vision was not that which was to be worshiped, nor was it to be examined with curiosity or open-mouthed astonishment; it was to inspire the recognition of the omnipresent and all-creative divine Mind—a God confined not within temples nor to the heights where His servant at some future time would speak with Him face to face, but ever-present, to be worshiped in "the place whereon thou standest." Here Moses gained a first glimpse of the truth that "God is All-in-all; and you can never be outside of His oneness" (Unity of Good, p. 24); therefore the attitude demanded must be not a temporary but a permanent one. The outward act was but the human sign of spiritual unfoldment, and because human it was changeable and impermanent. The spiritual fact, however, was unchanging. What was then discarded had been in reality put off forever, and progress was the acknowledged law of his being.

Have we not found, when about to advance from some former condition of thought into a portion of the land of promise, unveiled before our eyes by the teachings of Christian Science, certain mental reservations subtly presenting themselves as safeguards, to protect us from dangers

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which may assail should we cast human props aside and unreservedly, unconditionally take our stand upon the all-power and ever-presence of good? This suggests another deep meaning in the command given to Moses. What a strange behest! How unusual for a shepherd to go barefoot on the hillside. For what purpose did he wear those shoes save to protect his feet not only from being defiled or bruised, but, more important still, from the stings of scorpions and poisonous bites of serpents which he expected to encounter on his way. Are not the shoes here representative of the belief that man needs mortal inventions because there is another power and creator besides God, good, against which divine Mind is supposed to be unable to protect him without the assistance of material aids? Such protection may appear requisite to one who is encased in the theory of life and intelligence in matter, but cannot be needed or desired by him who treads holy ground, for "there shall in no wise enter into it any thing that defileth;" and "they shall not hurt nor destroy in all my holy mountain."

In stepping from the material sense of life into the secret of God's presence, the material modes and demands of society—those things which can suffer defilement and destruction—must inevitably be cast aside as useless; they are no part of man; they have no place in the divine consciousness. The shoes imagined to be necessary for his safety have also formed a barrier between the individual and a sympathetic appreciation of his surroundings. Who that has one day crossed some well-known moor barefoot, has not found himself awakened thereby to a closer kinship with all its beauties and wonders; his former acquaintance seems to have suddenly ripened into close friendship. So the pilgrim who, like Moses, turning from sense testimony to make that sacred experiment, resolutely puts off self-sufficiency and a sense of man's ability to protect himself independently of God, puts off the sense of separation from his Maker, and his own narrow conceptions of God's creation with which he has been shod, steps forth into a revelation of "the glorious liberty of the children of God," into a truer sense of the Spirit-formed world in which the Father placed the man of His creating. This reverent, fearless, intimate contact is essential to a fuller comprehension of the truth of being.

After this experience Moses was prepared to lead his fellow countrymen out of Egyptian bondage. When an individual who, though bound by material beliefs, still had supposed he stood on holy ground, comes forth unshod, unfettered, he pauses awhile, in the solemn hush that follows as he passes from the clamor of earth's multitudinous calls through the portal of a new understanding, absorbed in the contemplation of Truth and Love, revering its majesty, enraptured by the glorious illumination, listening with bated breath to the grandly tender, pulsating throb of the everlasting harmony; then pursues life's way transformed, so that it will be said of him as of the great Wayshower: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

AN ASCENDING PATH.

A. B. FICHTER.

"If any man will come after me, let him deny himself, and take up his cross, and follow me." Thus spake he who came that we might have life, and that we might have it more abundantly, and whose birth announcement was the angelic message of great joy. Ignoring the promise of life and joy, the world has for many generations preferred to read this passage as though it were a sad restraining call, away from gladness into the gloom of self-denial, cross-bearing, penance, hatred of life, and all but complete renunciation of the joys of existence. The weight of superstitious dogmatism has so colored it that even the many glorious gospel texts which glow with confidence, hope, and triumph, could never have lifted the shadow had not Mrs. Eddy's inspired insight caught the note of dominion underlying the Nazarene's whole career.

If Jesus was "the best man" and "the most scientific man that ever trod the globe" (Science and Health, pp. 52, 313), his words should not be considered from a merely emotional, sentimental, or superstitious view-point; they must be regarded as the statements of a universally active law, helpful indications toward a fuller understanding of a positive and scientific rather than a haphazard mode of life. This enhances their value to us, and we gain the right to expect and probe for their more practical meaning. Wherever a text may gain this scientific significance by a more expansive interpretation of its wording, we can assert our right to it, even though it become necessary to gain it by a better understanding of the original Greek, since words disclose in their construction the history of their developed meanings. The verb "to follow," for instance, generally understood to mean a coming-after with sheeplike stupidity, thoughtlessly, resignedly, may include the more dignified thought of succession, which not only means to follow in the footprints of a predecessor, but to succeed to his activity, to be guided by the Principle by which he was actuated, to do the acts he inaugurated, to expand and improve the work instituted by him, increasing the fruits of his initiative by demonstration and logical development; all of which seems to be justified by the Greek word employed, as well as by Jesus' own reference to "greater works."

What in the English is translated "take up," has been rendered in the German as "take upon himself," which seems to weaken somewhat the sense of the phrase. As the sense of the Greek words comes out most clearly in these English words, "let him take up his own cross," with a special emphasis on own, it is probably this which the German translator wished to bring out. No matter how translated, the Greek phrase implies some act for each and every man to accomplish, and not a passive toleration as it is generally understood. Both the German and the English words can be used in a more active sense, such as to take up or undertake some new task, some line of work for the sake of getting acquainted with it and with the method of its uses, and of eventually mastering it. To "take up" may mean to handle, to lift, to raise, or even to remove, nor does the Greek word here employed forbid any one of these interpretations, as it seems to imply a standpoint of willing, conscious, and obedient endeavor, with a view to mastery.

The English word "cross" is graphic enough and suggests many meanings, including the wooden cross of execution. When we are admonished to crucify the flesh, we understand that we are bidden to bar out whatever to us the word "flesh" may stand for. The significant part of the cross *is* the cross-bar, a crossed purpose, a thwarted opportunity, that which hinders progress, obstructs the upward tendency. The Master demanded the removal from out of our own eye or concept, of the beam which hinders or bars us from obtaining the proper view of our brother, or the right aspect of our own experience. All material concepts, according to the teaching of Christian Science, bar out the possibility of our perceiving spiritually; they are our own cross-bars, our own crosses, and these certainly we can lift up, and even remove. Can any one imagine the effect on universal experience of the removal of at least all individual false concepts, prejudices, hatreds, and falsities?

The Greek word used for cross is so suggestive of some of the historic facts of man's inhumanity to man, that it seems to stand particularly not only for death, but for murder, cruelty, annihilation, the blotting out of the image and likeness of life. The belief that death is a supreme power and that man has the power to kill, is an obstacle barring out immortality,—the promise, hope, aspiration, and innate expectation of all living. In the resurrection Jesus smote this belief and proved it powerless, so far as he was concerned, and thus he could encourage men to take up even

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this their own cross, since by man came death, their own beliefs in the power of death over man's divine right to life; and no matter how much of heroism its working out may involve, this task is so glorious that it is really more of a privilege.

The working rule toward the attainment of the mastery over these world-wide, ingrained beliefs, and the gain of the power to lift the cross, is found in the words "let him deny himself," a call not for the surrender of things that please and satisfy, all of which are to be replaced by things unpleasant, sad, and negative (although many passages in the Bible are so interpreted), but rather a call for that complete self-surrender which is probably more objectionable to most people than the giving up of any mere pleasure. The Greek phrase in this instance might well be translated, Let him deny his selfhood, his independent existence, the sense of a mind and life apart from God, which has been gained at the tempter's suggestion, "Ye shall be as gods, knowing good and evil." To many this might be equivalent to losing all sense of existence. In many passages Mrs. Eddy makes it clear that this is the requirement of the Science of being, and properly considered, did not Jesus' declaration, "I can of mine own self do nothing," imply that he claimed for himself no other condition? He whom the Bible calls "the Son of God" could of his own self "do nothing," a statement which, in order to give a stronger sense of the utter powerlessness of self, might read, "not a single thing."

Scaling the heights of the spiritual life, the beatitudes gain in practical value if we read them in this sense. "Blessed are the poor in spirit,"—they who claim no spirit of their own, mourners who find no pleasure in self, the meek with no honor of their own, those hungry for righteousness not their own, and who contemplate the glorious promises attached to these conditions. The kingdom, inheritance, satisfaction, and comfort are not promised in return for sacrifices of money, pleasure, time, or earthly pursuits, not as a reward for self-torture. No matter how unpleasant all these might be to a sense of self, they still would imply a self-assertion, a self-righteousness, a self-goodness and virtue not from above. It is the Father's good pleasure to give the kingdom to those who are willing to claim no selfhood independent of Him, the source of all good. Only they are the pure in heart who gain the beatific vision of real existence in God, their eternal Principle, a vision which replaces the limitations of material selfhood with the glorious liberty of the sons of God. Instead of narrow-minded self-will, they find the expression of the perfect will of Love. The assertion of insufficient personal opinions pales before the affirmations of the wisdom of divine Mind. Presumptuous self-righteousness falls before the rightness of eternal Truth. For inadequate self-sufficiency they can gain the sufficiency of the power of ever-present Spirit. Self-glorification yields to the glory of divine Principle, and self-gratification melts before the manifestations of complete being in the Life which knows no opposite.

In the blaze of this light the remaining troop of self-considerations must fall away. Self-condemnation, self-debasement, self-torture, and self-pity find no object to debase, condemn, or pity, where self is replaced by the reflection of Spirit. Finding the true state of man by the denial of a false selfhood, must reveal this exalted state as belonging to all of God's children. It removes the concept which crosses God's eternal purpose, and thus gives that correct view of man which, as Mrs. Eddy tells us (Science and Health, p. 477), enabled Jesus to heal the sick. This true following of Jesus, this healing work, the fit sequel to his liberating activity, was hardly considered a possibility before Mrs. Eddy discovered its Principle. The road to God's eternal kingdom is not a painful way through sorrow, disappointment, weakness, woe, and misery. Christian Science shows the road of self-denial and cross-bearing to be an ascending path, in which hope, endeavor, and overcoming bring us to the full joy and dominion of the Christ-idea.

IDEAL AND IDOL.

RICHARD P. VERRALL.

THE word ideal, as defined by Webster, is "a conception proposed by the mind for realization or attainment." Thus the realization of the only true God, and man as His likeness, should be the aim and end of all true Christian attainment. An idol, on the other hand, is "a representation or symbol of a deity made as an object of worship; hence, that on which the affections are strongly and improperly set; a person or a thing greatly loved or adored." In short, an idolater is "one who pays divine honors to that which is not God."

It is evident, from the foregoing, that sooner or later each individual of the human race must determine which of these two he will serve, for he cannot serve both. The Hebrew law forbade the making of "any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath." And further, "Thou shalt not bow down thyself to them, nor serve them." In spite of this, however, not only the Israelites, but all mortals, seem to have fallen into the popular mistake of worshiping the creature more than the creator. Abraham, as a marked exception to the general rule, met this test, when asked to lay Isaac on the altar. Jesus also, when tempted in the wilderness, said, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Saul, David, and Solomon all failed in some respects to meet the temptations of sensuous idolatry, and thus fell short of attaining the spiritual ideal.

The failure of the Jews to perceive the true source of the greatness of their ancestor Abraham, prevented them from ultimately beholding the one even greater than he; and being joined to their traditional idols of ceremonial worship, they crucified the very highest exponent of the spiritual idea. In process of time, Christendom fell into precisely the same error as did the Jews, by going directly to the opposite extreme, and through deifying Jesus as the personal Saviour, the real message of the impersonal Christ was obscured.

The Nicene creed, written early in the fourth century, and now regarded by Catholics and Protestants alike as the nearest approach to ecumenical authority, boldly asserts that Jesus is consubstantial with God. In spite of his oft-repeated protests to the contrary, this creed actually elevates Jesus to the plane of Deity, and proclaims him "God of God, Light of Light, Very God of Very God; Begotten not made, Being of one substance with the Father." It must be obvious to all thinkers that the ecclesiastical despotism which still holds mortals in bondage, is just as effectively crucifying the Saviour now as of old. The zealous adherents of these man-made beliefs fail to realize in our day, as did the Jews before them, that they have set up a theological idol in the place of the ideal, and have mistaken a personal teacher for the Principle that he revealed. In order to forestall a possible repetition of this oft-repeated error, Mrs. Eddy has patiently and persistently pointed out the dangers and deceptions produced by "personal contagion." In deprecating all forms of personal idolatry, she does not except its application even to herself, and says, "To think or speak of me in any manner as a Christ is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science, and would savor more of heathenism than of my doctrines" (*Sentinel*, Feb. 16, 1899).

As we grow in Christian Science toward the realization of the ideal man, it is not at all surprising that our human affections should center at times upon those who have helped us to gain this understanding. While this is pardonable at first, it must nevertheless be overcome, for it is a subtle temptation produced by a mistaken sense that all must learn to detect and resist. It is in fact the starting-point of all personal idolatry, and in the words of Mrs.

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Eddy would ultimate in losing sight of "the Principle in its accessories, cause in effect, and faith in sight" (*Sentinel*, March 2, 1899). It will thus be seen that there is a very distinct dividing line between the ideal and the idol. When properly regarded, the ideal acts as a stimulus toward higher attainment, and serves as a finger-post pointing away from the limitations of human sense to the divine idea. So long as an instrument keeps our attention fixed upon the Principle which it represents, it is both useful and legitimate, but so soon as it becomes an object of worship, it is thereby transformed into an idol so subtle as to mislead and deceive the very elect.

PRACTICAL APPLICATION.

VERA G. CHISHOLM.

UPON being asked to teach the ten commandments to a class of little ones in the Sunday school, I felt the need of studying these commandments very thoroughly myself, that I might be able to get the spiritual as well as the literal meaning of the laws. One evening during the week following the first Sunday, I was troubled a great deal with a bad cold in the head. I breathed with difficulty, but was indifferent to the physical condition, as I knew that it was only a temporary sense.

After reading over the Lesson-Sermon, however, I chanced to take up the commandments again, and read the first; then I came to the second. What did it mean! "Thou shalt not make unto thee any graven image." What was a graven image in this day and age? I read on: "or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth." I again read: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is . . . in the earth beneath." What was in the earth beneath? Why, sin, disease, and death; colds, for instance. It is common for mortals to have colds, and so I was imaging a cold, expressing something that is of the nature and quality of error,—believing it and bowing down to it and serving it.

Here was my answer, and I saw the truth so clearly that the inflammation and congestion gradually left, but so that I could feel it go, just as a mist rolls away; and the next day I was free. So much for my first week in trying to teach, demonstrate, and live the ten commandments.

"SEEDTIME AND HARVEST."

EDWARD F. BURNS, D.D.S.

A RECENT experience confirms the writer in the opinion that as Christian Scientists we should ever be sowing the seed—be diligently about our Father's business. One day I boarded a crowded railway train and was immediately recognized by a lady who had spent several weeks at the same sanitarium at which I was six and a half years previously. She at once inquired about my health, and said she had often wondered how I was and if I had recovered. My reply was that I was well; in fact, better than I had been for twenty years, as she could see if she had known me that long.

Our conversation then became general, during which she told me she had spent from several weeks to several months at a time in the same sanitarium since I was there. Just before we came to her station, she said that her family was contemplating moving to a town only a few miles from my home, which is in a much newer and less settled part of our state; then, as if the thought came to her mind suddenly, she exclaimed, "But what do you do when you want a good doctor?" She read her answer in my confident smile, for before I could say what came to my mind, viz., that my doctor was always with me, she exclaimed, "You are a Christian Scientist!" As the train rolled into the station she hurriedly told me she was sorry we had not talked about Christian Science all the time, as she was discouraged with *materia medica*. She also asked where she could get treatment, as she knew no Christian Scientist near her home.

It is my custom, when away from home, to carry in a convenient pocket those pages of the *Journal* which contain the names of practitioners in our state. I slipped these into her hand, also one of the pamphlets recently issued by the Publishing Society, and then helped her off the train. I consider it a blessed privilege to point any one who has exhausted all that material systems have to offer in a vain search for health, as this lady had done, to the great Physician. In doing this I believe we are doing God's work—sowing the good seed. And if we do this faithfully and constantly, who can say that the harvest will not be plentiful, for "God giveth the increase"?

TRUE SYMPATHY.

ELIZABETH EARL JONES.

IT is by no means uncommon for Christian Scientists to be condemned, by those who have but a superficial knowledge of this teaching, for their so-called lack of sympathy. Perhaps they are unsympathetic from the worldly point of view, and yet they have a practical way of expressing sympathy which is certainly deserving of commendation, in that it lovingly and tenderly removes the occasion on which the sufferer bases his appeal to his friends. This course is in accord with our Leader's teaching on page 367 of Science and Health, where she outlines the method to be followed with those to whom sin and its resultant penalty, disease and death, are all too obvious facts; namely, that "the tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love."

True sympathy, then, as understood in Christian Science, is love tenderly descending to the human sense of need and lifting it into a consciousness of the infinite goodness of God. It is not difficult to picture to oneself the loneliness and longing for human society and humanly loving care which must have rent the heart of the poor leper of Palestine, isolated from his friends and kindred, though daily in sight of them. Wherever he went he must ring a bell, cry out the hateful words, "Unclean, unclean," and see his fellow creatures flee in terror. When he saw Jesus, hope welled up in his heart. There flashed before his vision a glowing picture. He saw himself restored to health, his return to home and loved ones, only to see the picture fade away because he would not be permitted to approach Jesus. In despair he sent forth his pitiful appeal: "Lord, if thou wilt, thou canst make me clean."

And what did Jesus do? He saw in a moment the leper's need. He approached the poor sufferer and laid a brotherly hand upon him, saying: "I will; be thou clean." Can we not imagine the heart healing, as well as the healing of body, which followed that Christly human touch? And is it not ours, through the understanding of God gained in Christian Science, to repeat this true sympathy, such as Jesus exercised, this ministry of blessing, in the instance of every one who will accept it?

The neglect of the English Bible incapacitates the rising generation to read and appreciate the masterpieces of English literature from Chaucer to Browning, and it strikes out of their consciousness one element, and for centuries the controlling element, in the production of your civilization and mine.—NICHOLAS MURRAY BUTLER.

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SELECTED ARTICLES.

[Frederick Dixon in *Sheldrake's Aldershot Military Gazette*, Aldershot, England.]

Mr. Paget's lecture on Christian Science, reported in a recent issue of the *Gazette*, though he has been delivering it now for some years, cannot be said to have accomplished much in the way intended. It is true that he has not met with all the appreciation he might in his own profession.

It was, I think, at the Diocesan Conference of Bath and Wells that this new Peter the Hermit first called on the church and the doctors to unite against the Christian Scientists. It at least showed his respect for his opponents. For every five thousand representatives of the orthodox churches, there was perhaps half a Christian Scientist, and for every five thousand believers in medical practise, another half, but he did not believe in taking chances. If he could only get the tens of thousands into the field against the units, he felt the situation might still be saved. If in some village there had come to live a lady who believed that prayer could "reach the cells of the liver," she might be routed, the united eloquence of the pulpit and the surgeons would show that this was only possible for a pill. What was wanted, cried the new Peter, was "a furious, hating attack" on Christian Science; and he went on to show the heretical tendencies of the movement, without staying to reconcile the orthodoxy of "a furious, hating attack" with the command to love your neighbor as yourself. Some one in this critic's audiences should however insist that he read Science and Health before criticizing it.

Now Christian Science teaches that God, divine Mind, is the Principle and First Cause of spiritual creation, that consequently, God and His creation constitute all reality, and that consequently mortal mind and its subjective condition, the physical universe, are simply the negation of divine Mind and its creations. This is clearly what Jesus meant when he said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" and it is the distinction drawn by the apostle John in contrasting "the truth" spoken of by Jesus, with Pilate's question as to mere "truth." By "the truth," writes one of the greatest scholars who ever sat on the Episcopal bench, the evangelist means the absolute truth, the actual, or that which is, as opposed to the relative sense of truth conceived by Pilate.

The critic also went on to launch a charge of heresy against Christian Science. Now, of all the silly charges it is possible to get hold of, heresy is surely the silliest. Heresy is only another way of spelling progress, and the best definition of today's orthodoxy is yesterday's heresy, just as the best definition of heresy is tomorrow's orthodoxy. Jesus of Nazareth was the greatest heretic the world has ever seen. Berkeley was a philosophic heretic, Napoleon a military heretic, and Laennec a medical one. Did not coxcombs vanquish the first of these three with a grin? Did not Austrian generals complain that the second won by breaking the rules? Did not the leading medical papers sneer at the third for introducing a piece of wood into the sick-room? Human intelligence is inherently heretical, otherwise men and women would still be dancing round monoliths, with their bodies painted pink and green. The crest of the Society of Apothecaries is Apollo astride of an alligator with a hippopotamus overhead.

Orthodox Christianity has gone through as many changes as anything else. The Christianity of one century has never been the Christianity of the next. Our critic is as much a heretic in the eyes of Cardinal Bourne as Cranmer and Latimer were in the eyes of Cardinal Pole, and the act "*De heretico comburendo*" has not been disavowed. Naturally, the heresy of Christian Science horrifies this critic essentially in its medical aspect. Yet here, as on its theological side, it is in strict conformity with the Bible. The healing practised in Christian Science is, as a matter of fact, simply the demonstration of its theology, in strict accordance with the command of the gospels, "He that believeth on me, the works that I do shall he do also." If that sentence means anything at all, it means not that orthodoxy is to be tested by an acceptance of theological dogmas, but that the only proof of a man's understanding of the Christ is his ability to demonstrate that knowledge in the way demanded by Jesus.

Christian Science healing has been going on for approaching half a century. During that time, millions of cases of sickness, sin, sorrow, want, and misery of every kind have been mastered and destroyed, with the result that Christian Science has become the world movement of today. It contains members of the legislative chambers of the world, able soldiers and sailors, men who once belonged to the church and the medical profession, well-known business men, brilliant lawyers and men of science, writers and scholars, as well as a host of workers in the shops and factories of the great cities, or on the countryside. To give the inference that all these people are deceivers or self-deceived is simply as puerile as the idea so charmingly enunciated by another critic, that they should be stopped thinking by coercion.

The critic's ideas of evidence are as curious as those of the other critic respecting freedom of thought. He has collected a certain handful of cases which he relies on to prove his case. He gives them to the world without a particle of substantiation, or means of identification. As a matter of fact, those it has been possible to identify have no connection with Christian Science. When it is pointed out to him that this is not evidence, he asks naively why his word should not be taken. Picture the language of a judge, faced by the demand that the *ipse dixit* of a witness should be accepted as demonstrated truth.

As for the failures of Christian Science, the critic omits two interesting facts. First, that an enormous number of cases only come into the hands of Christian Scientists as a last resort, after the doctors have failed. Second, that no matter what mistakes a doctor may make, no one is any the wiser, and he gives his own certificate. If there were inquests on all those who die under medical treatment, most of the world would be impounded every day to sit on coroners' juries. Finally, his dark hint at horrors is a little unfortunate. In spite of the power of doctors to grant their own certificates, incidents occasionally get into the papers. We all know the often quoted case of the forceps which, sewn up in the patient, produced death. It is not apocryphal, and the details may be found in the *Times*. The fact is that this critic has set out to check the course of Christian Science armed with Dame Partington's mop. The higher the tide of Christian Science rises, the more actively he skips from the stage of the Diocesan Congress to that of the Parish Hall, trundling his mop all the time. Let him remember the dénouement of the allegory: the ocean advanced.

[W. C. Ferguson in *Albertan*, Calgary, Alberta.]

The Bishop of Edinburgh, in an address reported in a recent issue of the *Albertan*, upon the subject of "Suffering as one of the Difficulties of a Christian's Faith," made reference to Christian Science as follows: There are "three ways in which we can regard pain: 1. The short cut put forward by Christian Science; that only our minds create it. Every doctor knows that certain diseases are liable to be removed by a healthy imagination. This is a truth which we ought to use more than we do."

It would be difficult to say where the bishop obtained the information that Christian Science healed the sick by means of a healthy imagination, but it certainly was not from "Science and Health with Key to the Scriptures" by Mrs. Eddy, for on page 460 of that book she says: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through

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right apprehension of the truth of being." It will be seen, therefore, that according to the teaching of Christian Science it is not a healthy imagination which accomplishes the healing work, but an understanding that man's true being is spiritual and harmonious.

The bishop is further quoted as follows: "But how are accidents to limbs, gunshot wounds, etc., created in our mind? No, Christian Science only covers a very small part of the difficulty." The teaching of Christian Science upon this seemingly difficult problem of human woe and suffering is very concisely put on page 188 of the text-book above referred to: "Mortal existence is a dream of pain and pleasure in matter, a dream of sin, sickness, and death; and it is like the dream we have in sleep, in which every one recognizes his condition to be wholly a state of mind. In both the waking and the sleeping dream, the dreamer thinks that his body is material and the suffering is in that body."

It is through the recognition of the different discordant conditions of this human existence as nothing more than an erroneous sense experience, and the perception of spiritual man as the only reality, that the healing work is done in Christian Science. And since all mortal phenomena are a part of this dream-existence, "accidents to limbs, gunshot wounds," as well as the less serious discords, it will be seen that, in place of covering a very small part of the difficulty, Christian Science offers a solution to every problem of sickness, pain, and worry to which mortals are heir. That this is not mere theory is proved by the lives of thousands, yes, hundreds of thousands, of people who, after trying every other means of relief, have turned to Christian Science and been healed.

[W. E. Fell in *Sheffield* (Eng.) *Daily Telegraph.*]

In the *Telegraph's* report of the Sheffield church revival, Archdeacon Madden quotes Sir Oliver Lodge, with marked disapproval, as saying that sin was a thing not to be worried about, and that this was the attitude of the higher man today. Also that Christian Scientists regarded sin as a matter of the imagination. To leave the latter statement as it stands would be to convey a wrong impression of the teaching of Christian Science on this important topic. Christian Science awakens the sinner, and teaches him that he is forgiven only as sin is forsaken and destroyed. To the carnal mind, that mind which St. Paul declared to be "enmity against God," sin is by no means a phenomenon of the imagination; it is only too real. The apostle, however, explains in the eighth chapter of the epistle to the Romans, that the false mentality or carnal mind is no real part of the spiritual man in God's image and likeness,—"is not subject to the law of God."

Jesus said to Nicodemus, much to his astonishment, that he, the carnal-minded, must be born again, of water, purity, and Spirit, or he could not see the kingdom of God. People are every whit as much astonished today, when Christian Science reiterates this demand of the Master, as was Nicodemus two thousand years ago. Jesus declared that sin, or the devil, "abode not in the truth, because there is no truth in him;" and that he is "a liar, and the father of it." Positively, that which has no truth in it cannot be described as real. Evil is a negation, a belief in the absence of good, but good is omnipresent, for God is good, and there can be no other presence than the all-presence.

Just so long as we believe in the reality of evil, and therefore fear it, we are under its suppositional dominion. Evil has no more power, presence, or knowledge than we permit it in our own consciousness. God, good, is all the power there is, all the presence there is, and all the knowledge or science there is, else His attributes are meaningless jargon. If evil is real or part of His universe, God created it, for the Bible tells us that "all things were made by him; and without him was not any thing made that was made." Either God made evil, or evil has no existence in the realm of the real. If God made evil, man's case is hopeless, for the nearer he approaches to God the nearer must he approach to evil and its baneful train,—sin, disease, and death. The Scriptures inform us, however, that God is of too pure eyes to behold evil, and cannot look on iniquity. We can here and now prove the unreality of evil by ceasing to sin.

[George Shaw Cook in *Beacon-News*, Aurora, Ill.]

A contributor says in a recent issue: "The assertion made by Christian Scientists that God is All-in-all, is destitute of meaning;" and then adds, "so far as mortals can comprehend it." Perhaps in that last clause he has in a measure at least answered his own question. For it will be remembered that Paul in his first letter to the Corinthians said: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It requires no study of the context to see that Paul referred in this passage to the difficulty which mortals experience in discerning the truth about God. Your correspondent is not the only one who has found it difficult to understand the various definitions of God contained in the Scriptures as interpreted by Christian Science. Yet this interpretation, while difficult for some to understand, is easy for others; and no one need despair who is earnestly seeking to know the truth about God and man. Indeed, this very desire for truth makes it possible for the light of spiritual understanding to penetrate the darkness of human ignorance. This divine light, coming into the human thought, removes prejudice and other mental conditions which obscure the vision of mortal man. Through this process he gradually acquires the true spiritual discernment, without which, as Paul says, one cannot know the things of God.

God, according to the Scriptures and as defined in "Science and Health with Key to the Scriptures" by Mrs. Eddy, is Spirit. He is also described as infinite and *omnipresent.* That which is infinite and omnipresent is necessarily all inclusive, and therefore includes all that exists. That which is all inclusive is obviously All-in-all. On page 468 of the Christian Science text-book we further read: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal."

This passage may not be clear to your correspondent, but it is understood by hundreds of thousands, who have made it their basis for separating the chaff from the wheat. They have been able in this way to eliminate from their present experience many of the ills which are due primarily to a false concept of God. By gaining through Christian Science the spiritual understanding of God as divine Mind, and of man and the universe as the infinite manifestation, or reflection, or evidence, of that one infinite, divine cause, they have become able to a considerable extent to separate the false from the true. In this way they are beginning to learn that even though the evils of mortal existence may seem real to human sense, they are not like God, Spirit, Mind—the only cause; therefore they are not real and eternal, but are, as Mrs. Eddy says, "unreal and temporal." This knowledge of the fleeting insubstantial nature of evil and matter is enabling Christian Scientists to gain greater dominion over all the ills to which mortal flesh is heir.

[Olcott Haskell in *San Francisco* (Cal.) *Call.*]

The article by Dr. Walsh in a recent issue on "The Dread Disease" sounds a note which may profitably be heeded, viz., "The worst troubles are those that never happen." This gentleman admits that fear of sickness "is probably more common now than it used to be, partly because people know more about . . . disease."

Dr. Walsh concludes his article with the statement: "What these patients need is the courage to be well, the

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confidence in a physician who knows enough to be able to tell them that they have nothing serious the matter, and then such occupation of mind . . . that they have not time to think of themselves."

Is any human judgment equal to the task of filling the sacred office of "a physician who knows"? And what hope is offered for those who have diseases which are considered real and incurable? Such questions are answered by the fact that some have found the great Physician—the Physician who never lost a case and who said: "Fear not," "the truth shall make you free." "Nothing shall by any means hurt you."

From the citations given by Dr. Walsh it would appear that even the history of charlatans and of the most "irregular therapeutics" can throw some light upon the working of the human mind and its needless picturing of disease; but if the doctor would read carefully the text-book of Christian Science he would find in it a system of emphatically "regular" therapeutics to which the term "Eddyism" is no more applicable than would the term "Newtonism" be to the law of gravitation, for this Science is based not upon empirical experiments, but upon Principle, upon the fundamental relations of God and man.

This study of God, and of man's true being, not only tends of itself to establish health, but furnishes such occupation of mind that the patients have not time to think of themselves. The Founder of Christianity said: "If any man will come after me, let him deny himself," and Mrs. Eddy emphasizes the same thought where she writes: "We should forget our bodies in remembering good and the human race. Good demands of man every hour, in which to work out the problem of being" (Science and Health, p. 261).

[Frank C. Barrett in *Express-Advertiser*, Portland, Me.]

In an issue of recent date an article under the caption, "Does God Fix the Death Rate?" contains the statement that "the Christian Scientists who close their eyes to the possibilities of material aid, which may often so potently be added to the psychotherapy they are employing, swell the death rate."

For the benefit of those who may have gained an erroneous impression of the teachings of Christian Science from the statement quoted above, it is only fair to state that Christian Science bears no relation whatever to "psychotherapy," *i.e.*, mental suggestion, hypnotism, faith-cure, etc., which is the exercise of the mortal or carnal mind. We read in Romans: "For to be carnally minded is death; but to be spiritually minded is life and peace." Here are mentioned two opposite states or conditions of mind, the one attended by evil results, the other by the very best possible results, which it is plain cannot be attained by "material aid." Near the close of Jesus' ministry he said: "He that believeth on me, the works that I do shall he do also; . . . because I go unto my Father." It is evident from this that Jesus expected his example to be perpetuated by his followers throughout all time, because he was going away; but his teaching he left for all. He did not use psychotherapy, which is only a new name for will-power, etc., and he proved for all time that it is God who "forgiveth all thine iniquities; who healeth all thy diseases."

Christian Science teaches that those who would follow the Master in his works must have that "mind" in them "which was also in Christ Jesus," which is quite a different thing from the carnal mind which is employed in psychotherapy. So we can pardon our critic for thinking that material aid might be useful in psychotherapy (which he mistakenly assumes is the practise of Christian Science), because psychotherapy itself is a very material theory which doubtless needs material props, since it is likely to do more harm than good. Christian Science, on the other hand, avoids the necessity for material aid by adopting the same method that Jesus and his disciples used with such unparalleled success in the first century, and which, as it is applied in Christian Science, has during the last forty years healed many thousands after every material aid had been employed in vain.

Thus, through the practise of Christian Science, the death rate has been quite perceptibly lowered, and there is no doubt but that when God is better understood and given an opportunity, the death rate will become obsolete, for it was the Master who said: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

[Willis D. McKinstry in *Parsons* (Kan.) *Eclipse*.]

It is unfortunate that a clergyman in his endeavors to help humanity has found it necessary to attack other Christian organizations, that he might build up the one with which he has associated his faith. In his attempts to do good, our reverend critic might profit by the words of the great Jewish counselor, Gamaliel, who said: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . Let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

For one to be a true critic he must have a thorough knowledge of the subject criticized. By reason of our critic's misconception of Christian Science, he is unable to demonstrate its teachings, and his attack does not disprove that Christian Science is the word of God demonstrated to this age. Christ Jesus demonstrated that the sinner and the sick are healed by the same process when he said (regarding the man sick of the palsy): "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" It was Jesus' understanding of the spiritual law of cause and effect that enabled him to perform his ministry in the healing of the sick as well as the saving of sinners; hence the importance of his words to him that believeth: "The works that I do shall he do also."

Truth is unchangeable, and a spiritual knowledge of God as Truth, as unchanging Life and Love, perpetually and eternally governing all that He has made (and He is the only creator), must necessarily perform the same works today as in Jesus' time; hence the command, "Go ye into all the world, and preach the gospel." "Heal the sick," is as imperative now as when spoken by the Nazarene. The Scripture also says, "By their fruits ye shall know them."

[Elizabeth T. Bell in *News and Courier*, Charleston, S. C.]

A review in the *Sunday News* of "A Life of Jesus," by Major S. H. M. Byers, after repudiating the book as incorrect in historical statement and false in its teaching, suggests that the author may be a Christian Scientist. Why guess at his religion? Why not let him decide for himself what he really is? We know neither the book nor the author, but we do know that Christian Science demands exactness in action, speech, and thought, and careless or suppositional statements such as this book is said to contain have no place in its work. We heartily agree that "the best 'Life of Our Lord' is to be found in the four gospels." In quoting the Christian Science text-book, we find these statements: "The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered 'Jesus the anointed,' Jesus the God-crowned or the divinely royal man." Again: "The reappearing of Jesus was not the return of a spirit. He presented the same body that he had before his crucifixion, and so glorified the supremacy of Mind over matter" (Science and Health, pp. 313, 45). Christian Science has nothing whatever in common with spiritualism. Such mistaken conceptions of religious teachings emphasize the fact that when criticizing another's statements we should be sure of the correctness of our own.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

PRECEPT AND PRACTISE.

RECENTLY the time seemed opportune to refer in these columns to the support which should be accorded the newspaper and magazines which Mrs. Eddy established as the official publications of the Christian Science movement, attention being specially directed to a request which our Leader had made in November, 1908, in behalf of *The Christian Science Monitor*. Perhaps this request had not heretofore been seen by many who have become Christian Scientists during the past four years; perhaps others had forgotten it. Still others, even with Mrs. Eddy's request before them, were not awake to the possibilities for good through the circulation of a clean and wholesome newspaper. That the *Monitor* is proving to be the leaven which Mrs. Eddy intended it should be in the newspaper world, is proved by the favorable comment it has received from newspaper men in all sections, and there can be no doubt that its usefulness in this way will be greatly broadened as its circulation is increased. It is gratifying, therefore, to find, through letters which have since been received at this office, that many *Sentinel* readers were grateful for having had their attention called to Mrs. Eddy's request, and one of them gives such apt expression to this gratitude that we take pleasure in sharing it, having been accorded the necessary permission by the writer. The letter is as follows:—

"I wish to thank you for the merited yet unwitting rebuke for me, contained in your editorial concerning the *Monitor*, 'Blessing and Blessed,' in the *Sentinel* of Dec. 28, 1912, and I am glad to make slight amends at this time by enclosing my check for a year's subscription to the *Monitor*.

"For years I was engaged in the newspaper business, either as department manager, general manager, or publisher of one or another metropolitan daily newspaper, and had long recognized the influence for good that a newspaper might exercise such as Mrs. Eddy proposed when she offered to the public a daily publication that should 'injure no man, but . . . bless all mankind;' though, in common with publishers generally, I lacked the courage to launch such a publication. Although I was one of the first to welcome and subscribe to the *Monitor*, and long took keen delight in perusing its beautiful columns of clean, wholesome reading matter, yet after two years error stealthily crept in, and finally I persuaded myself that, what with the *Journal*, the *Sentinel*, the *Monitor*, and the daily *Lesson*, I was surfeited with Christian Science literature, having no sufficient time for the local newspapers and other desirable reading matter.

"Your editorial reminded me of my fourteen years of suffering, during which I was repeatedly forced to retire from business on account of my physical condition, and when much of the time I had little desire for reading matter of any nature. It also reminded me that during those fourteen years I expended a fortune with the medical practitioners, in medicine and in travel, and in all ways that promised relief, in the mean time consistently refusing the entreaties of friends that I try Christian Science; only at last to admit to myself, as the doctors had already admitted to me, that there was no longer a possibility of my recovery. So I concluded I might as well please those friends by submitting myself to Christian Science treatment, though convinced at the time that there was no hope of any actual help from such a source for a man really ill, as I was. It reminded me, too, that the splendid health I have enjoyed for the past nine years, the peace, happiness, success, and friends, —these have come to me because Mrs. Eddy lived, studied, suffered, worked, was spiritually-minded, and yielded herself to the injunction to 'let this mind be in you, which was also in Christ Jesus.'

"And I was again reminded of my very great debt to her. As quoted in your editorial, Mrs. Eddy said, 'My desire is that every Christian Scientist and as many others as possible subscribe for and read our daily newspaper.' How small a thing for me to do to be obedient to this request! So small for *every* Christian Scientist! I know that no one factor has done so much as the *Monitor* to elevate and purify both the news and advertising columns of the press of the world. Its standard has worked wonders for purity, and its success has been marvelous to publishers generally. Its potency for good is beyond measure. I rejoice in its glory, and again I would thank you for your editorial."

On page 201 of Science and Health Mrs. Eddy says: "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death." We are indebted to our correspondent for a concrete illustration of this precept.

ARCHIBALD MCLELLAN.

CLINGING TO EARTH.

MRS. EDDY says: "When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven" (Science and Health, p. 263). How many are there who can honestly assure themselves that they are striving to do what is here demanded, that is, making the spiritual the basis of all their thinking and doing? Is there not a wide-spread tendency to cling to materiality in the vain attempt to spiritualize it, when the Master taught in unmistakable terms that it must be denied and given up? The sad thing is that this *clinging* to earth and earthliness robs those who do it of the joys of heaven, which are attainable by all who consistently and steadfastly refuse to be defrauded by the counterfeits of mortal belief. Paul declared that the things seen through material sense were "temporal," and that we should turn away from them, throw off the burden imposed by this false sense, and find the things which are "eternal in the heavens."

For the same reason the beloved apostle bids us "love not the world, neither the things that are in the world;" to which he adds: "If any man love the world, the love of the Father is not in him;" a strong argument, surely, for letting go of the mortal and material sense of things. Now it sometimes happens that students of Christian Science are unwittingly led to cling to materiality by their well-meant but mistaken efforts to help an inquirer into the kingdom by some other way than the one which is strait and narrow. The questioner, who possibly is very critical of the teachings of Christian Science, asks, "Would you have me deny all the beautiful things which I see around me, and try to imagine that the universe is an empty void?" This would of course be far from the teaching of Christian Science, and the danger comes when the student tries to explain that in reality all things are spiritual. In his effort to help a struggler he may go beyond his own depth and make it appear that material things are all right if only you try to think of them as spiritual, which is far indeed from the truth as given to the world by Mrs. Eddy, who says plainly (Science and Health, p. 337) that "temporal things are the thoughts of mortals and are the unreal, being the opposite of the real or the spiritual and eternal."

We thus see that material objects are not even a reflection of the real, but a counterfeit presentation of reality; and this brings us back to Paul's statement that eye hath not seen, nor ear heard the things of God, and that these must be spiritually discerned. True it is that Jesus bade us consider the lilies, but how many are there who have done so in his way and learned the lesson they have to give? How

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many see in their purity the rebuke of Spirit, remember that only the pure in heart can see God, and who therefore see good at every step of the way? How many understand that the kingdom of God is inseparable from His righteousness, and that neither can be attained while we "cling to earth"? We should never forget that the joys of spiritual existence more than compensate us for giving up that which is at best fast slipping away from us.

Jesus had much to say about the joy which is inseparable from holiness, spiritual consciousness. He said to his disciples, "Your joy no man taketh from you," and he said this when error was making its fiercest attacks upon him and the little band of faithful followers. Paul tells us that the sufferings of our testing period "are not worthy to be compared with the glory that shall be revealed in us" (not alone to us) when we cease to cling to earth and its delusions. As we let go of the material sense of things and grasp firmly the spiritual, we find freedom, health, strength, peace, and plenty, with the joys of heaven.

ANNIE M. KNOTT.

"YE ARE MY WITNESSES."

THERE was never a time, surely, when the world was in greater need than it is today of witnesses to the truth, those who in humble walks and ways make it convincingly appear to men; and whatever our own sense of delinquency, we may rejoice that consecrated Christian Scientists are bringing this about, and that every one of us may have a part in this great achievement for God.

In the early days of Christianity some of the most effective ministers were plain, unschooled commoners. They were quite innocent of the wisdom of the schools, they made no pretense of being anybody, and yet from these Christ Jesus selected those who were to assume the greatest responsibility and receive the highest commission ever assigned to men, namely, to preach his gospel and heal the sick. Despite this fact, however, Christian ministry is thought of by most Christian people today as the prerogative and distinction of a limited class, and this at once places it under a handicap. The appeal of the ecclesiastic can but be the less effective, in so far as his activity is thought of as professional, as being prompted by a motive which is not wholly disinterested, and this prejudice often gives the business man *entrée* where the clergy are practically excluded.

That every Christian Scientist should be ready to give a reason for the hope that is in him, is therefore a matter not only of primary importance to his own growth and satisfaction, but it immediately concerns the dissemination of the truth for which he stands. It is the individual demonstration that sickness and sin can be healed through "faith in God," and the consistent testimony thereto by Christian Scientists in their business and social contact with men, which counts for the advance of this cause, and the adequate "minister of Christ" is he who has proved the verity of the Master's teaching and who is wise and tactful in presenting it to others. As Mrs. Eddy has reminded us on page 37 of Science and Health, the declaration "Ye are my witnesses, saith the Lord" is nothing less than the call of God to each and every one of us to exercise and enter into the joy of all the privileges of Christian priesthood. Theoretically, Protestantism has always stood for this idea, but in denying that the believer can do the Master's works today in proof of the truth of his teaching, it not only does not inspire men to make the effort to fulfil this individual ministry, it practically interdicts the undertaking. Christian Science is a return to the faith and habit of the early Christians in this regard, and the world is rapidly recognizing it as such.

Illustrations of this new-old order of Christian living and doing are to be found today in every human relation and avocation, and they are reviving as could nothing else the universal hope expressed in the prayer "Thy kingdom come." To cite a single instance: In a large engine repair shop, not long since, one of the workmen became deeply interested in Christian Science, and his firm stand for it among "the boys" became known to the superintendent, who in a spirit of good-natured raillery said to him one day: "How is it that you can take up with this fool-idea that when a man's sick he don't have to have a doctor? When an engine goes wrong on the road, the thing to do is to bring it into the shop, so that we can look it over and fix it up. You know that, and when a man gets out of whack why shouldn't he be treated in the same sensible way?"

This gave the beginner his opportunity, and his thought was clear enough to take advantage of it. "Yes," he said, "you're right, boss! If an engine goes wrong, the thing to do is to haul it off and put it in shape; but you wouldn't take it to another imperfect engine, would you, to have it fixed up? If a man's sick, he needs repairing, sure; but instead of sending him to another person who at his best knows mighty little about disease and less about its cure, I'd send him to God who, as the Bible says, healeth all our diseases, wouldn't you?"

This straightforward, common-sense query had but one answer, and the superintendent saw it. He had heard the gospel "preached with power," and it was the more convincing because it came from a man who, as he knew, had been doing better work and more of it, ever since he had become possessed of this "new idea."

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

ATCHISON, KAN.—As the construction of the new Christian Science church, at Fourth and Santa Fe streets, nears completion, it discloses an imposing structure of the Grecian Ionic order. While a small church, it will compare in beauty with the famous Christian Science churches of the larger cities. Atchison people have little idea of the magnificence of the interior. Its style and richness will prove a revelation. The auditorium will seat four hundred, and this can be increased to five hundred by throwing open the commodious foyer. The contractor has promised to have the church completed for use Easter Sunday.—*Atchison Globe.*

BROOKLYN, N. Y.—The first large Christian Science temple erected in Brooklyn was opened informally Nov. 17. It is First Church of Christ, Scientist, and is at New York avenue and Dean street. The old building has been outgrown by the congregation, and it was deemed advisable to hold the services in the new structure, which is not quite finished, at the earliest possible date. The church is of white stone, and seats ten hundred and thirty-six persons. Payment is being made as the work progresses, and the outlay so far has been two hundred and forty thousand dollars.

Brooklyn Times.

MOOSE JAW, SASKATCHEWAN.—An object of much interest to passers-by has been the beautiful little structure at the corner of Sixth avenue and Oxford street. It is the new Christian Science church and will be opened Dec. 22. It would be hard to find in Moose Jaw a building where so much originality and taste have been shown in design and interior economy. The meetings formerly held in the Odd Fellows' hall will now be held in the new church, which financially is wonderfully well fixed. The society in Moose Jaw owns property with a frontage of one hundred and forty feet on Sixth avenue and one hundred feet on Oxford street. Forty feet of the frontage on Sixth avenue is now occupied by the church, while the hundred feet on both streets is held in reserve. The Moose Jaw congregation was organized on Oct. 23, 1906, and has been steadily increasing in number ever since.—*Morning News.*

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MILLIKEN, COL.—A Christian Science service was held here for the first time, on Dec. 8, according to a letter to the committee on publication for Colorado. Milliken is a new town about two years old and about fifty miles north of Denver, on the Denver and Northwestern railway.

ATLANTA, GA.—Plans are complete for the new Christian Science church to be erected at the northeast corner of Peachtree street and Peachtree circle. The church will cost something near one hundred thousand dollars, and it is expected that work on it will be started not later than early spring. The seating capacity of the church will be nearly one thousand. The lot was bought several years ago for sixteen thousand dollars, and the church has refused various offers up to thirty thousand dollars. The lot is held to be worth fifty or sixty thousand dollars.

Local Christian Scientists started their meetings in halls and later had rooms in the Grand building, then the Baker Street church, and still later leased the present quarters on North Broad street, near Peachtree.—*Georgian.*

FITCHBURG, MASS.—According to information gathered from officials of First Church of Christ, Scientist, Fitchburg, as a result of the generosity of Henry F. Coggshall, who bequeathed five thousand dollars to the building fund of the church, as set forth in his will offered for probate, this religious organization is likely to have an edifice of its own before a great while. For several years this body has worshiped in Wallace hall, but the growth and prosperity of the church, it is said, has recently made apparent the necessity of procuring a building of its own. A building fund has been accumulating for that purpose for some time, and a committee has been appointed by the board of directors to consider the matter.—*Fitchburg News.*

CANTON, OHIO.—First Church of Christ, Scientist, has purchased for a church home a property on North Cleveland avenue, in one of the best residence portions of the city. The lot is seventy by two hundred and twenty and is just north of the Harter estate. This location was unanimously agreed upon by the church at a recent meeting, and the purchase was completed the past week. The church is much gratified over this forward step, but the unity expressed regarding it is still greater cause for rejoicing. It has not yet been decided whether the present building will be remodeled for immediate use, or work commenced on the edifice which is to be erected on the site. The church has practically outgrown the hall in the Erwin block, South Cleveland avenue, it has occupied for the past two years, and the need of more commodious quarters, which has been apparent for some time, resulted in the present purchase.

Correspondence.

BLACKPOOL, ENGLAND.—First Church of Christ, Scientist, is making wonderful strides in Blackpool. It is only some six years ago that a little band of enthusiastic adherents gathered together to found the church in Blackpool. They numbered half a dozen then. Now there are three hundred odd who have embraced the new form of Christian faith, and they meet in a very cozy sanctuary in Egerton road, North Shore. The services are all well attended, and no doubt whatever can be entertained that both spiritual and physical benefit has attended the movement in Blackpool. Unlike most branches of the Christian church, the cause is growing, and growing rapidly.

The annual thanksgiving service, which is in the nature of an anniversary celebration, was held on Saturday afternoon [Nov. 23]. The church was filled with worshipers, so that there was not a seat to spare. In Christian Science the promises of God are claimed literally, and in all parts of the world testimonies are given of healings as miraculous as in the days of old. And, as in the days of Jesus and the apostles, it is looked upon as an essential part of true religion that public acknowledgment of blessings received should be given.—*Blackpool Times.*

THE LECTURES.

CHICAGO, ILL.

In introducing William D. McCrackan, M.A., who lectured at Fifth Church on the subject of Christian Science, John S. Coonley said:—

Among the many admonitions that come to us from the Bible, none is more important than that which St. Paul gave us in his epistle to the Philippians, when he said, "Work out your own salvation." From that day to this there has scarcely a person lived who has not endeavored to follow out this command. But how to do this has been the great and apparently unanswerable question. In the cycles of time one did appear whose spiritual perception was big enough and keen enough to apprehend the way of salvation as *taught* and practised by Christ Jesus; and in our text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy has set forth these spiritual laws so that any one who honestly desires may study, assimilate, and apply them, and immediately see the results in more abundant health, greater happiness, and a more courageous outlook on life.

We are privileged this evening to listen to one who speaks on the subject of Christian Science with authority. By reason of what is said here this evening, some measure of fear, discouragement, or whatever it is that seems to bind or burden, will be lifted from each heart, and we shall go forth with a greater assurance of the ever-presence of God and of His availability.—*Correspondence.*

ST. JOHNSBURY, VT.

The remarks of the Rev. B. F. Butler, Universalist minister, in introducing Clarence C. Eaton, who lectured on Christian Science in the Colonial theater, were as follows:—

It is my privilege and also my pleasure to speak a word of introduction regarding the speaker of the evening. For several reasons it is my pleasure to do so. It is a pleasure in the first place because he comes representing a people of whom I think as fellow members of the household of Christ, as fellow Christians. For to be a Christian, as I understand it, is not a matter of assent to a certain number of intellectual propositions, dogmas. It makes no difference whether those propositions are the especial property of the Methodist, Baptist, Presbyterian, Universalist, Unitarian, or even Christian Science church, but to be a Christian is first of all a matter of character, Christlike character. And I have seen among you a sufficient number of those possessing this, so that I can without reserve address you as fellow members of Christ's household.

Again, I am pleased to speak this word because you as Christian Scientists and we as Universalists walk so far together along the same pathway of Truth. The heart of that which you emphasize is precisely the same as the heart of that which we emphasize, the immanence of God; we are also here to say, "This is none other but the house of God, and this is the gate of heaven;" unseen by the eye of flesh, yet in Him "we live, and move, and have our being." We are also here to say that God is one whose nature as well as name is Love. Consequently you have a right to think and we have a right to think that we in common are teaching the world a message we may well call "the good news and glad tidings." We bid you Godspeed as you stand with us to emphasize this.

Again, whenever any individual is of sound mind and has in his heart the love of God and man, he is entitled to a hearing and fair judgment, whatever may be our conclusion as to principles laid down. So far as our paths may diverge, I trust we are sufficiently large in spirit to say "diversities of gifts," interpretations and administrations, but the one God and Father, the one Lord and Master.

Correspondence.

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BELLINGHAM, WASH.

The Metropolitan opera house was crowded to hear the lecture on Christian Science by Virgil O. Strickler. The introductory address by W. H. Patchin of the Normal faculty was as follows:—

You have assembled here this evening to listen to the discussion of a subject which attracts the attention of the civilized world. Only a few decades have passed since the Discoverer of Christian Science, Mary Baker Eddy, announced her new thought, yet in that time it has gained substantial support and won thousands of followers. I think no man is truly educated unless he is informed as to the principles and objects of all great movements working for the advancement of humanity,—those great forces operating to alleviate suffering and misery. Christian Science does profess to go to the very foundation of all discordant conditions by substituting for superstition and belief a better thought, a correct concept of God, man, and the universe, and their relations to each other.

Your presence here indicates that you are seeking after truth. We that have been healed and redeemed by the tender ministrations of Christian Science believe we have found the truth,—we can truly testify that life has assumed a better, nobler, purer, healthier, holier outlook by reason of our study of this Science and an honest attempt to embody its teachings in our living.—*Correspondence.*

IOWA CITY, IOWA.

Frank H. Leonard addressed a deeply interested audience at the Englert theater on Christian Science. The lecturer was introduced by Postmaster Henry G. Walker as follows:—

While I am not a Christian Scientist, it gives me no small amount of pleasure to be called upon to introduce to this audience the speaker of this afternoon. Present-day religious thought is characterized by an openness of mind and a search after truth capable of demonstration. To this attitude of mind and to this pursuit of knowledge may be attributed, in large measure, the marvelous growth of Christian Science, which in less than a generation, without seeking to add to its own strength by attacking other creeds, without attempting to attract the impressionable by spectacular public display, without even an endeavor to increase its membership through solicitation, has grown to be an institution far greater than is indicated by its fifteen hundred churches and approximately two hundred thousand members.—*Iowa City Press.*

GENEVA, SWITZERLAND.

Bliss Knapp gave a lecture on Christian Science in the Casino de St. Pierre, before an interested audience, three quarters of whom were French-speaking people. Mr. Knapp was introduced in French by Charles E. Vouga, first reader, who said in part,—

There is a law governing each group of Christian Scientists in the world, and unless this law, which is taught by Christian Science, is being demonstrated and proved, there can be no successful mission, no vitality for any of them. The fact that at the present moment there are more than fourteen hundred Christian Science churches and societies, which bring together twice a week thousands of listeners, and also the fact that Christian Science is spreading all over the world and is in no way hindered by the seeming barriers of race, language, and temperament,—these facts prove undoubtedly that demonstration of this law is being constantly made. They also indicate that Christian Science can be demonstrated with absolute accuracy, provided one is willing to study it thoroughly and put it into practise.

Christian Science brings us the understanding of God which Christ Jesus had, an understanding which the world has almost entirely lost. Nineteen centuries ago, Jesus said to those who were willing to listen to him: "Ye shall know the truth, and the truth shall make you free," and he went through Palestine proving his words by healing people of their moral and physical diseases, freeing them from their bondage, their errors, and also accomplishing acts that short-sighted mortals called miracles. Jesus said also: "This is life eternal, that they might know thee the only true God;" and he demonstrated this saying by his resurrection, showing tangibly that man's true being, which is spiritual, never dies. This truth, this knowledge of which Jesus spoke, is taught to us again by Christian Science.—*Correspondence.*

SHARON, MASS.

In introducing Prof. Hermann S. Hering, who lectured on Christian Science in the Unitarian church, Howard D. Kenyon, first reader, said:—

During the month now closing, we have again observed the anniversary of the discovery of America. To the people of medieval Europe there was no such thing as a western continent, and the possibility of its existence did not enter their minds. The discoveries of Columbus did not make an American continent, but they proved conclusively that there was one. Every truth has and will continue to have an existence that is absolutely unaffected by our knowledge of it or by our acceptance or rejection of it. To be of service to humanity, however, there must be an individual to perceive the truth, demonstrate its worth, and present it to the world.

Nearly fifty years ago, through a spiritual understanding of the Scriptures, Mrs. Eddy discovered the great truths which have resulted in the Christian Science movement. Like Columbus of old, she created nothing new, but her discoveries have revealed to hundreds of thousands in this country and abroad a world of great possibilities for good wherein the morally and physically imperfect begins to pass away.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Alpena, Mich.—Temple theater, 8 p.m., Feb. 6.
Berkeley, Cal.—High school auditorium, Grove street and Alston way, 8 p.m., Feb. 3.
Cumberland, Md.—City hall auditorium, 8 p.m., Jan. 31.
Daytona, Fla.—Palmetto Club house, 8 p.m., Feb. 3.
Galveston, Texas.—Hotel Galvez, 8 p.m., Feb. 3.
Grangeville, Idaho.—I. O. O. F. opera house, 8 p.m., Jan. 27.
Huntington Beach, Cal.—Odd Fellows hall, Main and Ocean avenue, 8 p.m., Feb. 3.
Jacksonville, Fla.—Morocco temple, Newman and Monroe streets, 3 p.m., Feb. 2.
Jamestown, N. Y.—Samuel's opera house, 3 p.m., Feb. 2.
Key West, Fla.—Church edifice, corner Division and Georgia streets, 8 p.m., Feb. 6.
Manchester, England (Second Church).—Free Trade hall, 7:30 p.m., Jan. 31.
Miami and Cocoanut Grove, Fla.—Auditorium new school building, Miami, 8 p.m., Feb. 4.
Oxford, Mich.—Oxford opera house, 8 p.m., Feb. 4.
Payette, Idaho.—8 p.m., Feb. 7.
Peekskill, N. Y.—Colonial theater, 3 p.m., Feb. 2.
Port Huron, Mich.—Society hall, White block, 8 p.m., Feb. 7.
Saginaw, Mich.—Masonic temple, Washington avenue and Johnston street, 8:15 p.m., Feb. 3.
San Francisco, Cal. (Fourth Church).—Dreamland rink, Post and Steiner streets, 3 p.m., Feb. 2.
Winlock, Wash.—Mutrie hall, 8:15 p.m., Jan. 30.

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TESTIMONIES OF HEALING.

It is not long since the healing truth taught in Christian Science unlocked my prison door and made me free, and what this has meant to me words can never tell. From a little girl I never knew what it was to be well. I was always ailing, and as I grew up my ailments increased with each year, so that I had to give up my studies entirely the second year at high school, and also the one ambition of my life at that time, graduation.

A year later I went East to school, in the hope that the change would help me, but again I had to give it up. I was ill for many weeks, and the doctor who was attending me said he could do no more for me. Another doctor was called, and he advised an operation. This was performed, and for a while I was better and able to go home; but I suffered greatly with my back and pain in my limbs, and walking at times was a hardship. The doctor said I was going into a decline and would never be well. After I was married I tried another doctor, and he said I had spinal trouble. For some time I had electric treatments, but I kept getting worse and the pain more severe. I was an invalid after the birth of my son, and another operation was performed. Still I was no better, and had one ailment after another until I experienced nervous collapse, which left my eyes in such a condition that it was necessary for me to go to a specialist, who said I would always have to wear glasses. That summer I had to be taken to the hospital and operated on again, and this time I was to be a well woman; but it was the same old story of "no better," and I again went East, hoping that change of scene would help me. I returned in April, believing that it was only to die, for eight doctors had failed to help me and my strength was almost gone. The doctor said he could do no more for me, and that if my heart held out, my spine was diseased, nerves shattered, and I was indeed a wreck. I took to bed, and became so weak that I could not feed myself and was taking wine for nourishment.

On the morning of May 29, 1911, the nurse came to me with a copy of the *Christian Science Sentinel*, saying a neighbor had sent it to me and that on the cover was the telephone number of a practitioner. The nurse read some of it to me, then I asked her to give me the paper, and after reading a while I asked her to call up the practitioner and have her come to see me. The doctor came at twelve, shook his head and left. An hour later the practitioner came, and she brought with her such a flood of divine Love that I was lifted from depths of misery to heights of joy. She left me about three, and immediately I asked for my clothes, got up and dressed and walked, free, with not a sense of anything but perfect health! At night I had dinner with the family, the first meal I had eaten for months. It was indeed a time of rejoicing, and our home was turned from sorrow into joy. The next day I went about my usual duties, and have ever since. No one can realize what it meant to me to be able to walk perfectly, for I had been lame for nearly seven years. Oh, the joy to know God and feel the warmth of His wondrous love, and to have such peace—peace which the world cannot give.

I had been greatly reduced in weight, a mere shadow, but in less than six months no one would ever think but that I had always enjoyed perfect health. I have also been able to discard my glasses. Each day I am learning the truth of our Leader's words, that "to those leaning on the sustaining infinite, today is big with blessings;" and that "divine Love always has met and always will meet every human need" (Science and Health, Pref., p. vii and p. 494). The 121st Psalm has been a great help to me, for when reading it I do know that God is my keeper, that my strength comes from Him, and so I am able to do whatsoever my hand findeth to do. It is impossible for me to express in words my gratitude to God for Christian Science, for by it we are given a new sense of life and joy; we learn that "with God all things are possible," and that divine Love is ever ready to encircle us all. May this testimony help to lighten the way for others, that they too may learn that in God "we live, and move, and have our being;" that God is All-in-all.

MRS. LILLIAN B. MANN, Hamilton, Canada.

My first impression of Christian Science was that it is the same kind of religion as other orthodox churches had, and I had no confidence in it, as I was virtually an infidel. I had no use for any of the different churches, their beliefs, or the God they worshiped, as they all seemed to me to be bowing to something they knew not what. Yet in all these years I had been a seeker for the right kind of religion, a religion from which I might have some good without having to die to get it.

In an out-of-the-way place, among the roughest of men, I met some people whom I found to be Christian Scientists, and upon closer acquaintance they seemed quite different from other religiously inclined people. The first paper which I read on Christian Science was a *Sentinel*, and I thought such things as were mentioned therein were worth investigating. I soon discovered that there was something about Christian Science which was different from any religion I had ever known before. A friend who also became acquainted with these Scientists, had been afflicted with a severe cough for twenty years. He took treatment and was cured—cured in such short time that it was astonishing; I could scarcely believe it. I watched different cases which presented themselves, and came to the conclusion that there must be something more in Christian Science than blind belief.

Shortly after that time I became so afflicted with frost-bitten feet that I could hardly walk, and I suffered greatly, so I thought I would try Christian Science treatment. I did so, and in a few days I was cured and have not suffered with the ailment since. I also was a habitual smoker, having used the weed from childhood up, and I fairly worshiped my pipe. I believed I could never quit smoking, but after a while I decided I would take treatment for the habit. I did so, and I am cured, as it has been over three years that I have had no desire for tobacco in any form.

For this I am certainly very grateful, but I am especially grateful for the spiritual betterment I have received. Being of a very revengeful nature, I enjoyed above all things the thought of "getting even." Thank God, I am relieved of that terrible feeling, and I love my fellow men more and see more good in life. I am glad that I found a God who is Love, a God to whom I can go with my troubles and find the "Peace, be still," of Christ, Truth.

JOHN R. ZIELOWSKY, Ione, Wash.

Out of gratitude for the great good I have received through Christian Science, I give my testimony, and hope it will be a message of cheer to some one who is as full of fear as I was before knowing this teaching. From infancy I was always ailing; then came lung trouble, and I felt that this was the beginning of the end, two in the family having passed on from this complaint. I did all I could, however, to gain strength, even to drinking bullock's blood twice weekly; but I did not improve, and was getting tired of taking all sorts of nauseating things in the effort to do so. Man's extremity was, however, God's opportunity in my case. I was told of Christian Science and a Scientist offered to help me. I shall never forget the great kindness and love shown to me. After my first talk with her I felt that I wanted to know God as she knew Him; fear seemed to leave me, and I went home determined to give Christian Science a fair trial. I gave up all my material remedies, and only once after this did the hemorrhage return; but it soon disappeared. I now go out in any kind of weather, do any kind of work I want to, and have no fear of bad results.

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Friends can hardly believe I am the same woman; only lately a friend said, "I remember I once thought you were not long for this world, you were looking so dreadfully ill."

I also had treatment at the birth of our little girl. Though I was unable to have the same practitioner, I received much help and kindness, and the truth of Christian Science was again proved to us. At one time things did not seem to be going on rightly, so we wired to the practitioner, who came and stayed some hours but had to return to Southampton that night. It was beautiful the way that all fear left those in the house after she came; my husband, who is not a Scientist, did not even mention a doctor. The baby arrived the next morning, I was up the second day, and at the end of the week was quite myself. The nurse told me that had I had *materia medica,* it would have been a case for instruments, and that the child would perhaps not have been alive. It was a wonderful case to her. I also used to suffer greatly from ulcers on the eyes. This too has left me since I have known of Christian Science.

It would take pages to tell all that Christian Science has done for me. Needless to say, I am very grateful for the healing I have received, and words cannot express the gratitude I feel to our dear Leader for the understanding which I am daily getting of God's love and goodness to His every child. The Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy are my two greatest treasures, and my sincere desire is to let my light so shine that it may be the means of bringing others to know of this blessed truth.

EDITH BLADES, Wimborne, Dorset, England.

I wish to give my testimony of what Christian Science has done for me and my family. About four years ago my little girl had a fall which injured her hip and spine. It did not, however, give any trouble for several months afterward, and when she became ill the accident had been forgotten. We called in a doctor, who said she had rheumatism. He treated her for some time, but she got no better, so we finally called in another. By this time she could not raise herself up without crying out in pain. This doctor said she had kidney trouble; but after a little time she got better, and began her first term of school. A few months later, however, she had another spell, and the doctor said we would have to take her out of school, as she had hip trouble. Her limb had stopped growing and she walked very badly. She would cry with the pain every night, and more than once we both cried. I finally thought of the fall and spoke to the doctor about it. On examining her back, he found a very serious condition of the spinal column and then he said she had spinal disease.

I was greatly worried and did not know what to do, as besides the little girl's illness I was just then coming out of an attack of rheumatism (which usually lasted from two to six weeks), so we decided to go East for a few months. We did so, and both seemed to be much better. After we had been at home a short time, the little girl began to go to school again, but she had gone only one month when we had to take her out. It was then that my husband and I decided to try Christian Science, although we did not know anything about it; but we thought it could do her no harm. I went to see a practitioner, and she said that the child could be healed. To our joy she was healed in one treatment, although the Scientist gave her one more to satisfy me, as the healing was so sudden that I could hardly believe it.

It is now over two years since the child was healed. Afterward the practitioner treated me for a skin disease, from which I am now entirely cured, and the rheumatism has left me through the reading of Science and Health and learning the power of Truth. My husband was also healed from poisoning caused by a nail piercing his foot. Is it any wonder that I am thankful to God, who has thus freed us from sin and disease!

MRS. CLARA WARREN, Center, Col.

I feel it a duty as well as a great pleasure to tell what Christian Science has done for me. On Christmas day, 1910, I was taken with a very severe headache. I had, however, been subject to these attacks for years, and thought it would soon pass; but instead it kept growing worse, until at the end of the week I went to a doctor. He talked to me for a while, then told me I had a very severe case, but that he would prescribe some medicine which would help me. After taking the medicine I felt better, but was so weak that I was hardly able to walk. When the doctor came I told him how ill I felt, and he said he expected this; that it was the after effect of the illness and that it would last about six weeks. I waited patiently for the six weeks to pass, but at the end of that time I felt worse, so I concluded to change doctors. After examining me, the second doctor told me that I had organic heart trouble, that I was in a very bad condition, and that if I wanted to live any length of time I would have to take good care of myself.

I also had a cough, which was terribly annoying for weeks. I felt uneasy about this, and when I asked the doctor about it he said I would never get rid of it. I went to this doctor several times, but he gave me very little encouragement, and the last time I went he said that my lungs were affected, after telling me just two weeks before that my lungs were sound. I then lost all faith in *materia medica,* and turned to Christian Science for help. I had heard a great deal about it and thought I would give it a trial, so I bought a copy of the text-book, "Science and Health with Key to the Scriptures," also a Bible, and began to study very earnestly. My cure was almost instantaneous; the cough left, my appetite improved, I had no more sleepless nights, and today I feel just as well as I ever did. I had also had a bowel disorder of more than fifteen years' standing, for which the doctors could only give me temporary relief; but this, too, is permanently cured.

Words cannot express my gratitude to God for Christian Science, through which has come my physical healing, and it is my earnest desire to learn more and more of this truth each day.—MRS. T. L. PETOT, St. Louis, Mo.

It is over eight years since I received my first healing in Christian Science from a chronic stomach difficulty, through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I then gave up my daily doses of material remedies, which had failed to heal. I have also experienced the healing power of divine Mind in a case of accident, in which my foot was injured in such a way as to be quite painful; but this was entirely overcome the same evening, while reading the Lesson for the following Sunday.

I am, however, even more grateful for a better understanding of the Bible and the spiritual and moral uplifting that I have experienced, than for the physical healing. In proportion as I have learned to apply Christian Science, I have found it always available and efficacious in overcoming inharmony of any kind.—CHARLES J. TURNER, Chicago, Ill.

I was healed through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I herewith bear testimony to the power of God to overcome every ill that flesh is heir to. I have been healed of what was called hereditary heart trouble, also a throat affection from childhood, rheumatism, etc., besides depression, discouragement, fear, hatred, prejudice, selfishness. By nature of a rather retiring disposition, I little thought that at the root of this cherished attitude was a host of evils which were masters of my moods, but Christian Science is the light that penetrates into every crevice, scattering the hosts of evil and giving us in exchange the noonday of Truth. St. Paul advised us to "work out" our salvation, and through obedience to this injunction I owe all I have today of health and harmony. I love the daily study of the Lesson-Sermon, and the Bible

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has been revealed as a constant necessity. Its many lessons furnish a feast of good things, and all tend to spiritual advancement.

Lifted out of the dungeon of false material sense into the sunshine of Truth, I breathe today the free air of a liberated child of God. Our Leader's ever-faithfulness in making known the presence of Love, is seen in the well-appointed Lesson-Sermons; and in her Message to The Mother Church, June, 1898 (p. 12) she says: "The altitude of Christianity openeth, high above the so-called laws of matter, a door that no man can shut." I am so grateful for this beautiful thought and all it reveals. That door which no man can shut is the foundation upon which today Christian Science is absolutely established, its infinite Principle being God. How grateful is the heart that throbs in unison with this great verity,—to dwell in Truth, Life, and Love, knowing that always about us are the "everlasting arms." It is indeed a noble calling to serve God alone, and happy are the obedient followers of Christ, Truth. He who lightens the burdens of the struggling brotherhood of man, with the most tender compassion and patience, typifies the great Exemplar, for the heart must be generous enough to cover the need.

The heart that rejoices to help a brother gives the dew of heaven. When the sun comes out, it strengthens humanity and leaves its glory everywhere. This gift is ours today through the patient, unselfed love of our revered Leader, Mrs. Eddy, and we rejoice in the infinite blessings of Truth in exchange for the bondage of matter.

SADIE GARRATT-HUGHMARK, Chicago, Ill.

A good many years have passed since for the first time I experienced healing in Christian Science, and since then I have had many demonstrations of the power of God to heal the sick and to destroy sin. Ever since I can remember I loved the Bible and its promises, believed sincerely in prayer, and that a just and loving God did exist. A great sense of love and good would come with the study of the Scriptures, but I wondered why I could not be healed of physical ailments through prayer, and help others in the same way, when Jesus had said: "He that believeth on me, the works that I do shall he do also." I prayed more earnestly to be shown the way, to be given more faith and understanding of divine Truth, and in 1900, after what seemed long years of suffering, without relief from pain for more than a few hours at a time, I was given a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy to read, and immediately began the study of it. I shall never forget the confidence in God that came to me, after the first two hours of careful reading of this wonderful book, with a renewed sense of love and peace. It also brought the joy of knowing that God had answered my prayers, and that this was His way of revealing the truth to me.

During the months and years that followed, the Bible teachings became clearer to me, and since then I have wakened to see the power of God and to understand in some measure the Christ-idea which was so plainly manifested in Jesus. Christian Science has taught me to rely wholly upon God for healing, and for eleven years I have used no material remedy whatever. Before I was entirely healed, sometimes the pain would seem very severe, but at these times I would take Science and Health and read a sentence or two about God. This brought light and healing, for while thinking these thoughts, even for a few moments, I have been able to get up from my bed, all sense of pain having vanished from consciousness, and in place of it I had a sweet sense of happiness, rest, and peace. At these times I was invariably alone, all material remedies having been tried in my case for so many years that those with me had become accustomed to my suffering; and the doctor, who had shown me much kindness, found that his efforts to help me were useless. He told me during his last visit that there was no hope, that I would always suffer pain, and he named the disease spinal neuralgia, which he said meant pain in every part of the body. After a short time, however, through Christian Science, that man-made law was broken, and I was completely healed, it being proved that God is the only lawgiver.

No words can ever express my gratitude to Mrs. Eddy for giving Christian Science to the world in her book, that all may benefit from its teachings. The years of patient and loving endurance for the sake of others, in order to bring this message of truth to the sick and suffering, must have its sure reward. I lovingly quote her own words in Science and Health: "A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain" (p. 568).

HON. EILEEN O'BRIEN, London, England.

About the middle of June, 1911, I discovered that I had a left inguinal hernia, and although it daily grew larger, I did not give it much thought till about a week later, when one day it caused me considerable pain and annoyance, and I realized that it must receive attention. I asked a Christian Science practitioner for help, and after four absent treatments had been given me, the manifestation entirely disappeared, the usual tests showing normal strength to have been regained.

Fifteen years ago I had a similar difficulty on the right side. I consulted a surgeon, who told me that the "radical cure" (an operation) was the only satisfactory treatment. I demurred at this, however, and was recommended to a recognized expert in surgical appliances who might give me temporary relief. The expert promised that if I *would* follow his directions he would cure me; and I did so with the result that I had a week of torture, a month of acute discomfort, and six other months of continual annoyance. At the end of that time I was pronounced cured, and the surgeon had to admit it, although he expressed doubts as to the permanence of the cure. A year later I entered the employ of this surgical appliance expert, and was with him for several years, during which time I became familiar with hernia in all its forms and with the opinion of the medical profession concerning it, having called on over three thousand doctors in his interest. I have recited the above to show that, when I say that on a Wednesday night I had a well-developed case of hernia and on the following Monday I was unable to find a trace of it, or even of weakness, my experience makes me competent to speak as to both diagnosis and cure.

The foregoing is merely one and possibly the least important reason for my gratitude to Christian Science. It has also relieved me from the tobacco and drinking habits, removing all desire in both instances before I gave up the practises. With tobacco, particularly, I used to wonder why I could no longer find a cigar that tasted good, until I discovered that the appetite for tobacco had been destroyed, and my freedom from that habit was immediate. While I have enjoyed many proofs of the healing power of Truth and of its ever-presence, that for which I am most deeply grateful is the change I recognize in myself—in my character, my ambitions, and what I now regard as essentials. These changes may possibly not be perceptible to others, but they loom large on my mental horizon and there is no dodging the issue, namely, that the study of Christian Science, as taught by our dear Leader, Mrs. Eddy, has wrought them.

Daily I have cause to rejoice in Christian Science, to thank God for this manifestation of His love, also to be deeply grateful to Mrs. Eddy for her unselfish devotion to the uplifting of mankind.

BENJ. F. CHANDLER, Savannah, Ga.

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I came to Christian Science for the healing of sorrow, as my only daughter had passed on and I was left alone. In 1897 Christian Science had been explained to me, and I felt it was the truth and asked for treatment for my daughter; but after a few weeks, as we saw no change, we went back to medicine. Seven years passed and we again asked for treatment; but the results were the same, to our sense, and again we went back to medicine. Shortly after this, my daughter passed on, and in deep sorrow I again turned to Christian Science for relief. Each day I read part of our Lesson-Sermon, and with an earnest longing for an understanding of Truth, I determined that I would never give up, as I felt certain help would come. It did come, for as I sat in our service on Communion Sabbath, a peace came to my heavy heart, and the cords of tense feeling were loosened. On reaching home and opening the Bible, it seemed illumined; Science and Health was also much clearer to me, and the burdened sense never returned as before. I kept on reading the Lesson-Sermon and Science and Health, and two years later the opportunity came that for many months I was free to spend most of my time in studying our literature. Later the privilege of class instruction came to me. I feel that I am on "the way," and recently the third step pointed out in Mrs. Eddy's article with this title (Miscellaneous Writings, p. 355) is opening and I begin to know how to love as Jesus did. My life is full of peace and joy; my only desire is to be about our Father's business and to help others out of the bondage of belief in sin and disease. My heart is filled with gratitude to God, and I am thankful to our beloved Leader, Mrs. Eddy.—FLORENCE E. BARBER, Waterloo, Iowa.

It is with great rejoicing that I acknowledge God to be the giver of all good gifts, and Mrs. Eddy as the Discoverer in this age of the "pearl of great price," Christian Science. Through its teachings I have been helped physically, mentally, morally, financially, and spiritually.

There is one healing in particular for which I am very grateful, that of an acute form of eye trouble, on account of the spiritual quickening which I received at that time. While in itself the disease was not painful, this healing meant more to me than did other healings in attacks of lung trouble, a chronic throat difficulty, escape from the operating-table, and the overcoming of many lesser ailments. The healing of the eye was instantaneous, and the treatment an absent one. The throat trouble was overcome by the faithful study of our text-book, "Science and Health with Key to the Scriptures." Words fail to express the joy I experienced at that time. I felt that I had indeed been resurrected, and I discerned, in a degree, "a new heaven and a new earth." On page 487 of Science and Health Mrs. Eddy says: "There is more Christianity in seeing and hearing spiritually than materially."

MRS. KATE LUCILLE REINSTEIN, Boston, Mass.

[Written for the *Sentinel.*]

GIVING.

STELLA E. SAXTON.

LET me but give, dear Lord,
Out of my store,
What Thou hast given me—
I ask no more!
Even as sunbeams fare
Forth from the sun,
So may I, too, reflect
Love's sweet guerdon.
Shine into some dark heart,
Scatter its fears,
Reveal the stars again,
Hidden by tears.

FROM OUR EXCHANGES.

[*Advance.*]

Let us carefully note the fact that with all Christ's supernatural power he refused to use it in the interest of sudden achievements or easy victories. With all his intense love for men and zeal for human welfare he proposed no short road to great blessings. Not all the iniquities of the dreadful pagan empire or the entreaties of a chosen and suffering people could move him to change the state by a stroke of power. On the contrary, his doctrines were germs, his propositions processes, his favorite illustrations the field, the sower, the seed, the grain of mustard, the leaven. He was in the world to set nothing aside, but to fulfil, to fulfil all beginnings, all promises, all laws, even the laws of nature, the laws of development, the laws of the human mind and of human growth. He came in the fulness of time, and did nothing out of time or without time. We need to note this fact and feature of Christ's method the more carefully now because we are in danger of becoming impatient of its spiritual processes. Troubled humanity wants a quick and easy remedy. There is a strong yearning for a "presto change." The desire to have Christianity change the state and society at a stroke is almost as passionate and impatient today as it was when Christ healed disease with a touch, but refused to revolutionize society by the same short process. The world is as eager to cast out that word "fulfil" as the Jews were to cast out him who used it, while classes of men would like to see a kingdom of prosperity brought in without reference to the troublesome conditions which hedge about all good kingdoms.

Strike to the center of much of the agitation of the day and the core of it is nothing more or less than a demand for profit, prosperity, and comfort, without going through the prosy process of putting away wasteful vices and destructive habits and of cultivating careful economies and prudent forethought. So far as the laboring classes are turning their backs upon Christianity, it is for much the same reason that Israel rejected Christ, because it fails to give them a kingdom without repentance and faith. And over on the other side is another class who would like to have a secure state and a peaceful, pleasant kingdom, without casting out the devils of selfishness, avarice, pride, and wantonness, a kingdom which will make one half of society meek and submissive without making the other half humble, generous, or brotherly.

Even the church has not yet rid itself of the error of looking for the full coming of the kingdom by some short and easy method of miraculous dispensation. Whole congregations, many prayer-meetings, and Christian families without number, pray for the conversion of the heathen world without once seriously thinking of dedicating a son or a daughter to the work, or denying themselves the luxuries of life in order to make greater gifts. But a careful study of those early days cannot but make it plain that the kingdom will never come along the way of self-indulgence or easy achievement. The Christianity of Christ is at heart, and in every limb and fiber of its being, a religion of self-denial and sacrifice, and a religion of spiritual means to spiritual ends. The kingdom of heaven must be within us before it can be round about us. It means new-born men and women, born to faith, to service, and to the everlasting hope.

[*Christian Intelligencer.*]

The fact that the world is full of unrest, striving after better things; that the air is full of conflicting opinions strenuously vociferated; that free discussion and investigation abound, sometimes treating rudely what should be esteemed sacred; that the masses are tossed to and fro like the storm-tossed sea,—should not awaken the least discouragement. These characteristics of the age are full of

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encouragement. In the searching and sifting going on, the proving of all things, the wheat will be separated from the chaff, and the chaff will be blown away in the agitation. There is safety in free discussion, danger in the repression of it. Never before did men say so freely and fearlessly what they think or imagine. Never has the individual counted for so much. In the contention, error will be exposed and the truth will be attained, and in the end will be heartily accepted because it is the conclusion of untrammeled investigation and debate.

In the light of all the past, duty is plain. It is to hold fast to the Bible, to declare it clearly and confidently, to embody it in our lives, to surrender ourselves to it, and allow it to do in us and for us what it has always done for those who have enthroned it in their hearts. Many storms have raged around it, and it has emerged unscathed from them all. It has come to this generation through fire and flood. God has been with it, in it, and for it. It has been "the sword of the Spirit," the gospel of redemption through the Lord Jesus Christ. It is the word of Christ, the all-wise healer and the almighty deliverer. It has been the mainspring of the world's progress, has created the world's unrest, begotten its longings, revealed the better life and the universal kingdom of righteousness, peace, and joy, and it, and it alone, is competent to guide to the attainment of the hopes it warrants.

[*Continent.*]

If the name of God is invoked to unite the people for the safety of the nation, those who invoke it must be ready to receive in simple Christian brotherhood all who are thus drawn to unity with them, no matter how alien otherwise. The atheistic blasphemy of these revolutionists [at Lawrence, Mass.] would be totally vain among the immigrants, if the churches they knew in their home land were not in spirit aristocratic churches—churches, that is, whose concern for law and order is mainly an anxiety to keep the common people from upsetting the privileges and comfort of the great and pious. The God these European peasants have been asked to worship must have seemed to them a God interested only in maintaining a comfortable world for the upper classes. But America cannot ask them to be patriotic in this country for God's sake, unless it makes them know a different God. This aristocratic God is what they came here to escape. A friendly God, a God who bends down to help the struggles of the poor and means that life shall be something abundant to every man who lives it right, even the humblest,—that God introduced to the immigrant in America will make the immigrant the nation's right-hand stay. But there is only one way for that introduction to be effected—through friendly Christians showing this same divine friendliness.

[*Christian Register.*]

As we stand at the beginning of a new year, it is a brave new world which appears to all those who are children of the light. There were never so many "doers of the word" as there are today. Still, we must remember that some of the noblest thoughts that inspire the workers today came into the minds of prophets and seers twenty-five centuries ago and have been slowly working through the ages to bring us to the point of progress which we have attained. The process is slow, but the outlook is glorious.

[*Universalist Leader.*]

Many have lost the opportunity for which they were praying, through throwing away some experience just because it hurt a little, when really it was the gripe of a leading that seemed cruel, but really was kind in its cruelty. There is nothing lost or wasted in the divine economy, but we are so far from the divine point of view we make scrap-heaps of the most priceless jewels. There is something in every day of the coming year that is worth facing.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Results" has been translated and is now printed in German (Die Christliche Wissenschaft: Ihre Resultate). This pamphlet contains 35 pages and is for sale at the prices of all the regular pamphlets as shown on the opposite page.

"Christian Science: A Religion of Progress," a lecture by William D. McCrackan, M.A., has been translated into French (Christian Science: Une Religion de Progrès), and is now ready for distribution in pamphlet form.

"Christian Science: Demonstrable Religion," a lecture by Frank H. Leonard, has been translated into Norwegian (Christian Science: Bevislig Religion), and is now ready for distribution in pamphlet form.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles.

"Birthright and Dominion," containing four articles and two poems.

"The Father's Business," containing five articles.

"The Law of Kindness," containing four articles and a poem.

"Confidence and Supply," containing five articles.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, 105 Falmouth street, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth street, Boston, Mass. Please do not send currency. Money orders should be made payable at the Boston post-office.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 22.

BOSTON, FEBRUARY 1, 1913

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ITEMS OF INTEREST.

National.

Seven corporation bills, favored by President-elect Wilson in his capacity as Governor of New Jersey, have been introduced in the Legislature. Explaining the bills, Edwin R. Walker, head of the chancery court, the highest in the state, who prepared them under the direction of the Governor, said: "These acts are designed to put an end to trusts and monopolies under the laws of New Jersey, and Governor Wilson confidently predicts that they will accomplish that much desired result. They emanated from Governor Wilson and have been drawn for the purpose of preventing monopolies by corporations, firms, and individuals." The bills make violation of the proposed laws a misdemeanor punishable by imprisonment for not more than three years or fine of not more than one thousand dollars. The measures provide that any combination between two or more corporations, firms, or persons to create restrictions in trade, limit production, prevent competition, transportation, or selling, fix prices for purposes of trade control, or make any secret oral agreement, shall be a misdemeanor. One bill provides that *bona fide* values in money or property must stand behind all stock issued; that stock shall not be issued against anticipated profits; that when stock is issued in exchange for other stock, no more shall be issued than was actually paid for the other stock; that no purchase may be made of a concern of different character from that doing the buying. It also prohibits one corporation buying into another for the purpose of restraining trade or acquiring a monopoly.

The forest service is considering a plan which, if adopted, will make the federal government the timber broker for all homesteaders who have stumpage for sale. The scheme is aimed at the relief of settlers in the national forest reservations in Montana, Idaho, and other western states. Complaint has been made that the government is selling stumpage to the great lumber companies which operate within the reserves at prices as low as one dollar per thousand feet. This timber is condemned by the forest service where growths become too thick, or when the trees are injured by storms, forest fires, or rot. It is then put up at auction and the government accepts practically any bid, no matter how low. Settlers living within or near the forest reserves point out that the prices at which the government sells its timber make it impossible for them to compete in the sale of their private timber. As most of the settlers rely on the sale of timber for their living while they are proving up on their homesteads, they very naturally protest.

The concentration of most of the timberlands of the United States into the hands of a few powerful interests has created a problem so grave for the nation, in the judgment of Luther Conant, Jr., commissioner of corporations, that he has recommended to President Taft that the existing national forests not only be retained by the federal government, but increased as far as practicable. He urges that the forests of Alaska be included in reserve, as well as all timbered lands recovered in forfeiture suits. He advises a further searching inquiry into land grants of the past, with the view of instituting additional forfeiture suits if the facts justify the procedure; while he warns us that attempts are still being made to "secure the transfer of public timberlands to private owners under the same pleas of settlement which in the past often proved wholly specious and insincere."

Articles of incorporation for the so-called "Rockefeller foundation" to administer a philanthropic fund of one hundred million dollars to be donated by John D. Rockefeller, were passed by the House, 152 to 65, after scattered opposition. The object of the foundation is "to promote the well-being and to advance the civilization of the peoples of the United States and its territories and of foreign lands in the dissemination of knowledge, in the prevention and relief of suffering, and in the promotion of eleemosynary and philanthropic means of any and all of the elements of human progress." The bill contains a provision prohibiting the foundation adding to the capital fund of one hundred million dollars and forcing the expenditure of the entire income from that fund currently.

One division of the garment workers' strike of New York city was settled amicably when the manufacturers' and employees' committees of the waist and dressmaking trade came to an agreement under which twenty-five thousand workers have returned to the shops. The strikers were granted their demands for general increase in wages on a sliding scale, better hours, and fire protection. The manufacturers in the association that agreed to these terms control about seventy-five per cent of the waist and dressmaking shops affected by the strike. The remaining shops are operated by independent manufacturers. Their employees will remain on strike until they agree to the same terms accepted by the association.

Declaring that in all the suits brought by the government the people of the country are the plaintiffs, and should therefore be accorded free access to the taking of all testimony in such cases, the House committee on the judiciary has favorably reported the Nelson bill to prohibit secret hearings in antitrust suits. The bill has already passed the Senate, and the committee is eager that the House should take action upon it as soon as possible and send it to the President, who is said to favor its enactment into law. With the Nelson measure was reported a duplicate bill embodying the same provisions.

The rivers and harbors appropriation bill contains an appropriation for a survey of the Naugatuck river with a view to plan the barge canal between the Housatonic basin at Derby and Ansonia, Conn., and at least this much of the project for a canal between Derby and Waterbury is likely to go through. The survey will include the Housatonic river from Derby to Long Island sound, which is believed to be able to carry a much larger tonnage than at present, with some deepening of the channel.

One of the largest gatherings of representative business men ever held in this country by the Chamber of Commerce of the United States, closed its annual session at Washington last week. A resolution was passed that there be conveyed "to President-elect Wilson the felicitations of the chamber upon the high honors accorded to him by the American people, together with the expression of the earnest desire of the organization to be of service to the incoming administration."

The total number of parcel-post stamps printed and distributed amounts to more than four hundred million, and the total value of the stamps distributed is more than twenty million dollars. The bureau of engraving and printing is sending out the stamps at the rate of twelve million a day.

International.

Lord Kitchener's great scheme for the drainage of the lower delta of the Nile and the gradual reclamation of a large tract of land is well on its way to realization. The delta of Egypt may be roughly divided into three zones: the southern, or upper zone, stands at a sufficiently high level above the sea to drain itself by gravitation; the middle zone, including the districts which have become water-logged from the increased water supply, since the inauguration of the system of perennial irrigation was completed by the opening of the Assuan dam; and the northern, or lower zone, where drainage has all along been practically impossible, much of it being actually below the sea-level. The proposal is to construct a great network of government main and secondary drains covering the whole of the middle and lower zones, which will provide not only for the more efficient drainings, and therefore the gradual restoration of the lands in the middle zone which have suffered in recent years from water-logging, but also for the new drainage and subsequent reclamation of great areas to the north which have never been cultivated at all. The cost of the complete drainage works alone will probably exceed ten million pounds.

The United Farmers of Alberta, Canada, are opposed to war, and are also against Canadian naval policies. They would have Canada lead the world in the international disarmament movement, and have so declared in an anti-naval resolution adopted recently. In all the six hundred delegates there were but twelve dissenting votes. "This convention, representing fourteen thousand farmers of Alberta," the resolution says, "places itself on record as firmly opposed to any expenditure whatever of public moneys for the consolidation of naval armament, but is decidedly in favor of Canada encouraging to the utmost the movement toward international peace and disarmament and the settlement of international difficulties by arbitration, such as is proposed by the United States."

The English House of Commons passed the home rule bill for Ireland by a vote of 367 to 257. The bill is now in the House of Lords, where it is expected it will be rejected. If passed by the Commons in three successive years it may then, in spite of its rejection by the Lords, become law by virtue of the so-called veto act recently passed.

The attempt of China to negotiate with the six-power group a loan of one hundred and twenty-five million dollars has not yet been successful.

Industrial and Commercial.

A group of Spokane capitalists have combined to organize a five hundred thousand-dollar concern to market directly the crops of the surrounding country. Articles of incorporation give the organization power to handle all problems of marketing and storage, all horticultural and agricultural products, and large cold-storage facilities will be provided in Spokane to care for the products while awaiting shipment. Organization is being perfected by forming smaller societies in the various sections of the surrounding country, all centering in the larger body in Spokane. It is probable that only apples will be marketed this year, the aim being to reduce the price to the consumer and to increase the returns to the grower by eliminating the profits of the middleman.

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MORTAL OR IMMORTAL?

CLARENCE W. CHADWICK.

ASK the average person whether he is mortal or immortal, and he will usually admit that he is mortal. His fathers and forefathers were mortal, consequently he must be. The only excuse offered for such an assumption is that his physical senses uphold him in it. This fact betrays the weakest point in the consciousness of humanity, an innate or inherited tendency to accept the dictum of the physical senses, to admit that man is material and in consequence mortal, a tendency which is only intensified by the educational systems of the present day.

Christian Science comes to "replace mortality with immortality" (Science and Health, p. 495), and in doing so it uncovers to humanity the great mistake of accepting sense testimony in place of the supersensible evidence of Spirit or Mind. It makes demonstrably clear the fact that physical sense never has seen and never will see God, and consequently that obedience to such sense means human bondage instead of "the glorious liberty of the children of God." From this bondage, regardless of what form it may assume, humanity must sooner or later be emancipated. Some are leaning on the thought of time and death to bring the desired haven of rest, while others are waiting patiently on the Lord to reveal to them here and now a fuller meaning of the deathless Christ, Truth, which comes to abolish death and to bring to light immortality. How shall belief in death be abolished?

The abolition of the arch enemy must necessarily take place in each individual consciousness. It will be accomplished only as humanity learn to think true scientific thoughts, thoughts of Life, Truth, and Love. This cannot be done from a material basis; hence the necessary first step of recognizing and admitting that man is spiritual. The individual who presumes to approach God with the thought that he is a poor helpless mortal, and who wants God to use him as an instrument for good, is doomed to disappointment, for God has no use for any belief in mortality, nor does He ever make Himself known through any such belief. God must be approached with the scientific recognition that man is immortal, and through this understanding God makes Himself known to His creation; and He will continue to do so. Christ Jesus declared that his mission was to bring life "more abundantly" to all who were willing to accept his teachings, and Christian Science shows us how we may avail ourselves today of all that he taught and demonstrated.

God is the preserver of man, but not of mortality. Mortals, however, when they begin to turn from matter or mortality to Mind, which is immortal; when, through the influence of the Holy Spirit, they begin to reverse sense testimony and to accept the truth of spiritual sense, like Joseph of old, they experience the protecting care of an all-wise, loving, and merciful creator, divine Love. But before the realization of God's power and presence there must be that "higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth" (Science and Health, p. 589). God's law of preservation must and does extend to His entire spiritual creation, man and the universe. This law recognizes no belief or admission of mortality. Being a law of exclusion to every belief pertaining to mortality, it demands the complete subjugation of every such belief, so that the so-called mortal, in turning away from self to the Christ, experiences the transforming and redeeming influence of Spirit. Through the conscious recognition and admission of man's immortality, the so-called mortal is denied and "put off," and the idea of immortality is more and more in evidence, the advancing steps being marked by health and holiness.

An intelligent recognition of man's immortality marks the advent of the Christ, Truth, in individual consciousness. He who can honestly say that the Christ has appeared to him, will no longer be found thinking that man is mortal. Only as the idea of immortality replaces the human concept does the individual acknowledge and understand that the coming of Christ means the destruction of sin, and therefore the healing of sickness. So long as the belief of mortality is allowed to remain a normal factor in the premises of human reasoning, every conclusion therefrom will crucify the healing Christ-idea demonstrated by Jesus and again made available to humanity through the teachings of Christian Science.

Humanity's progress heavenward will be measured by its willingness to exchange human conception for the divine creation. A spiritual God and a material or mortal man do not go together. Eternity itself will never unite them. "I and my Father are one" was a scientific declaration that transcended all human thinking. This acknowledgment of man's spiritual sonship with God enabled Jesus to prove to humanity man's God-given power over all mortal or material conditions. Had he admitted man to be mortal and God his Father, his earth career would have been devoid of healing works. His was an immortal foundation, and it must be ours before healing will become universally spontaneous and the earth "be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" a condition which was foretold in the Bible by more than one of the prophets of an earlier day.

The world of religious unbelief looks on and seems content to think that Christian Science healing is simply an attempt to make healthy and happy sinners, whereas it is the unmistakable call of the Christ, Truth: "Let the wicked forsake his way, and the unrighteous man his thoughts;" it is the clarion call of Spirit: "Awake thou that sleepest" in the belief of man's supposed mortality, and "put on the new man"—the understanding of man's immortality —here and now, for "the children of the flesh, these are not the children of God." Those on the watch-towers of Zion are feeling the touch of the Christ-healing, are rapidly assimilating its immortal harmonious tones, and will eventually acknowledge that "Truth is revealed. It needs only to be practised" (Science and Health, p. 174). Christian Science shows us how this can be done.

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FAITHFULNESS REWARDED.

HELEN WARD BANKS.

CHRISTIAN SCIENCE sends its students directly to the Bible, and teaches them to seek in it, not dogmas to support man-made theology, but the deep spiritual truth underlying commandment and beatitude, history and poetry, preaching and parable, the truth of God's omnipotence and of man's oneness with God.

Among all the familiar Bible narratives the story of Daniel carries special significance to Christian Scientists. Viewed in the light of this teaching, it is almost an epitome of Christian Science demonstrated, and no longer merely a thrilling story of a courageous life. Our first meeting with Daniel shows us that he has already found the Principle of life, and is guided by it. A youth, carried away captive from Judah to Babylon, he at once refused to share in the luxury of the king's table, choosing rather to retain his Hebrew simplicity of diet. For years after that he was at court, a favorite with the reigning monarch, but always living a calm, cheerful, helpful life, untouched by the dissipation and indulgence around him. In a heathen land, he held to his own God and prayed to Him openly.

Finally, Darius, king of the Medes, became ruler of Babylon, and the master as well as the friend of Daniel; but almost at once the king's affection aroused the error of jealousy, that unsuspected stirrer-up of so much discord. If men would but trace all their critical thoughts of others back to their own hurt pride or selfish jealousy, how much nearer the realization of brotherly love we should be! Error then, as now, was too subtle to declare itself the hatred it really was, and assumed the form of zeal for the king. Daniel's manner of living was irreproachable, but error strove to destroy him by his own steadfastness and by the hand of the king who loved him. Error approached the king in the line of least resistance; it attacked him through his vanity. "O king, live forever," it said; and went on very pleasantly to extol his greatness above that of any god or potentate, demanding that all men should worship only Darius, and that any one who refused should be cast alive into the den of lions. The king, thinking only of the delight of receiving adulation, and not at all of consequences, gave his consent to this edict, the unchanging consent of the Medes and Persians.

Then error's representatives rejoiced. They had not learned that evil's only power is to destroy itself; they thought to overthrow the omnipotence of Love and to destroy good through good's own virtue. "Let Daniel then be thrown to the lions!" they declaimed. "Daniel prays to another God than thee, O king." The situation foreseen by the subtle plotters but not by the king, had developed. Daniel would never recant. The king could not take back his word. Was not Daniel's destruction certain? Too late Darius saw whither he had been led. The side-path of vanity had looked pleasant, but its end was disaster. He, too, knew that Daniel's steadfastness could not be shaken; the only hope lay in Daniel's God, of whom Darius had at least learned something.

Did Daniel quail when the king's edict was made known to him? Was he tempted to outline the way by which God should deliver him by leading him aside from the lions' den instead of through it? However this was, he did not falter in his reliance on God. He had always lived by immutable Principle, and he went forward now without fear. It was not a matter of shutting his eyes to circumstances. It was the unshaken and unshakable confidence which was the result of constant living with good till good possessed him and he and animality had no attraction for each other. He would never throw himself needlessly into the lions' den, but if forced to take that path, he would walk it fearlessly.

Darius, his one hope an almost hopeless clinging to Daniel's God, parted sadly from his friend. "Thy God whom thou servest continually, he will deliver thee," he declared, and went mournfully to his chamber, where, sending away his singers and refusing his evening meal, every material distraction put aside, he prayed as best he knew, through that long night, to the only power that could deliver Daniel. And at the same time, with surer understanding, Daniel was praying to the God who had not kept him out of the dungeon but was preserving him in it. As early as possible in the morning, the king hastened to the lions' den, and called out his eager question: "Daniel, is thy God able to deliver thee from the lions?" How his heart must have quivered as he waited for Daniel's calm answer: "My God hath sent his angel, and hath shut the lions' mouths."

What lessons had Daniel learned through that long night of prayer, when God had sent His angels, "pure thoughts from God, winged with Truth and Love" (Science and Health, p. 298), to rule where fierce hate stood ready to devour! Could Daniel ever do less than trust God? And then the king's orders were turned against the error which had sought to destroy good. The conspirators were thrown to the lions, and were destroyed root and branch. Evil could not touch good, but it was obliged to fulfil its own law of self-destruction; and the greater the seemingly overwhelming power of the evil, the more complete was that destruction.

In working through his problem unswervingly, Daniel had not only found his own salvation and destroyed error, but he had glorified God. Darius issued a new royal decree, not to exalt the king this time, but to extol the power that could accomplish so great a deliverance; and it read: "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end."

CHRISTIAN SCIENCE HEALING.

DAVID ANDERSON.

THE writer has abundant reason to be grateful for Christian Science. The best day of his life was that on which he was led, even as a skeptical critic, to peruse the Christian Science text-book, "Science and Health with Key to the Scriptures," and the health and strength and power to labor which he enjoys today, he owes to the study of that wonderful book and the other writings of Mrs. Eddy, together with the elucidating and helpful articles which are always to be found in the periodicals issued by the Publishing Society.

Christian Science healing is mental. Mrs. Eddy says, "Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing" (Science and Health, p. 460). There is and can be no real healing, in Christian Science or out of it, which has not its foundational basis in the healing of erroneous thought; and Christian Scientists learn that the root of all wrong (diseased) thought is a belief of being apart from God; the belief of life, power, and intelligence other than in omnipotent Mind; the belief of mind in matter. They experience also, in varying degree, that as the understanding of this fundamental healing becomes gradually fixed in consciousness, moments occur in the daily life which bring heaven to earth, when the truth of being shines as clear as a beacon-light or the noonday sun; moments, as Ballou writes,—

> When God is seen with men to dwell,
> And all creation makes anew.

Such moments are gleams of divine light in which the heaven of universal harmony becomes apparent as a present-day possibility, and it is recognized that Christ Jesus bequeathed no valueless heritage to his followers when he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

It is for some slight understanding of this truth of being,

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and for occasional moments such as these, that the writer is supremely grateful. It is the gradual attainment of this spiritual understanding, with its resultant wholeness of thought, that enables the Christian Science student to smile quietly, and with pitying regret, at the want of knowledge of such as may speak unkindly of that brave and revered follower of Christ who has done so much for sick and suffering humanity. It is this same understanding of Truth which enables the Christian Scientist to show an unruffled front when subjected to personal ridicule because of his faith, by those who know practically nothing of what they presume to criticize.

This attitude of serenity under reproach of friend or attack of opponent, is ever becoming more easily maintained as it becomes more clearly evidenced that the trend of general thought, as manifested in the press and current literature, as well as in the pulpit and in the arena of natural science, is daily becoming more leavened with the spiritual metaphysics taught by Mrs. Eddy. The ranks of old-time metaphysical writers and thinkers are being added to by numerous present-day imitators, but it remained for the Discoverer of Christian Science to introduce and steadfastly adhere to the divine metaphysics which assigns all causation to infinite Mind, omnipotent good. "Already the shadow of His right hand rests upon the hour;" and the time predicted by Mrs. Eddy is fast approaching when "the healing elements of pure Christianity will be fairly dealt with; they will be sought and taught, and will glow in all the grandeur of universal goodness" (Science and Health, pp. 233, 329).

TANGIBLE AND INTANGIBLE.

KATE W. BUCK.

TRAINED, as most of us have been from earliest childhood, to look to the outward things about us for pleasure and profit; to watch the body lest it become diseased and therefore troublesome; to fear the slightest touch of pain lest it develop into something "serious;" to be tucked up and coddled on the slightest provocation by our anxious parents, —it is small wonder that the visible and tangible things, of which we hear much, seem real, and that the invisible things, of which we hear but little, seem visionary and unreal.

This proves a stumbling-block to most adults when seeking the truth which Christian Science so faithfully presents, reiterating, as it does over and over again, with unswerving assurance and by different modes of expression, that it may reach different classes of thinkers, the allness of the spiritual, the nothingness of the material. People frequently claim that the Christian Science concept of God is vague, far-off, intangible; they cry for something definite, failing to realize that in this very desire they prove that they are looking for something which can be taken in through the five senses. Along this line Mrs. Eddy writes: "The Israelites centered their thoughts on the material in their attempted worship of the spiritual. To them matter was substance, and Spirit was shadow. They thought to worship Spirit from a material standpoint, but this was impossible" (Science and Health, p. 351).

To such a seeker, from whose lips the words tangible and intangible were often heard, earnestly seeking in the only way he knew, came a revelation through the eyes of a dog to whom he had shown a kindness. The dog came to him and, putting one paw on his knee, looked up at him with such an expression of love, gratitude, and loyalty as there was no mistaking, and he thought: "They call you dumb, and yet you are speaking to me as few human beings have spoken,—and how? Here is an intangible expression of affection, yet one which is perfect, unmistakable, complete; one which I fully recognize and cannot doubt." Then the thought of love, as manifested by the dog, took full hold upon him, and the bugbear of tangibility and intangibility began to disappear.

An enumeration of the qualities most prized by mortals proves that they all belong to the intangible class,—love, with its activities, sacrifices, and heroisms; justice, forgiveness, courage, and, in fact, all things which make for the good, the happiness, and the betterment of mankind. On the other hand, most of the things which are tangible can be gathered into a heap and destroyed. This point being reached, all thought as to the vagueness of the concept of God which Christian Science proclaims must vanish. Since all things that have real intrinsic value are intangible, so must of necessity the great source be from which all these recognized good things come and of which they are the eternal attributes.

At this stage Christian Science steadfastly leads us back, as little children, to the beginning, when "God saw every thing that he had made, and, behold, it was very good"—Spirit the creator, the creation therefore spiritual. Thus an unchanging Principle maintains all things good forevermore, regardless of outward manifestations, teaching mortals to turn away from the insistent, visible things, falsely claiming to be so much, and by that very turning and longing to climb up higher, finding the "fruits of the Spirit" which alone can satisfy. Having once tasted these fruits and found them good above all others, former things fail to satisfy, and we know we have found the only path to abiding peace, contentment, and happiness.

In Science and Health (p. 312) we read: "How true it is that whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science. That which material sense calls intangible, is found to be substance. What to material sense seems substance, becomes nothingness, as the sense-dream vanishes and reality appears." One keeps to the chosen pathway, at times, only by much valiant, persistent striving,—such are the temptations that assail; but at last, because of the promises, we needs must lay hold upon reality and cling to the spiritual facts of being, which never express aught but health, happiness, and harmony.

BETTER BELIEF.

JULIA C. LEONARD.

ARE personal sense and mortal mind never to be redeemed and never to be saved? In reply to this question we need but refer to Mrs. Eddy's writings to become acquainted with the fact that all which is mortal and material is not the reality of existence, but an illusion from which there must some time be a great awakening. This awakening through the realization of the truth of being is the yielding of personal material sense to spiritual understanding, by which erroneous beliefs are destroyed in the appearing of a better belief, until the belief of a material existence apart from God, of life and intelligence in matter, yields to the understanding that all life and intelligence are included in God and His manifestation.

In Science and Health (p. 485) Mrs. Eddy says: "Emerge gently from matter into Spirit." Mortals cannot expect to advance from sin to holiness at one bound, and faithful students of Christian Science have learned that it has been only by gradually overcoming the old beliefs, and having in their place better beliefs, that they have been able to reach that understanding which enables them to go to the bedside of the sick and suffering and speak the word which brings deliverance. From the beginning, material existence has been a struggle to get rid of sin and sickness, and Christ Jesus showed mortals that they were to overcome these ills, not by reliance upon material remedies, but by the power of Spirit. Of evil he said: "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Respecting this declaration by the Master, Mrs. Eddy says: "Jesus treated the lie summarily. He denied it, cast

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it out of mortal mind, and thus healed sickness and sin" (Christian Science vs. Pantheism, p. 5). Jesus thus proved that all evil is unreal; that it is not true, for it is not of God. The understanding of the scientific fact that God is the only cause and creator, is the basis of Christian Science healing, and it enabled Jesus and his disciples to heal the sick. The creator of good could not be a creator of evil, and the Bible tells us that "God saw every thing that he had made, and, behold, it was very good." When mortals cease believing that there is a creator of evil as well as of good, they will cease believing in evil and gain a better belief, and thoughts of sin and sickness will become less and less real.

Christian Science has presumably to do with thinking. Wrong thinking causes every discordant condition, and right thinking corrects it, and Christian Scientists are learning how to maintain right thought all the time, thought which is so true, so scientifically and demonstrably right, that they too can say: "Whereas I was blind, now I see." Whereas I was sick, now I am well. Improved health and character go hand in hand. With better thinking, old thought processes are put off and the new put on.

As human sense gives up its false beliefs, the bodily condition improves and pain ceases. Only as thought progresses can error disappear and immortal Truth become the All-in-all of existence. Advancing spiritually through better thinking, having higher ideals, holding constantly in thought spiritual models, mortality is put off and immortality put on. As this change in mortal thought takes place and a higher and broader understanding of Truth is gained, the material sense of existence vanishes, and spiritual sense reveals the facts of God's creation.

TRUE HEALING.

ELMA E. WILLIAMS.

On pages 230 and 231 of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, there is an explanation of the cause and cure of disease which is concise, clear, and direct. But so deeply fixed seems the mortal belief that matter is both cause and cure, that not infrequently the Christian Science practitioner hears doubts expressed by those he is trying to help, as to whether the cause of their troubles is mental after all; and when an ill once met seems to return, this doubt sometimes assumes an aggressive aspect and leads the patient to indulge in complaint, or even to turn away, for the time being, from Christian Science.

Some months ago the writer was taken ill with what seemed a serious difficulty. The fear was great, and so intense was the pain that help was asked for from another practitioner. In endeavoring to remove the fear this practitioner said, "Do not be alarmed; it is fermentation in thought." Relief was quickly experienced, and after the second treatment the trouble was overcome. About a week later, on returning from Sunday evening service, the same physical disturbance reappeared in a much aggravated form. The first impulse was to call for help, but the practitioner's reference to "fermentation in thought" was recalled, and a search was made within for the mental cause. Instead of finding a sweet sense of love for and loyalty to good, there came to light a critical attitude of thought, unloving and unkind. As a result of this uncovering, the resolution was made to dig up and destroy this habit of criticism, then and there, if it took all night. In a very short time the victory was won; a sweet loving sense of God's allness was realized, and hatred was overcome. The illness, too, had entirely gone, and has never returned; neither indeed can it, for the cause was "obliterated through Christ in divine Science" (Science and Health, p. 231).

Some one may ask, "Why was not the healing done in the first instance when it disappeared?" The answer is, that it seemed necessary in this case for the wrong thought which was operating as cause to be seen before it could be cast out. This habit of scoffing at and criticizing others had been lifelong, and even after membership in the Church of Christ, Scientist, was attained, self-righteousness had ofttimes reserved to itself the privilege of criticizing. Those with a demonstrable knowledge of Christian Science know that many cases are healed in Christian Science without the specific cause of the trouble being known to either patient or practitioner. Without doubt instantaneous healing is the aim of every loyal practitioner, but for the healing to be not only instantaneous but permanent, that which seems to operate as cause must be removed; and if an uncovering of the wrong thought to the patient is necessary in order to accomplish this result, the healing will be more rapid *if the* patient joyfully welcomes the discovery, resolves to overcome the false belief, and rejoices in God. We then *gladly* agree with our revered Leader in saying that "Love is the liberator" (Science and Health, p. 225).

TEXT AND CONTEXT.

MABEL IRMA LEES.

An article in the *Sentinel* which revealed broadly the relationship between the words text and context, impressed me greatly. The writer called attention to the fact that "to get at the meaning of the text, it is imperative to consider the context," the article as a whole encouraging careful study and emphasizing its great value. Heretofore even the similarity of the words text and context had never been observed, although both are very familiar to any student of Christian Science. Take, for instance, the expression "golden text," which viewed in this light meant more than its repeated use had ever before brought out. I was impressed that if all in the Sunday school would, as they repeated the words, pause so that it could be mentally weighed in the balance of values, there would be a gladsome, heartfelt emphasis on "golden;" it would shine more brightly in its setting, and as we followed farther the context of the Lesson, its "golden text" would be like the name on the entrance gate to a beautiful land of joy.

As the "golden text" is learned and repeated, and in turn we follow through careful class study the subject of the Lesson, or context, more light is gained, and inside this gate we find more beautiful unknown things than had ever been thought of, things which we cannot forget and bring out with us through the same entrance. Before going farther, it is well to read again the "golden text" in the light of the context, or Lesson study. So doing, we find it contains much more than was at first apparent. The words are the same and are few, but the thought has grown, and it means to each individual just what he has learned from close attention and obedience. This text has a value all its own, and we should always be sure to note this value before leaving it. Thus it will prove a passport to that realm of wealth which the diligent searching of the context revealed.

I may not tread the paths he trod
In famed Judea's land,
But I can walk as near to God
As those who touched his hand;
I may not climb the vine-clad hills,
Nor stand on Olives' height,
But when his truth my vision fills,
I see a grander sight!

Tho' to my gaze may be denied
The light of Orient skies,
No distance can from him divide,
If Love anoint mine eyes.
With Christ the thorniest shrub that grows
Burns with celestial flame,
And duty blooms like Sharon's rose,
For Christ dwells there "the same."

A. N. Whitmarsh.

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SELECTED ARTICLES.

[Frederick Dixon in *Letchworth Citizen*, Letchworth, England.]

In a recent issue of the *Citizen*, under the heading of "The Theosophical Society," there is a reference to Christian Science which I am sure you will allow me to correct. It is not my purpose in any way to criticize theosophy, nothing could be farther from my thought. What I do wish, however, is to explain that Frank Merry, in his lecture on the development of the Aryan race, introduced a reference to Christian Science which was completely, though I know unintentionally, misleading.

He explained that Christian Science is the counterpart in modern philosophy of the doctrine of Maya, promulgated by the Vedantist teachers. "The Vedantist," he explained, "endeavors to realize the unity of all things; and because man's nature reflects all principles that are in the universe, the constant endeavor is to shut out the lower planes, so that he may gain the experiences of the higher. Everything but this is to him illusion or Maya." Now, to anybody thoroughly grasping the teaching of Christian Science, this would be sufficient to explain that Christian Science and the Vedantic philosophy are poles asunder.

Maya is the belief in that fictitious energy which, in conjunction with the supreme self, produces the cosmic soul, and it is always personified by a female form of celestial origin, created to beguile. It would be difficult to imagine anything more completely contradictory of Christian Science than this. Christian Science is founded on the New Testament, and when Jesus personified the lie of evil, the illusion of matter, he personified it, not as a celestial being, but as the devil. "Ye are of your father the devil," he said, "and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." So far from Christian Science teaching anything approaching the doctrine of Maya, it teaches the exact reverse. The doctrine of Maya is expressed in this idea of fictitious energy which, in conjunction with the supreme self, produces the cosmic soul. Christian Science teaches that the only supreme self is divine Mind, and it uses the term Soul as a spiritual synonym for the divine Mind, or God. Matter, evil, whatever concrete shape illusion may seem to take, it describes as Jesus described it, as a lie, and as such, as something not producing, but entirely unknown to Soul or God.

The term soul is used in so many senses that it sometimes is difficult to understand exactly what is meant by it. In the Bible, it is in a few specific cases used as the synonym for God, but in the enormous majority of cases, it is used simply for sentient matter. The Old Testament term *nephesh*, in the psychology of the Hebrews was not peculiar to man. It was the supposed principle of life and sensibility of any animal organism, and ultimately it was transferred to the sentient organism itself. In the New Testament, the word in Greek is *psuche*, and in Latin *animus*. These words also mean mere animal life, and, like *nephesh*, have no spiritual significance whatever. Mrs. Eddy, face to face with this double meaning, accepted the term in its spiritual significance, instead of its material, and has used it (capitalized) in Science and Health invariably as the synonym for God. It is easy to see from this that the Vedantic doctrine of Maya admits a connection between the real and the unreal, between the spiritual and the material. This was the very difficulty presented by the doctrine of the absolute unreality of evil, which led to the growth of Gnosticism in the primitive Christian church, and it is a dilemma which orthodox Christianity never has faced, and never can be induced to face, but always turns aside from with the remark that it is not to be comprehended by man.

Christian Science faces the difficulty instead of avoiding it. So far from regarding Spirit as the ultimate of matter, it declares plainly that there is no connection whatever between the two. So far from admitting the power of evil, it declares plainly that evil is not power, but an illusion. This illusion, however, is a very different thing, as has been shown, from the doctrine of Maya, and though it is, of course, quite open to anybody to contend that the teaching of Christian Science is mistaken in its view of evil, it is not possible to contend that it is a similar teaching to the doctrine of Maya.

[Editorial in *Quincy* (Ill.) *Herald*.]

There has been a great deal of talk lately about medical freedom, and people wonder what it is. Why, bless you, it is just like any other kind of freedom. It is not a question of doctors or drugs; it is simply a matter of vital importance to every individual citizen; it is the fundamental basis of all our liberty in this land of freedom. The question is whether you or I or any citizen may have the right to select and employ that method of healing which we believe in and which we think or know from experience will cure.

It seems like a very simple proposition, which could not be opposed reasonably by any person or school; and yet there are certain elements so unfair as to be making every effort to deprive citizens of their individual right of choice. When looked at in a broad, liberal way, untrammeled by any personal consideration, it would seem as if every fair-minded man would be as disposed to grant every one the privilege to choose a healer as to grant him the right to pick out his own butcher or baker or grocer or undertaker. The opposition to such freedom is entitled to no standing; and the only way this opposition can be explained, is that the element of personal gain has crept in and blunted the sense of justice and fairness which is innate in every unbiased citizen.

[George Martin in *Federal Independent*, Sydney, Australia.]

On several occasions I have been asked to give my reasons for leaving the Congregational church and its ministry in order to take up Christian Science. With your permission I would like to do so through the columns of this paper. In the mental journey from matter to Spirit, from sense to Soul, which all are making, there are many stages before the spiritual ideal—perfect manhood in Christ Jesus—is reached. Several of these stages had been reached and passed by me at the time I found myself a minister of the Congregational church. I loved this church; I valued its basic truths; I enjoyed the freedom it gave from creed and formula, and I gave it the best service I could render. While in one of its country charges, for several years I traveled extensively, often doing four thousand miles in the course of the year in preaching and visiting. But all this time I was mentally restless, seeking for something, I hardly knew what. I loved the Bible, and gave much time to its study. I read the patristic writings, spent many hours with the mystics, followed the holiness movement, as expounded from its Keswick platform, and for years held faithfully to the doctrine of the second advent, but with it all there was something lacking.

In due time this something became defined to me. It was the lack of a proper understanding of, and a growing conviction of my inability to give, that concrete expression of Truth and Love so graciously manifested by the great Exemplar, Christ Jesus. It was becoming very clear to me that I, as a preacher of the gospel, should be able not only to expound its ethics, but also to demonstrate its fundamental teachings; not only to voice its commands, but to be an example to others as to what obedience to these commands meant. I could tell men that Christ Jesus healed the sick, and commanded his followers to do the same, but I could not say how it was done, nor could I go and do likewise. To quote his words were easy; to give concrete examples of his works seemed impossible. That Christ Jesus was the

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mediator, or Wayshower, I believed, but how to follow him in the way of his commandments I knew not. If I, as a public expounder of his life and words, did not know, how could I teach others? To be true to the Master, I must accept all he said and copy all he did. But this seemed to be asking too much; for the first I would not do without question, and the second I could not, I did not know how.

Not that I doubted the truth of his statements,—the gospel story was too beautifully simple and divinely natural for that, and withal it was so emphatic and authoritative; and it all seemed so far above me. Those who heard him declared, "Never man spake like this man;" and also, he spake "as one having authority, and not as the scribes." Concerning his own words he could say, "Heaven and earth shall pass away, but my words shall not pass away." Apparently he knew without a shadow of doubt that he was knowing and doing the Father's will, and this will seemed to be to destroy sin, sickness, and death as it came before him. I read in John's gospel: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." I also read in Mark: "Go ye . . . and preach. . . . And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." I knew this was the commission Christ Jesus gave to his church, a commission where word was wedded to deed, and precept was not to be divorced from practise, where saying and doing were to go hand in hand, and healing the sick was to be the proof, or fruit, of preaching the gospel. But I also knew only too well that the church had not only ignored and disobeyed this commission, but had torn it in two, reserving to itself the preaching, or the ethical and the easier portion, and delegating to *materia medica* the healing work, or the practical results which are the natural outcome of the former, thus separating the cure of souls from the cure of bodies; using the power of Truth to heal the one, but leaving the other to be healed by mindless matter, thus adopting means to bring about results, which the Master neither used nor sanctioned.

And it seems to me that this separation between what has been called the secular and the sacred has brought about conditions which the church is never weary of deploring and sometimes denouncing, but for which she has herself to blame. Another thing which impressed me deeply was the fact that the healing of the sick and the raising of the dead had been performed by others, both before and after the Founder of Christianity. The prophets before his day did this work, and the early church for three centuries gave glorious witness to the healing and saving power of the impersonal Christ, or Truth. And the question naturally came to me, Why are these things not done today? Is it because, as the theologians tell us, God has withdrawn His power to heal from the church, and the college of surgeons has fallen heir to it? Or is it because of moral blindness and unspirituality of thought? My reading and thinking had brought me to this conclusion: that, as God is no respecter of persons, and as He never withdraws any gift He bestows, there must be some law; it must still exist in operation; and if I could find it nothing could hinder me from going and doing likewise. Then I must search for this law until I found it.

I had reached this stage in my mental journey when I heard of Christian Science for the first time. I found a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy in a house where I was staying for a holiday. At my first reading I was not impressed. Several months later I had this book loaned to me, and I resolved to study it seriously. I had not gone far when I became convinced that I was on the right track. I was determined to put it to the test. A member of my family had met with a serious accident,—concussion of the brain,—which did not seem to yield to medical treatment, so I asked a Christian Science practitioner to take up the case. This was readily done, and within a week all trace of the trouble had vanished, which was further confirmation that I was working in the right direction. Gradually my consciousness opened to the light of God, the divine Mind or Principle of the universe, and man as the idea or perfect expression of this Mind, was daily becoming clearer. As the truth unfolded itself to me, I began to see the secret of the Christ-power and its mode of operation. I also found the explanation of the Christ-healing, and how it was accomplished. And now there stood clearly before me "the law of the Spirit of life in Christ Jesus;" my search was ended, and I entered into rest. After thirty years of desert wanderings I had reached the borders of the promised land of spiritual understanding—man's oneness with his God.

Naturally the truth as I now understand it began to manifest itself in my preaching. I sought to lift the thoughts of my congregation to the Christian Science standpoint, as I then understood it, but failed to make any impression. After eighteen months of earnest effort I could see there was nothing for me but to resign my charge, which I did. What Christian Science has meant to me is more than I can tell. The spiritual understanding of God, the conscious presence of the Christ, the reliance upon divine Love as the source of supply, the realization of the reality of good and the unreality of evil, are some of the many blessings which have come to me through my understanding of Christian Science.

[Paul S. Seeley in *Klamath Falls* (Ore.) *Northwestern*.]

Your recent editorial on the unique subject "Does God Fix the Death Rate?" bears witness to the fact that thinking people are rapidly repudiating the time-worn theory that conditions of human suffering are decreed by a cruel Deity. Let us hope that all the world will soon agree with your sensible conclusion that the mortality table is not regulated by the hand of God. In following your discussion of the causes contributing to the death rate, I regret to observe your wholly erroneous statement relative to Christian Scientists and the effects of their practise. You write, "The Christian Scientists and other faith-'healers' who close their eyes to the possibilities of material aid, that may often so potently be added to the psychotherapy they are employing, swell the death rate." May I be privileged to present a few facts which I hope will help to correct your mistake and remove any misconception in the minds of your readers relative to Christian Science and the points involved?

First, Christian Scientists are not faith-"healers," nor do they practise psychotherapy, a word indicative of mental treatment practised by those who believe in the power of the human will or of mortal mind to heal their physical ailments. Christian Scientists place sole reliance upon God, divine Mind, who, as the psalmist has said, "healeth all thy diseases." They believe implicitly in the Bible and in the teachings of Christ Jesus, who demonstrated to mankind the power of God, divine Love, to heal the sick and cast out all evil through a scientific understanding of Him. Christian Scientists believe that the Master knew what he was talking about when he said, "Ye shall know the truth, and the truth shall make you free," and as a proof of this, that he healed "all manner of disease" and commanded his followers to go and do likewise. The faith of the Christian Scientist binds him to the higher and purer understanding of God and His creation as perfect and good, so enabling him to overcome disease and evil of every kind. Is there hope apart from God? Not once in all his earthly career did Jesus place any reliance upon drugs as material remedies. "The Father that dwelleth in me, he doeth the works," was his explanation of his healing power. His promise to his followers was, "The works that I do shall he do also; and greater works." It is by the same divine power that Christian Science is

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accomplishing its multitudinous cures and attracting to it the sick, the sinning, the sorrowful, and those who seek a scientific and demonstrable understanding of God.

The teachings of Christian Science have been tried and proven, for it brings to the world a message of hope through a demonstrable knowledge of God and His unchanging law of love and truth. Mrs. Eddy has written on page 390 of "Science and Health with Key to the Scriptures," "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." In the fuller realization of this great but simple truth, sin, sickness, and death, "the last enemy," will be overcome, man in God's likeness will appear, and the death rate finally be extinguished.

[Ezra W. Palmer in *Boulder* (Col.) *Camera.*]

A sermon delivered in your city entitled "The Breaking Point," and recently circulated in pamphlet form, assumes the position that bodily weakness may be fought off for a season, but that a time arrives when "an unmanageable physical breakdown occurs which Christian Science is very foolish to deny," and adds that "the day will come when the physician or surgeon will have to be called in." The above quotations are a curious illustration of the extent to which a materialistic conception of the universe will lead one astray from the plain teachings of Jesus Christ. Of course if one accepts the dictum of the material senses much inductive evidence can be gathered which would indicate that death is inevitable. But this evidence is purely tentative and empirical. To illustrate, a person ignorant of music might contend that discord in music is inevitable and unmanageable, his sole reason for so declaring being because he could not bring out concord, not knowing its laws. A great multitude might believe the same thing, inevitably shutting themselves off from the wonderful beauties of musical harmony. But let the master musician appear and all the reiterated declarations and beliefs of the multitude are set at naught.

Jesus Christ was the master musician. He knew the infinite concord of eternal God, who governs the universe harmoniously. What was his attitude toward so-called "unmanageable physical breakdown"? Did he weakly throw up his hands before such a condition? By no means. He knew the infinite love of omnipotent God for all His children, and knowing that human ills never came from God and that no power could be "unmanageable" in His sight, he healed the multitudes of all manner of diseases. The skeptics of his day, to hide their lack of faith in God, might have declared that the man with a withered hand had "an unmanageable physical breakdown," but Jesus knew better. He said to the man, "Stretch forth thy hand," and the hitherto unmanageable weakness disappeared.

What did Jesus teach about the so-called inevitableness of death? He never taught that death is inevitable, neither did his disciples. On the contrary, he declared that man could escape from death. He raised Lazarus from the dream of death, overcame it himself, and declared without reservation, "If a man keep my saying, he shall never see death." Where in this is there room for a so-called inevitable breakdown or the necessity for the doctor's drugs or the surgeon's scalpel? St. Paul points out in the eighth chapter of Romans that ignorance of God is the cause of death, and that a right understanding of Him brings harmony. He says: "For to be carnally minded is death; but to be spiritually minded is life and peace."

Christian Science lays hold on "the deep things of God." It teaches the might and majesty of God, and that a right knowledge of Him brings us man's primitive and eternal heritage as the "sons and daughters of God," where sickness, disease, and death are unknown. Christian Scientists know that before the omnipotence of God there is no such thing as an unmanageable power. They do not claim that at the present time they can prove their entire mastery over all the ills of the mortal or carnal mind, but each lesser victory over sin and sickness proves to them that they are on the right track.

[John M. Dean in *News-Scimitar*, Memphis, Tenn.]

That Christian Science "is one of the doctor's best economic assets" is a novel argument, and exactly the reverse of most statements given out under such circumstances; for it is self-evident that if *materia medica* had even approached a sure method of cure, there would have been little or no demand for Christian Science as a healing agent. The fact is, that comparatively few people turn to Christian Science until all medical means have been exhausted and man's extremity has become God's opportunity. Though as a class Christian Scientists are healthy and happy, having neither need nor desire to return to outgrown and discarded systems, they nevertheless have a deep respect for conscientious practitioners of every school of medicine, and these are largely in a majority; but the rash and sensational diatribes of a noisy minority too often pass current with the casual public as being proven facts. It is only such as these who seem to delight in maligning Christian Science, and nothing in this article is intended as a criticism of the noble medical fraternity as a whole. It is a good thing for any group of people not to have to stand sponsor for the foolish words and acts of isolated individual members, and the medical profession is no exception to this rule.

[From *Sebastian County Bulletin*, Fort Smith, Ark.]

We do not pretend to understand this divine philosophy which brings healing on its wings to the sick, wounded, and bereaved of earth, but we say, Blessed be the name of that greatest of modern women, Mary Baker Eddy, who took faith as her staff, chart, and compass, and the Bible as her field notes, and boldly went into the wilderness of conflicting beliefs to trace out and resurvey the ancient paths of righteousness and peace which millions of mortals are now dimly following in the inspiring hope of universal peace, righteousness, and good will among mankind on earth.

[Written for the *Sentinel.*]

SINGING BELLS.

STELLA E. SAXTON.

THREE stemlike towers soar far above
The noisy street,
And there they flower in singing bells;
While hurrying feet
Along the path of striving men,
Pause on their way
To grapple with the beckoning day,
As deep-toned swells
The message of the singing bells—
Strikes "faith," strikes "hope," strikes "courage"; then
Strikes "courage," "hope," and "faith" again!

Toward home, how swift the speeding feet,
For night draws near;
Already in the western sky
Shines a lone star!
Along the path of faithful men—
A blessed way—
They hasten at the close of day,
And sweet-toned swells
The benediction of the bells—
Strikes "peace," strikes "joy," strikes "love," and then
Strikes "love" and "joy" and "peace" again!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"FAITHFUL OVER A FEW THINGS."

We read in the gospels that when Jesus chose those who were to carry on the work of preaching and healing which he was about to inaugurate, they forsook all to follow him, and throughout the time he was with them we find him impressing upon them, again and again, the necessity for faithfulness in their high calling, even to that sorrowful rebuke to Peter, "Couldest not thou watch one hour?" Every Christian Scientist is in a certain sense called to the healing work, and those who have forsaken all to follow the Master's calling, who have consecrated their time and endeavor to the carrying on of this work, are doubtless sensible of its sacredness and importance, and yet a word as to the special responsibility incurred by those who are publicly known as practitioners, a reminder of the requirements attaching to this office, may not be amiss.

Occasionally—we might almost say frequently—complaints are received by the Christian Science Publishing Society that, notwithstanding the announcement which appears regularly in the *Journal* in connection with the practitioners' cards, it is sometimes necessary for a person needing immediate help to call upon several practitioners before finding one ready to respond to his need. The announcement referred to reads as follows: "It is expected that practitioners will be found regularly at the addresses published in their cards," and the object of this announcement is to impress upon practitioners the need for regularity in their work, and especially that, having made known their willingness to help those in need of Christian Science treatment, they should hold themselves in readiness for this work during the time specified.

It would of course be unreasonable to expect a practitioner always to be at home or at his office, because it is necessary for him to go to see those who are unable to call upon him; but even this duty should not be allowed to interfere, except in emergencies, with the keeping of the office hours specified in the practitioner's card in the *Journal*. Should such emergencies arise, there should be no great difficulty in arranging with some competent person to respond to calls which may come in the absence of the practitioner, either by having some one present to give treatments, or at least to refer callers to some other practitioner with whom arrangements have previously been made. When the practitioner is to be absent a whole day or several days, an arrangement of this kind would seem to be absolutely necessary.

The work of a Christian Science practitioner is not something to be lightly taken up or lightly regarded, and Mrs. Eddy's words in "Miscellaneous Writings" (p. 116), "Obeying the divine Principle which you profess to understand and love, demonstrates Truth. Never absent from your post, never off guard, never ill-humored, never unready to work for God,—is obedience; being 'faithful over a few things.' If in one instance obedience be lacking, you lose the scientific rule and its reward: namely, to be made 'ruler over many things,'"—are as applicable to those who have undertaken this work as they are to those who have been selected to do the official work of the cause in general or of the branch churches. It is well to remind ourselves that wherever we are and whatever the task assigned us, we are one and all workers in the field "white already to harvest," and the fruits of our labors will be in proportion to our faithfulness to the trust committed to our care.

Archibald McLellan.

STRENGTH AND STRUGGLE.

If one were to ask the average twentieth-century business man how to win success, he might elicit the single word "Hustle." If a professed Christian, he might answer, "By prayer, pluck, and persistence," and the fact that he would thus assign so large a share of the credit to one's exhibition of insistent energy, would be due to the very general acceptance of the teaching that the struggle and tragedy of human life is a natural and inevitable order.

In their every-day life some Christian people emphasize St. Paul's urgency that we rely on "the whole armor of God;" others give prominence to St. James' consideration for good works, but practically all think of their struggles with temptation and sickness as working together for good and therefore as having their place in the educational scheme appointed for their betterment. They think that courage, patience, endurance, etc., are to be acquired in this way; that they pertain to the technique of that fine living which develops the muscle of true manliness; that strength always means struggle.

In a sense all this is true. St. Paul correctly describes the attainment of spiritual good as a wrestling. There seems to be no excellence for most people without great labor, but we do well to remember that this struggle is for the most part imposed by human ignorance and not divine requirement. It is a seemingly severe saying, but quite true, that "only fools have to learn by experience." "A prudent man," saith the proverb, "foreseeth the evil, and hideth himself; but the simple pass on, and are punished." In the teaching of Christ Jesus and Christian Science it is made clear that true progress comes through obedience to divine law and not through the experience of hard knocks, and when one compasses this fact he begins to give his attention to this law of intelligence, and is instructed thereby. In Science and Health Mrs. Eddy writes: "Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness;" and she further says that "when understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the reality of Life, the control of Soul over sense, and we shall perceive Christianity, or Truth, in its divine Principle" (pp. 536, 322), thus strikingly contrasting negative and positive good.

The thought of struggle as not only inescapable but beneficent in itself, tends to make people content with a life of endurance, and this can but deaden one's instinctive responsiveness to that ideal life of spiritual demonstration which means not struggle but triumph. The struggle typified in the wrestling of Jacob is a struggle with an error the claims of which as a power apart from God are as yet conceded, and from which God's good angel delivers us at the Peniel of understanding prayer. If struggle is essential to scientific progress, it is the true way of life; hence the call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," would seem out of keeping. While recognizing the certainty of struggle in the transitional stages of spiritual aspiration, Christian Science points to the overcoming life as the ideal, the life which brings into illustration "the unlabored motion of the divine energy" (Science and Health, p. 445). It makes clear to human apprehension the vast truth that God is the only doer, and that it is ours simply to prepare "the way of the Lord." It leads to the restfulness of repose in eternal Truth, that of which we can but think as infinitely capable. We are thus saved from the enslavement to self, which is equally disabling whether manifest in a sense of self-sufficiency or a sense of insufficiency.

The sovereign consciousness of Truth expressed in the Master's words, "The Father that dwelleth in me, he doeth the works," speaks definitely for the fact that the human sense of struggle is the index of an aspiring but incomplete spiritual consciousness, and it must disappear in the measure of our realization of the presence and power of Truth.

John B. Willis.

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POSSIBILITIES.

IN the gospels we find a number of strong statements as to what is possible to those who let go of the mortal, material sense of things, and lift their thoughts to God as the source of all that is real and harmonious. Luke tells us that when Mary questioned the angel's annunciation of the birth of the "holy child Jesus," she was assured that "with God nothing shall be impossible." Later, we read that Jesus himself declared the same truth to the sorrowful father of the epileptic boy when he said, "If thou canst believe, all things are possible to him that believeth;" that is, in the all-power of God. Many times this assurance was given by Jesus, and on one occasion he said to the disciples, "The things which are impossible with men are possible with God." In Mark's gospel we read that in his brief but decisive struggle in the garden Jesus declared, "Abba, Father, all things are possible unto thee;" and Mrs. Eddy says of the final result of this experience upon the disciples that "it helped them to raise themselves and others from spiritual dulness and blind belief in God into the perception of infinite possibilities" (Science and Health, p. 34).

The Christian Scientist's point of view should ever be that of man's infinite possibilities, and this of course means the man of God's creating, for the unreal, sinning, suffering mortal concept is nothing to be "accounted of." The vital question for each to consider is whether he is "with God" in all his hope, aspiration, and endeavor. If he is, then he has the assurance that the things which are impossible to mortal sense are possible when one "blends his thoughts of existence with the spiritual and works only as God works" (Science and Health, p. 263). We can hardly estimate the chilling, deadening effect of a denial of man's divinely bestowed possibilities upon those who are trying to gain their freedom from bondage of some sort, especially that of disease. It therefore rests with the one who has had a glimpse of Truth's infinite power to know and declare for himself, as did Paul, "I can do all things through Christ which strengtheneth me."

Many miss to a large extent the meaning of man's infinite possibilities as scientifically understood, and the uplifting power which accompanies such an understanding, because they hold thought down to the low level of material transactions and mere worldly success. Here some one may ask if it is not perfectly legitimate to apply our understanding of Truth to all our human problems. To this it may be answered that the rays of Truth penetrate all human conditions and show how they may be bettered, but the spiritual law of progress is that we shall seek first the things of God, work with God to divine ends, and we shall then find all good will inevitably come to us if we keep close enough to the Father, who knows our needs better than we do ourselves and cares for us with infinite tenderness. Our greatest need—our only real need—is to reflect God, for this means the possession of health, holiness, happiness, with strength to be and to do. Mortal belief denies and ever has denied that such a consummation is possible, but the truth stands unshaken throughout the centuries, and will until mortal belief is forever silenced.

To God, and hence to the Christ-idea, evil is impossible, as Peter boldly declared on the day of Pentecost when he told the listening multitudes how God had raised Jesus from the tomb, "having loosed the pains of death: because it was not possible that he should be holden of it." Peter also urged them to avail themselves of the promise that the Spirit would be poured out upon all flesh, a promise which is reaching its broadest fulfilment in the healing ministry of Christian Science. What if the senses press heavily with their evidence of disease or even of impending death? To one in such a condition who reaches out for the aid of divine Truth the resurrection may begin at once, if he but grasp and hold to the eternal fact that with God all good is possible, and this in God's eternal now.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

PORTLAND, ORE.—To take care of the rapid growth of the Christian Science denomination in Portland, the three Christian Science churches of this city have unanimously decided to divide the city into four church districts. This plan will prevent overcrowding, and by providing four places of worship in different parts of the city, will give opportunity to many people to attend the service who have heretofore been unable to do so on account of the distance from their homes. This plan will not compel those living in a particular district to worship at the church in that district. Although the plan has been unanimously adopted by the church members, most of whom will undoubtedly affiliate with the church in their respective district, residents of every part of the city will always be welcome at any of the church services.—*Spectator.*

FORT WAYNE, IND.—The Hon. Charles McCulloch, president of the Hamilton national bank, has sold his homestead at the northwest corner of Wayne and Ewing streets to First Church of Christ, Scientist. The deal has been pending for some time, and the consideration was sixteen thousand dollars. Possession of the property will be given May 1, and the present homestead will be remodeled. The building and property measures one hundred feet square. The congregation of First Church of Christ, Scientist, has long been in need of a suitable edifice for worship. For years it has occupied a small building at the rear of the Jewish synagogue on Harrison street. The congregation has grown in membership, however, and this building is now entirely too small.—*Fort Wayne Sentinel.*

BAY CITY, MICH.—A church built without the giving of a single entertainment or bazaar to raise money, built entirely from the free-will offerings of its members and its congregation, a church opened for its first service without any special ceremony and without the presence of some speaker noted for his ability to arouse giving enthusiasm on the part of the audience,—such is the Christian Science church in which services were held for the first time yesterday, the closing Sunday of 1912. [The corner-stone was laid Dec. 11, 1911.]—*Bay City Times.*

EASTLAND, TEXAS.—This society was organized in October, 1908, and first held its meetings in a residence. With the growth of the society it moved to Yeoman hall, where services are now held. At the last business meeting a committee was appointed to buy a church lot. The growth of the organization is steady, and there is a good attendance at the services.—*Correspondence.*

QUINCY, ILL.—About eight years ago a loan library in connection with the reading-room was started with two old copies of Science and Health which had been donated to the room. This library has been increased each year, and now includes over forty copies of the various works by Mrs. Eddy, besides the Bible, the Science and Health Concordance, several copies of "Life of Mrs. Eddy," etc. During

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the past year these books have been loaned to one hundred and eighteen persons, most of whom knew nothing of Science. Twenty of this number have since bought Science and Health. The books are loaned for a period of three weeks, and may be renewed for a similar period. At each Christian Science lecture either *Sentinels* or *Monitors* are distributed. In each paper is placed a slip calling attention to church services and reading-room and library privileges. A slip is also placed in books loaned, and in literature mailed out or distributed by the committee on distribution.

During the past year the reading-room and committee on distribution have distributed and given out a total of 2,087 pieces of Christian Science literature, including 1,174 copies of the *Monitor*. The *Monitor* has been placed in the county jail, Masonic Temple, Hotel Newcomb, public library, club room of street railway employees, Gem City Business College, Adams county farm, House of Correction. All the lawyers in Quincy (fifty) were sent a copy of the *Monitor* containing the decision respecting Mrs. Eddy's will.

Correspondence.

WHITE PLAINS, N. Y.—Between January and November, 1912, about one hundred Christian Science items have been printed in the local papers. The *Record* during that period printed fifteen *Monitor* editorials, forty-five humorous remarks from the *Monitor* editorial page, and eleven general items. The *Westchester News* printed five items, the *Argus* about twenty, the *Eastern State Journal* four. Our spring lecture was printed in full by the *Record* and in part by the other publications. Our recent lecture was treated generously by the press and printed in full by the *Westchester News*. In connection with the lecture, five hundred copies of the *Monitor* containing a special article on White Plains were distributed.—*Correspondence.*

MINDEN, NEB.—Our recent lecture was a step upward. A most attentive audience was present and favorable impressions and increased interest in the cause of Christian Science are some of the results. It was a demonstration over limitation in every way. The society feels that much good has come of its effort to spread anew the message of "on earth peace, good will toward men."—*Correspondence.*

JANESVILLE, WIS.—The beautiful new house of worship of the Janesville Christian Science congregation will be completed and ready for occupancy some time in February, according to the present estimates of the builders. Finishing is being done as rapidly as is commensurate with good workmanship, and as the arrival of needed material permits.

Janesville Gazette.

SAN FRANCISCO, CAL.—First Church held the opening service in its new church home, California and Franklin streets, Sunday, Jan. 5.—*Correspondence.*

OSSINING, N. Y.—The Christian Science Society of Ossining announces the opening of its new rooms at 164 Main street, Baker building.—*Correspondence.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

REGINA, SASKATCHEWAN.

At a lecture on Christian Science delivered in the auditorium of City hall by Virgil O. Strickler, the speaker was introduced by J. Frank Bole, member of the Legislative Assembly, who said:—

I can assure you that it was with a great deal of pleasure that I accepted the kind invitation to preside at this meeting tonight. Not that I am a Christian Scientist, but any one who is awake to what is going on around him must recognize that Christian Scientists are fast becoming a potent factor in the religious and social life of the world. When new ideas are put forward, ideas that are not in line with what is generally considered orthodox, we are likely to get a wrong impression and do not give them the proper reception. Any supposed weakness is exaggerated and attacked, instead of accepting the best that is in them as another great force for the betterment of the world. I am satisfied that after hearing the lecturer tonight many of us will carry away a different impression from that formerly held.

Correspondence.

WHITE PLAINS, N. Y.

William R. Rathvon delivered a lecture on Christian Science at Newell's theater before a large audience. Mr. Rathvon was introduced by William W. Porter of New York city, who said in part,—

I am particularly appreciative of the opportunity which has been accorded me to introduce the speaker of the afternoon, for the reason that it was my privilege to sit in a White Plains hall something like ten years ago, and listen to a lecture on Christian Science. At that time I knew very little of this great subject, which all over the world is awakening men and women to better, happier, and more profitable living, and there were in my thoughts many misconceptions concerning the teachings and works of Christian Science. These misconceptions were to me, in some instances, of serious import, and it was disclosed to me during the lecture in question that many of the views which I had heretofore held regarding Christian Science were wholly and simply my own erroneous concepts. When I learned at that lecture something about what Christian Science really is, what it teaches, and what it does, it was just as impossible for me to repudiate or refuse to accept the truth expressed in Christian Science, as to repudiate and refuse to accept the exact assurance of a mathematical conclusion which reflected clearly the principle of mathematics. Today the healing and regenerative effect of Christian Science is widely and generally recognized, and the inquiring mind, having recognized this healing and regenerative power, is seeking to understand something about the operation by which this healing and regenerative work is accomplished.

White Plains Argus.

OAK PARK, ILL.

A large audience was present at the Warrington to hear the lecture on Christian Science by Francis J. Fluno, M.D., under the auspices of Second Church of Christ, Scientist. The speaker was introduced by Mrs. Grace Wilbur Trout, whose remarks were in part as follows:—

For Mrs. Eddy's unselfish labors, for her interpretation of the Scriptures, for the new hope and new liberty and new joy which she brought into the world, we are filled with a gratitude too deep for words, and we honor and reverence her memory. We ask those of you who know nothing of Christian Science, but who want to know, not to be discouraged because we, who are Christian Scientists, sometimes make mistakes through lack of understanding. Do not condemn the great Principle of Christian Science if we

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fail to demonstrate all of its teachings. No intelligent individual would condemn the principle of mathematics because some fail to solve their problems.

Christian Scientists are pushing on toward the light, and ever before them, like a pillar of cloud by day and a pillar of fire by night, is the vision of a greater future and a higher destiny for all humanity. We know that God's work is done, but we know, too, that we have our work to do. We are taught in Christian Science that evil, in order to be destroyed, must be uncovered and recognized as evil—recognized as something apart from God that has no reality or power. We know that if one is doing right, no matter how the powers of darkness may threaten, no matter how dubious or how doubtful the outlook, there is nothing to fear, for if God be for us, who can be against us; and God is not far away, remote, inaccessible in His heaven. God is here now, infinite Mind, infinite power, infinite Love, ever present, sustaining, guiding, leading us on.

Health, happiness, and goodness are the divine heritage of every human being. The words spoken by the greatest Teacher who ever lived are just as true today as when he uttered them ninetten centuries ago: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—*Oak Leaves.*

FAIRBURY, NEB.

Frank H. Leonard delivered a lecture on Christian Science in Steele's opera house to an attentive audience. The speaker was introduced by George W. Hansen, who said:—

We are afforded an opportunity to listen to a lecture this evening by a gentleman who speaks with authority on a subject which is largely misunderstood by the general public. In order to remove these misconceptions, and to state clearly and correctly the beliefs of Christian Science, this lecture has been arranged. Although not a member of the organization myself, I know that into the lives of many who are near and dear to me there has come through its ministry a large measure of comfort, peace, health, and happiness. The subject is worthy of our most serious consideration.

In the field of material science wonderful results have been obtained in recent years,—time and space have been annihilated in the transmission of intelligence by electrical devices, and we are now witnessing demonstrations of the conquest of the air. But the Christian Scientist looks forward with an unfaltering faith to even greater conquests than these. If the hope of the Christian Scientist is to be realized, all the achievements of man since the dawn of creation will be transcended by the conquest of fear and hate, of sickness and sin, thus transforming into a paradise a selfish and a sordid world.—*Correspondence.*

YATES CENTER, KAN.

A lecture on Christian Science was delivered in the Auditorium by William D. McCrackan, M.A., to a very attentive and appreciative audience, many of whom were from the surrounding towns. The lecturer was introduced by Frank P. Casey, secretary of the Gas Company, who said in part,—

Public interest in the subject of Christian Science is widespread. The many wonderful healings, resulting from the application of the teachings of Christian Science, have enlisted the attention of our best thinkers. There never was a time, as now, when proofs were so much demanded in support of the claims of any new doctrine. Jesus said: "Ye shall know the truth, and the truth shall make you free." We do not know this truth, and we have not this freedom, in so far as we are yet in the bondage of sin and disease. Christian Science teaches that an understanding of this truth, and this freedom, may be gained here and now; even as the Scripture saith: "Behold, now is the day of salvation."—*Yates Center News.*

NEW YORK, N. Y.

A lecture was delivered in Second Church of Christ, Scientist, by Willis F. Gross. The audience was a large one, completely filling the auditorium, and the lecture commanded the marked attention and interest of all present. Mr. Gross was introduced by Hugh H. Tweedy, first reader, who said:—

These lectures are given in order that Christian Science may be presented to the world in its true light, and to correct any false impressions or preconceived ideas which may be entertained concerning its teachings. Our revered Leader, Mary Baker Eddy, in providing these lectures was animated by the thought which governed her whole life, that of helping and elevating mankind. When organizing the board of lectureship with this idea in view, Mrs. Eddy placed thereon those who had proved in some measure the divine Principle which heals the sick and sinning, as taught and practised by the Master, and upon which the Christian Science church is founded. This church then is essentially a healing church, and it is made strong not merely by the number of those who believe, but by the faithfulness of its followers to the teachings of Christian Science and the commands of the Master: "Go ye into all the world, and preach the gospel to every creature." "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—*Correspondence.*

BERLIN, GERMANY.

Bliss Knapp, of Boston, U. S. A., delivered a lecture on Christian Science in the Oberlichtsaal. He was introduced by Budd D. Gray, who said:—

I am certain that what Mr. Knapp has prepared for us will prove to be not only extremely interesting, but highly instructive and beneficial; that for those who are beginners in the study of this wonderful truth, this new-old religion again brought to the attention of the world by Mrs. Eddy, some perplexing problems will be made clear; that to the more advanced students, an added incentive will be furnished for still greater efforts toward the attainment of that perfect understanding so "devoutly to be wished."

Correspondence.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Atlantic City, N. J.—Apollo theater building, 3 p.m., Feb. 9.
Berlin, Wis.—Library hall, 8:15 p.m., Feb. 13.
Boise, Idaho.—Pinney theater, 815 Jefferson street, Feb. 6.
Crandon, Wis.—Princess theater, 8 p.m., Feb. 11.
Ironwood, Mich.—Pierce's opera house, 8 p.m., Feb. 10.
Jacksonville, Ala.—College hall, 8 p.m., Feb. 10.
Marshfield, Wis.—Adler opera house, 3 p.m., Feb. 9.
Milan, Tenn.—Auditorium, 8 p.m., Feb. 14.
Montgomery, Ala.—Church edifice, 3 p.m., Feb. 9.
Pasadena, Cal.—Church edifice, Oakland avenue, 3 p.m., Feb. 9.
Pittsburgh, Pa. (Second Church).—Carnegie Music hall, corner Ohio and Federal streets, North Side, 8 p.m., Feb. 14.
Salt Lake City, Utah (Second Church).—Salt Lake theater, 8 p.m., Feb. 9.
Savannah, Ga. (First Church).—Lawton Memorial, 8:30 p.m., Feb. 13.
St. Louis, Mo. (First Church).—Church edifice, Kingshighway and Westminster place, 8 p.m., Feb. 13.
Twin Falls, Idaho.—High school auditorium, 8 p.m., Feb. 10.
Visalia, Cal.—Armory hall, 8 p.m., Feb. 10.
Westfield, N. Y.—Assembly hall, 8 p.m., Feb. 3.

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TESTIMONIES OF HEALING.

Four years ago, while residing in northern Germany, I began to suffer from asthma. The trouble grew worse, and I consulted a physician. I was given a remedy which relieved me at first, but soon had no effect, and I was then advised to try a change of climate. I did so, but instead of improving, my condition got worse until my suffering became unbearable. I had heard of Christian Science seven years previous to this, but had always rejected it, as I thought I could get on without it. When, however, I found myself in this extremity, I decided to apply for treatment. I went to Frankfort, Germany, to see a practitioner, and after several treatments I was completely healed, as I have never had a return of the trouble. At the same time the appetite for tobacco left me, and although it returned for a short time afterward, it completely dropped away through the study of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and I have never had any further desire to smoke.

I am most grateful for these beautiful physical healings, but still more for the spiritual light which has come to me and revealed God as ever-present and eternal Love, who never forsakes His children. I have also found Christian Science a great help in business, and in my daily life I desire to show my gratitude for the great blessings which have come to me by following the teachings of Christ Jesus and those of our beloved Leader.

AUGUST VINTZENS, Palmers Green, London, N., England.

For many years I had known that Christian Science healed the sick, but I did not accept it for myself until August, 1908, when I had been very ill for five weeks. I had medical treatment all the time, but improved very little. The physician was very kind, but said he could do nothing more, as medicine did not reach the trouble. Early one morning I decided I would never take another dose of medicine, but would have Christian Science treatment, and from that hour I left the medicine alone. It was three days before I had an opportunity to see a practitioner, but from the first I felt that I would be healed. My healing came slowly, but now, when I realize how much of Truth I learned during the time, I am grateful for this.

Today I am a living witness to the fact that Christian Science heals paralysis. Before coming into Christian Science, I had lost faith in God and man. I was so tired of what life seemed to be, so tired of what I thought was myself, that I would have been glad to end it all; but I was also very much afraid of the unknown future. Christian Science has taught me that God is Love, it has also given me a different concept of man. It has healed me of sorrow which I thought was a part of my life; it has enabled me to overcome intense hate toward one who I thought had done me a great injury. Christian Science has taught me to love the Bible, although during eleven years of my married life I had never read any part of the Bible except the New Testament, as I did not like the Old Testament. I borrowed a Bible to read the first Lesson-Sermon I ever studied in the Christian Science *Quarterly*, but I immediately purchased one for myself, and since that time the Bible and Science and Health have been my daily companions.

We have had many cases of healing in our family of four. Our oldest son was healed of catarrhal trouble which he had had since he was a baby. He had been on the operating-table twice, with relief for only a little while. Today he is a well, strong boy. I have seen croup overcome in a few minutes, also a bad wound from a nail healed in a short time. If I were to write on and on, I could not tell all that Christian Science has done for me. It has given me health, happiness, and peace, such as I never knew before; it has removed discord from our home, given me a pleasanter environment and more congenial associates. There is not a thought or condition in my life which has not been improved.

To say that I am grateful for the physical healing expresses it mildly. For the spiritual uplift which I have received, I am however more grateful; and also for the church and Sunday school, which I earnestly long to serve. I am also thankful for the *Journal*, the *Sentinel*, and the *Monitor*, with their messages of Truth which help us in every way. My gratitude for this revelation of Truth embraces Mrs. Eddy, through whom it came, and I am glad that I have gained enough understanding of Truth to help myself and others. Mrs. Eddy says (Miscellaneous Writings, p. 160): "There is a special joy in knowing that one is gaining constantly in the knowledge of Truth and divine Love." This joy is mine.

MRS. MAY LINDER, Beaumont, Texas.

[Translated from the German.]

I feel impelled to give public expression to my gratitude for all that Christian Science has done for me. For years I suffered with a severe abdominal complaint and had continuous medical treatment for a period extending over six years, but with no lasting benefit. Finally my attention was called to Christian Science by an acquaintance, and I began to attend the meetings, where I always found comfort and would return home uplifted. I saw that this teaching contained the truth, and decided to rely upon it entirely. I am glad that I carried this through, for today I am in good health, freed from an old trouble, and altogether a different woman. I have found that Christian Science confers health, happiness, and a sense of contentment, and nothing could induce me to drop or part from this Science.

I am glad to give this testimony, and hope that it may prove encouraging to many a one, that they too may seek the way of Truth and find it, as I did.

FRAU ELISE OBERER, Basel, Switzerland.

This is to acknowledge that I was healed of a severe attack of acute lung trouble under Christian Science treatment. I suffered but little while under treatment, and was up and at work in about ten days. I had had the same disease twice before, and under the treatment of a physician I was in bed something over six weeks and suffered a great deal. I am truly thankful to God for Christian Science, and it is my hope that this testimony may help the cause in some way. I shall always wish success to the cause of Christian Science.—A. M. WILLIAMS, Logtown, La.

This is to certify that the above statement of my husband is true. He became interested in Christian Science about four years ago, when I was instantaneously healed of hernia. Since then I have been healed of so-called swamp fever, a gathering in the ear, severe headache, stomach trouble, etc. I am learning to carry all my problems to God in prayer, and am so grateful that I know how to reach Him and gain the solution. I rejoice to know that each discord as it presents itself is only another opportunity to prove God's allness.—MRS. IDA W. WILLIAMS, Logtown, La.

I thank God every day for this blessed truth which heals all diseases. For twenty years I was not able to keep house. My husband employed the best physicians he could get, including specialists, and sent me to several sanitariums, where I took all kinds of baths; but I received little benefit. The physicians told my husband that nothing more could be done for me, as I had no constitution on which to build, but with the help of a Christian Science practitioner and the daily study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been able to keep house for the last four years.

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By applying my small knowledge of this truth, a growth on my husband's face which the physicians called malignant, gradually faded away. I am grateful for the kindness and patience shown me, and my heart overflows with thankfulness to God for my healing, and with gratitude to our dear Leader for Science and Health. May I each day live this truth the best I know how.

MRS. MADISON HAYES, Indianapolis, Ind.

I wish to express my gratitude for Christian Science. When I first heard of it I was very much in need of help, both physically and mentally. I had met with a great trouble, over which I was brooding, and my health was broken; in fact, I daily prayed for death, thinking that it would end my troubles. When Christian Science was presented to me, however, I willingly accepted it, thinking that if there was any peace to be found, I wanted it.

The thought of physical healing never once occurred to me; what I wanted was something to quiet my mental suffering, and I found it after a short time. I studied very earnestly, sometimes until three o'clock in the morning, and after I had been studying for about three months, I had occasion to ask for treatment. I was taken with a very severe attack of throat trouble. I had been subject to these spells every winter, sometimes twice in one season; but this time I was not frightened as I knew I would get relief. I had been unconscious on account of fever most of the day, and it was during a moment of consciousness that I asked for help in Christian Science. It was given me, and in about three hours' time I was feeling much better. The fever was entirely gone, and only a slight soreness of the throat remained, but I kept my bed until next morning, when I ate my first meal for several days. It was with great difficulty that I swallowed even water at first, but I felt very grateful for the relief received. During former attacks I had always suffered for a week or ten days; but this time I was healed in three treatments, and what is more, I have never had a return of the trouble.

I might mention another instance closely connected with this one, in which divine Love met my need. Before coming into Christian Science, I had for two years nursed a patient who had lung trouble, and every one thought I had contracted the same disease, as I had many of the symptoms. I was troubled with continual colds and had a very annoying cough. By this time I was studying Christian Science, and though I had been treated many times for the cough, I had found only temporary relief. At last came the thought that perhaps it was the old image of disease in my own thought or in the thought of those around me which was causing the trouble, so I told a practitioner about it and she took up the thought of contagion, with the result that in two treatments I was healed. I have not been troubled since with a cold or cough.

To say I am grateful would be to express it very poorly. These are only two out of the many blessings which have come to me through the understanding of the truth. I find Christian Science a great help in everything and every day. I am also grateful for our literature, I find so much good in it. There always seems to be an article written especially for me in the periodicals. My desire is that I may be able to help others along this right path as I have been helped, and may my life prove my love and gratitude to God, also to our Leader for the great truth given us in Christian Science.—LUCY LEWIS, San José, Cal.

I wish to express my gratitude for all that Christian Science has done and is doing for me. I was healed of a severe cough in two treatments, and I have had many smaller proofs of the power of Truth to heal, for all of which I am most grateful to God and His Son, Christ Jesus; also to our dear Leader, Mrs. Eddy.

MRS. NELLIE C. MUNN, Somerville, Mass.

It is with ever increasing gratitude for Christian Science that I tell of an experience of the protection which this truth affords us. One evening my husband and I drove to church, leaving our four-year-old boy in the care of a young woman in the house. Just as the service began, word was sent to me that the boy had been seriously hurt, and that I should come to the telephone at once. Upon calling the house, I was told that the child had fallen from an up-stairs window and hurt his arm very badly. My first thought before leaving the church was one of assurance that the truth as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy was all I needed to rely on; that the child was safe in God's care. Instead of going for my husband, who was reading at the church service, I drove home as rapidly as possible, having to travel over a mile up a dark canyon road, and during this time the one statement uppermost in my thought was, "Accidents are unknown to God" (Science and Health, p. 424).

On reaching home I found the child sleeping, but he wakened while I stood by his bed and seemed restless. Finally he began to cry, and then asked me to say, "God is Love." I recalled in part the words on page 393 of Science and Health, which begin, "Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government." I denied the material evidence in connection with the fall and ill effects from it, and affirmed the truth about God and man.

My husband came home shortly after this, and assured himself of the child's safety. The only evidence we could find of the fall was a slight swelling and discoloration below the elbow on one arm, and in a day or two this was entirely gone. The little one slept all night, and when he got up next morning he neither cried nor spoke of his arm, but played all day, using one arm as freely as the other. Later, when I questioned him about the incident, he told me he went to sit on the window-sill, and the screen flew open, which was how he lost his balance and fell. The one in charge was sitting close by, but did not notice him until it was too late to prevent his falling.

When it has seemed necessary to leave our little boy, it has been our practise to depend on our understanding of Christian Science for his protection, putting aside our fears and holding to the truth of being. Through the study of Mrs. Eddy's writings we have learned that God is an ever-present help, and that by daily reliance on this divine protection, and by recognizing the loving care that divine Principle affords, no evil can come nigh our dwelling, for God our Father-Mother is guiding, protecting, and delivering us from evil at all times and under all circumstances. Our boy is also being taught to love God, good, and to know that God made good only, and that all unlike Him is nothing and has no power.

Frequently I find myself giving thanks that one so pure and receptive of this divine intelligence as was our Leader, was found ready thus lovingly and gladly to give this rich legacy to a needy world.

MRS. JULIA M. MASON, Park City, Utah.

[Translated from the German.]

Not long ago I was seized with a violent attack of bowel trouble which greatly weakened me, so much so that during the night I was taken with a fainting-spell and fell to the floor with a light in my hand. I hurt myself in such a way as to experience great pain on the following day, the suffering becoming seemingly unbearable. This was the condition I was in when the practitioner to whom I had sent word came to see me; but she bravely took up work and Truth soon drove all error out of my consciousness. The healing went on slowly but surely, and in two weeks' time I was again able to perform all my work. For this proof of the power of divine Love I am deeply grateful.

FRAU EMILIE KREMSER, Berlin, Germany.

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I am indeed grateful for what Christian Science has done for me, and desire to give my testimony, with the hope that it may be the means of helping some one who may be suffering as I was. For more than eight years I was almost a physical and nervous wreck from sleeplessness and extreme nervousness, scarcely going to bed a night in all that time feeling that I could go to sleep without the use of drugs. I was greatly depressed mentally, and almost without any hope of ever being well again, until four years ago, when Christian Science healed me.

Words fail to express my heartfelt gratitude to God, also to our dear Leader, Mrs. Eddy, for this healing truth. I was lovingly and patiently led out of darkness and despair into the light of Truth and Love as taught in Science and Health, and my desire is so to live that I may prove my gratitude by giving expression to my highest understanding of this truth.—MRS. M. A. MURRAY, Los Angeles, Cal.

I have so much to be grateful for that I do not know where to begin. Christian Science came to me at a time when fear seemed to be dominating all my thoughts,—fear for my own health, and for that of my two children. A copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was lent me to read when I was in bed with an attack of rheumatism. I was subject to these attacks, and was always in great fear and dread of the pain. I was, however, healed on the day that I read our text-book, though I did not realize it at the time, as I got up that day and never had any more of the illness. This was six years ago, and how thankful I am for this revelation of divine Truth which shows that there are no laws to bind us to suffering, if only we understand the law of God, the law of health and joy and peace.

A year or so after I had taken up the study of Christian Science, my youngest boy was attacked by a severe illness which lasted for several days. He ate nothing, but drank a very little milk. One day the climax seemed to be reached, and the practitioner who was treating him came out to see him (we were five miles out of a town). She gave him treatment, talked to him, and then comforted me. The next thing I saw was my little boy walking around, as happy and bright as possible. Before the practitioner came he did not seem to have strength to lift his arm, but the next day he was running about as if he had never been ill. I well remember how full was my heart with thankfulness to God, also with gratitude to our dear Leader and appreciation of the patient love shown us all the time. I am likewise deeply grateful for the privilege of belonging to the Christian Science Society in Cambridge, and for the love and help that has always been poured out to me, even when I seemed to be "tried and found wanting." Then loving hands were stretched out, and such love was shown to me, and a confidence and trust placed in me (which I felt all too keenly was not deserved), that it roused me to better things. I am indeed grateful for the services, for the never-failing help one gets from them. I also want to express my gratitude for the quick recovery to health from what seemed an especially severe attack of measles which both of my boys developed at the holiday season, while I was away from home, and which was speedily overcome with the help of a practitioner.

I have no words to express what Christian Science did for me when a great sorrow befell me. I had the loving help of a practitioner, and through the power of Truth I was able to realize the truth of being, to feel and know our oneness with God and that all blessings are ours. This understanding of Truth is ours because there was found one pure and good enough to be God's messenger to this age, and is it any wonder that those who are striving to become Christian Scientists have hearts overflowing with love and gratitude to their beloved Leader, Mrs. Eddy, when they read her life-story, her heroic stand in the face of what seemed insurmountable obstacles, and her patience, unselfishness, and love. May we express our gratitude, not by words but by deeds, to one who has shown us the way to health, happiness, and "the peace of God, which passeth all understanding."

ELEANOR M. CURRIE, Waterbeach, near Cambridge, England.

A short time ago I had a wonderful proof of the power of Christian Science to destroy fear and pain. One of my teeth, with a strong root, was extracted without any fear of the operation and entirely without pain. No anesthetic of any kind was used, Christian Science being my only help. There was no soreness in the gum after the extraction, and the same evening I found myself eating without inconvenience, and the wound healed very quickly. A sense of great joy and happiness has come to me, with a clearer understanding of what it means to have dominion. Jesus said, "Ye shall know the truth, and the truth shall make you free." Through Mrs. Eddy's teachings we are beginning to experience something of this freedom, and I know that this was the freedom and this the joy which flooded my consciousness.

Loving help was afforded me by a Christian Science practitioner, before and at the time of the operation, and I should like to take this opportunity of giving hearty thanks for the effectual help that Christian Science has been to me in working out all my problems.

E. KATE WINSLOE, Baden-Baden, Germany.

Having been the operator in above case, I gladly confirm the testimony as stated.

AUG. WESTERBERG, D.D.S., Frankfurt-a-M.

[Translated from the Swedish.]

I give this testimony not only to express my gratitude for the knowledge I have received in Christian Science of the healing power of God, but also to give to other people some practical evidence thereof. My childhood and the first years of my youth were joyless, on account of different sicknesses, and at last I was declared by the physicians to be incurable and my days seemed to be numbered. I suffered twice from measles, and then from an eruptive fever which caused severe headache. This headache became chronic and lasted without interruption during two years, until I had Christian Science treatment. At the same time I had a very distressing spinal affection, which caused me such suffering that it was hardly possible for me to walk from one room to another. All these illnesses were indeed enough to make me an invalid, but I also had a weak heart and a chronic bowel difficulty. The physicians gave me medicine as nourishment, and at last I could take no other food. My miserable condition became worse and worse, and for long periods I was fettered to the bed. Besides bodily sufferings, there was mental depression; I had such great fear of everything that I did not dare to be alone in a room.

When all seemed to be hopeless and physicians were unable to help me, my deliverance came from a new and unexpected source. I live in the country in Sweden, far away from the places where the currents of advancing thought are flowing, but my darkness was penetrated by a ray of that light which had come at first from America and which has in such a wonderful way enlightened our knowledge of God, teaching us that He is all-power and always present. My parents received one day a letter from my sister in America, and she asked that we should try to learn about Christian Science and that we should write to a practitioner in Stockholm. I wrote a letter to this person, whom I have never yet seen, and received absent treatment. The effect of it was soon visible. I grew better every day, and after some months I was perfectly healed, so that I have been well without interruption for more than two years.

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I am able to work and to take part in all the domestic affairs in my home, I am no longer afraid to meet people, I can go anywhere, and am able to live and work as any healthy and sound woman should.

Above all these blessings, I and my parents are very happy. We are very thankful that we also in this distant country have learned that God is a real help in time of trouble and that nothing is impossible for Him. I do not yet understand the English language, but I am reading Swedish translations of Christian Science literature in order to learn something of this religion which has given me a new life.—JUDITH LIDBERG, Piltagarden, Lastad, Sweden.

Words are inadequate to express what I have received through Christian Science. All I can say is that I am more thankful than I can tell. Christian Science was brought to me over two years ago. I began the study of Science and Health, and was healed of what the doctors called incurable diseases. I never was considered strong when a girl, and after marriage I grew weaker. Following the birth of a child I was an invalid for almost twelve years, and at last the doctor said I must have an operation performed if I lived six months, so my husband consented to have it done. I dreaded it, but consented because it seemed the only chance. The doctor began to prepare me for the ordeal, and every day I would go away by myself and pray that God would lead me, and if that was the way to gain my health, to remove everything which was in my way. But I grew weaker daily, till the doctor said that I was too ill to have it done, and gave me up to die. Then one day a friend called and asked me to try Christian Science, and although I did not know what it was, I told her I would try anything, for I had no hope now in a material way. She brought a Christian Scientist to see me, and this lady told me that she could not heal me, but that God could and would. I grew better, and am now in better health than I ever was in my life.

I am thankful not only for the physical benefit, but for the spiritual quickening and the joy of knowing that God is a very present help in all ways, for I have come to find that perfect faith in God helps to overcome everything unlike Him. I do not say that I have yet overcome everything unlike God in myself, but the blessings I have received are numberless, and the joy of being able to help others is the greatest blessing of all. I am deeply thankful to Mrs. Eddy for her love to mankind, and think it very little to do the best we can to follow her teachings. After all, this is nothing to compare with the devotion of her life to the cause of Christian Science, and my daily prayer is to have more of the Mind that was in Christ Jesus, and to know and do the Father's will. If any one wishes to know more about my case, and will write me, I will gladly answer questions.

MRS. MARY SIKES, Paragould, Ark.

Christian Science has been my only physician for about twenty years, and I have always found Truth a ready help. It has healed me of many ills, such as headaches, colds, throat and heart trouble, and other ills too numerous to mention. Words cannot tell all that this truth has done and is doing for me and my family. It has taught me how to be more patient and kind, and to help others. I am deeply thankful to God, also grateful to Mrs. Eddy for the understanding of the truth that makes us free.

MRS. ETTA HADLEY, Bard, Cal.

To help the growth of a thought that struggles toward the light; to brush with gentle hand the earth-stain from the white of one snowdrop—such be my ambition! So shall I scale the rocks in front, not leave my name carved upon those behind me.—GEORGE MACDONALD.

FROM OUR EXCHANGES.

[Dean Shailer Mathews, D.D., in *Christian Work and Evangelist.*]

If I believed the church of Jesus Christ did not center about its religious message, I would turn to some other form of operation in which such little contribution as I could make might be institutionalized for society; but because we all believe that the churches of Jesus Christ stand for a spiritual message that shall invoke a social passion, that shall lead men out into larger service in which the very nature of religion shall be exploited in terms of brotherhood because founded upon liberty and an experience of the divine paternity, we here together undertake to plan for the great tasks as we face an awakening and a uniting Protestantism. These tasks are intensely concrete and personal. Unless I mistake the drift of the present day, we are face to face with problems that make the issues of the ancient world look almost puerile. We face the issue of whether a civilization that is prosperous can remain religious and moral. Never has there been a prosperous state that has not morally fallen. In the same proportion as idealistic and spiritual forces can contribute to the permanency and power of civilization will civilization be a blessing.

We are face to face with the issue of bringing cooperatively to the non-Christian world not merely a civilization, but an ideal of civilization. If our civilization cannot carry to the people beyond the seas something better than commerce or various forms of government, it is in great danger of being injurious rather than helpful; and if we Protestants do not intend to see to it that the progress of our western civilization carries to the world our ideals of Christian service, we shall be recreant to the duty to which God calls us.

[*British Congregationalist.*]

The beginning of the year is for the church, as well as for the business world, a time of stock-taking. It is a good and healthy thing to try to discover first where we stand, and to reckon up our resources for the future, and our failures and successes in the past. Generally speaking, the result of this is not felt to be altogether encouraging in these days. There are no great triumphs to be recorded. The church is not going on from strength to strength, from glory to glory. The kingdom of God is not drawing visibly nearer, nor is there any assurance of the ultimate victory of righteousness and peace. It is an easy, if thankless, task to point out many signs of failure and even of retrogression, and there are not wanting Cassandras among us who are only too ready to take up their prophetic burden of lamentation and woe. But it is an entire mistake to dwell only on the dark side. To the healthy mind there is always a touch of madness about a Cassandra, and to a Christian, pessimism is the last word of unbelief. "We bid you to hope" is the inevitable Christian message, and one that comes with all the more force and pertinence when days are dark, and when men's hearts fail them for fear.

[From an editorial in *Dallas* (Texas) *News.*]

Anger is an impulse to destruction. It is not creative or constructive from any standpoint. Its children are remorse and regret, death and destruction, sorrow and desolation. It has been the undoing of kings and the ruin of empires, the breaking of friendships and the severing of ties of love. It is a stranger to reason and unacquainted with prudence. Small wonder, then, that the wise man said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city;" and he said this also: "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." Like every other tree, it is known by its fruits. The record of anger all down the ages is red with the blood of innocence and helplessness. It is a crimson stream of egotism, impetuosity, and wilfulness.

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[*Universalist Leader.*]

Whenever criticism disturbs us, it is time for us to re-examine our position. If it is sound, the storm will pass without doing any damage. If our position is not sound, it is foolish to denounce criticism for pointing out its weakness. If we are going out into this great war with untruth, and if we expect to beat off the enemy, we must have something more than mimic, dress-parade truth on our side. Truth which criticism can shoot full of holes is not truth. That alone is truth which is unsinkable. All of which simply illustrates the folly of anger when some one points out the weak spots in our armor or the faults in the construction of our ideas. Criticism never finally conquered one atom of truth. All that criticism ever has done or ever will do is to clear away the débris and clear off the barnacles which impede the progress of truth.

[*Christian Register.*]

To specialize the sacred and leave all else to the secular, to connect holiness with one class of doing and leave every other class outside, to distinguish some things as sacred with the plain intimation that other things are unsacred, has done immeasurable harm, and sundered for the most needy portions of life that which they require. The place for a holy spirit is not in a metaphysical scheme, but in human life. There ought to be some way of speaking of it so that the wayfaring man will desire to get it rather than avoid it. An energetic spirit, a kind spirit, a cheerful spirit, a courageous spirit,—all the kinds of good purpose included under the phrase "a right spirit," all these make up a holy spirit. To put them into life aware of their high relationship is to make the spirit of a new time holy.

[*Advance.*]

What does God require of us, asks Micah, but "to do justly, and to love mercy, and to walk humbly with thy God?" The righteousness which is the white robe of the saints, is not merely keeping oneself unspotted from the world; it is a positive life in which the three primary virtues —justice, mercy, and humility—are all blended. There is some truth in the affirmation that what men demand today is justice instead of charity. More than one employer screws the wages of his employees down to the last possible turn and then credits himself with the "presents" he generously bestows on Christmas day. That is not justice. Justice means better wages and fewer "tips."

[*Watchman.*]

Man has himself the consciousness of direct relation to his creator and feels in himself the instincts of his nature. Religion is the expression of his aspirations and assurances. The good man in particular feels that he cannot perish like the unthinking clod. His conscience and heart respond to the standard of Scripture. It is true that sin impairs man's consciousness and sense of relation to God and eternal things, but there is always that moral consciousness to which the word of God appeals with a response. The apostle has stated: We preach "to every man's conscience in the sight of God." The strength of religion is the answer of conscience to its appeal.

[*Zion's Herald.*]

We spend too much time trying to explain doctrines about Christ and too little time declaring the fact of Christ. The doctrines are interesting, and they help us to know the Master better; but, after all, it is the fact that is supremely important, for it is the fact that saves. We go back for our warrant to the beginnings of Christian history, and find that the work that was done then by the apostles was this witnessing and heralding task. They were busy proclaiming Jesus and the resurrection. It was not until long after the apostles had ceased their work that the great explanations came into being.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

"Christian Science: A Religion of Progress," a lecture by William D. McCrackan, M.A., has been translated into French (Christian Science: Une Religion de Progrès), and is now ready for distribution in pamphlet form.

"Christian Science: Demonstrable Religion," a lecture by Frank H. Leonard, has been translated into Norwegian (Christian Science: Bevislig Religion), and is now ready for distribution in pamphlet form.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles.

"Birthright and Dominion," containing four articles and two poems.

"The Father's Business," containing five articles.

"The Law of Kindness," containing four articles and a poem.

"Confidence and Supply," containing five articles.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency. Money orders should be made payable at the Boston post-office.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy. Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 23.

BOSTON, FEBRUARY 8, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Ratifications of the wireless telegraph treaty signed at London July 25, 1912, will, it is expected, be exchanged at the British capital within a few weeks by the thirty-one signatory powers. By this convention the important maritime nations of the world have linked themselves together to obtain the widest range of international usefulness of the wireless without restriction as to its further development. One of the most important provisions of the treaty is that compelling the free interchange of communication between ships and coast stations employing different systems. Other provisions of the treaty relate to the transmission of weather reports, measures to prevent the interference of long-distance with ordinary wavelengths, compelling the installation of wireless on certain classes of ships and the maintenance of a continuous watch for distress signals.

The largest sale of government timber ever made in the Northwest will be consummated April 1, when the national forestry service will dispose of two hundred and sixty-three million feet of sawed timber in the Kaniksu forest in Pend Oreille county, Washington, to the highest bidder. At the same time one hundred and ninety thousand cedar poles will be sold. The minimum prices that will be considered vary from one to five dollars per thousand feet, and it is estimated that the timber will net the government at least an average of five dollars per thousand, making a total of more than one million five hundred thousand dollars for the lot.

The Norris bill to authorize government seizure of imported merchandise controlled by a trust, or imported under illegal agreements, has been approved by the Senate judiciary committee. The measure is aimed at the Brazilian coffee monopoly, which has had thousands of sacks of coffee stored in New York in bonded warehouses, out of reach of the government's antitrust machinery. The bill has passed the House, and the Senate will be asked to take it up at once.

Governors from all the New England states except Maine were in conference in Boston last week on the railroad situation in New England. The conference was proposed by Governor Foss of Massachusetts, and its purpose was to see whether consistent and concerted action might be undertaken by the different states through a delegated commission to secure a condition in railroad matters more satisfactory to the general public.

In a broadside leveled at antiquated laws and the "timidity of judges," Justice Wesley O. Howard of the appellate division of the Supreme Court of New York declared before the alumni of La Salle Institute that there will be a revolution of the courts unless they purge themselves of outworn methods and thus quell the merited impatience of the masses.

President Taft has signed an executive order directing the appointment of a special committee to investigate and report to him with reference to the recent specifications involved in the action of the general supply committee in attempting to standardize typewriters needed in government work.

The interstate commerce commission has issued the formal order for the inquiry into the affairs of the American Telephone & Telegraph Company. The investigation recently was transferred to the commission from the department of justice by Attorney-General Wickersham.

Governor Ferris, who has declared in favor of government ownership of railroads, advocates taking over by the state of Michigan the Pere Marquette system, which has been in the hands of a receiver for about a year.

A total working income of approximately thirty-five million dollars was received by eighty-seven state universities and other state-aided institutions of higher education in the United States during the past year.

The government has filed with the supreme court notice of opposition to the plea of the hard coal roads for a modification of its decree holding that the so-called 65 per cent contracts are illegal.

By a vote of 228 to 0 the Massachusetts House passed the order for the investigation of rates and service of the telephone companies in Massachusetts.

The House passed the river and harbor appropriation bill carrying forty million eight hundred thousand dollars. No important amendment was made.

Woman suffrage in Nevada has passed the House with but three dissenting votes.

International.

The ramparts encircling Paris are to disappear. This decision was recently made by the municipal council. Over half of the newly acquired territory will be made into public parks, playgrounds, and broad thoroughfares. The municipality's plan is to construct one boulevard that will skirt the entire city. It will be about fifteen miles long. The remaining space is to be divided into building lots, and four per cent of these is to be reserved for cheap lodgings. About fifteen hundred acres will thus be added to the city's circumference, at a cost of twenty million dollars, which is to be fully paid in thirty-eight years.

An extensive series of experiments with agricultural implements was carried out by the Russian department of agriculture during the season of 1912 with a view to putting an end to the dependence of Russia on American manufactures. The government hopes to induce agriculturists to substitute other implements for the American machines generally in use. Seventy-two per cent of the business in this kind of machinery is now in the hands of manufacturers in the United States.

The English government has decided to guarantee interest on the loan of three million pounds to be raised by the Soudanese government for the development of the cotton industry. The new cotton field is Gezira plain, which lies north of Khartum, between the White and Blue Niles. About twenty thousand bales were exported from this district last year, the area under cultivation being two thousand out of five million acres available for this purpose.

It was decided at a meeting of the miners' conciliation board for the federated area, held at the Westminster Palace hotel, to grant the miners' demands for an increase of five per cent on their wages. The demand is due to the steady and continuous rise in the sale price of coal, and in the increasing quantity of the output. The number of workers affected by the decision of the board is four hundred thousand. The rise in the wage aggregate per week will amount to twenty-five thousand pounds.

It is understood that the Mysore government of India proposes to grant to educated men who have capital behind them and who desire to adopt agriculture as a profession, farms of one hundred and fifty acres each on certain conditions, one of which is that such farms shall be worked as a whole and shall not be broken up. An inquiry which has been instituted has revealed the fact that a total area of over one hundred and sixty thousand acres is available in the Bangalore, Kolar, Mysore, and Chitaldrug districts.

The Balkan allies have given notice at Constantinople of the termination of the armistice, the period of grace of four days to start at seven o'clock, Jan. 30. The armistice, which has been in operation since Dec. 3, was signed on that day by Bulgaria, Servia, and Montenegro on the one side, and Turkey on the other. Greece never was a party to the cessation of hostilities. She has continued fighting both on land and sea.

As a result of a stormy debate in the House of Commons and of the practical ruling of the speaker that the adding of the woman's suffrage amendments to the franchise bill would so change the character of that measure as to render further consideration of it impossible under the rules, the cabinet determined to withdraw the bill.

Industrial and Commercial.

Cooperation in marketing their products is the object of the Four States Fruit and Truck Exchange, recently formed by the Southwestern Fruit and Truck Growers marketing committee, representing members in Arkansas, Oklahoma, Louisiana, and Texas. The stated purpose of the exchange is: "To aid in the organization of individual and local growers' organizations for a more businesslike distribution and marketing of fruits and truck and in the buying of supplies; to aid legislative cooperation, the adjustment of complaints, educational work for standardization of packs and packages, and to aid educational work among growers for better methods and for the control of insect enemies of fruits and vegetables; to establish a credit-reporting service and to cooperate with transportation and refrigeration lines in relation to loading, packs and packages, cars, tariffs, and service."

Not since 1897 has so small a railroad mileage been constructed in the United States as during the past year, the total new construction amounting to 2,907 miles. Twelve railroads with a total mileage of 3,762 miles went into the hands of receivers. No important roads were sold under foreclosure.

Relationship between the cotton and automobile manufacturing industries is shown by the recent announcement that more than one million five hundred thousand bales of cotton per annum are consumed for motor-car tire and top fabrics.

It is estimated that the total quantity of Portland cement manufactured in the United States in 1912 was approximately 81,341,998 barrels.

It is estimated that the yield of grain in South Australia will be 20,137,870 bushels.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

PERISHABLE AND IMPERISHABLE BEAUTY.

HON. JOHN D. WORKS.

To declare for the nothingness or unreality of the material, without understanding the allness of the spiritual, may beget a disposition or tendency to underestimate the meaning of the beautiful manifested in nature. It may even impel some to turn away from this beauty, and to declare that nothing which is temporal can express spiritual good. This would lead one to draw a sharp line between perfection and imperfection, and to discard everything as unworthy of cultivation but that which we understand to be spiritual, and therefore to be enjoyed but not increased by industry, energy, or effort of our own.

Nevertheless, mankind, because of their lack of understanding of the spiritual, are far from perfect. They have to make their advance by way of improved beliefs. They must strive for better things, for a higher understanding as a means of advancement and regeneration; and one means to this end would seem to be the cultivation of a truer sense of the beautiful and harmonious in nature, with the desire to see in it more of the spiritual ideal, perfect and imperishable beauty. By the study of the beautiful and good in the world, the human mind is elevated and the vision broadened and enlightened. Mrs. Eddy says: "Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal" (Science and Health, p. 105). By the study of the best in nature and in literature, thought is drawn away from evil and expands in the direction of good. Thus advancement is made, step by step, into the higher regions of good, out of the attractions of material manifestation into the eternal beauty and harmony of spiritual perfection. Again Mrs. Eddy says: "As the physical and material, the transient sense of beauty, fades, the radiance of Spirit should dawn upon the enraptured sense with bright and imperishable glories" (Science and Health, p. 246).

The beauties of nature, as we see them, are therefore not to be despised, but cherished as manifestations of Mind, not of matter, and cultivated as a means of attaining to still higher and more permanent beauty. The distinction between the transient and perishable and the imperishable and eternal should, however, be constantly kept before thought. It is the latter which we should be striving to understand and attain, and the appreciation and cultivation of the former should be regarded only as a present means toward the realization of a higher ideal. It is an inspiration, when looking upon the things which pass away, to be able to realize, even in a small degree, that over and above and back of them all is the perfection and eternity of beauty, a beauty which fadeth not, and that the transient beauties which we look upon with pleasure and profit are only at best types and shadows of the perfect and everlasting beauty of God's creation. We are unable to understand and appreciate that perfection of imperishable beauty now, but we may and should cultivate a higher sense, a greater appreciation of beauty as a manifestation of Spirit, of the eternal good.

Again we read in our text-book: "In the midst of imperfection, perfection is seen and acknowledged only by degrees. The ages must slowly work up to perfection. How long it must be before we arrive at the demonstration of scientific being, no man knoweth,—not even 'the Son but the Father' " (p. 233). Certainly the love and appreciation of beauty as we are able to see it, as manifested all about us, must help us to see, and acknowledge more readily and at an earlier time, the beauty that is perfect and eternal. The attention of the writer has been sharply drawn to this subject by the beauties of nature as increased by the skill, energy, and good taste of man, which he witnessed in a striking degree while spending a brief vacation in one of the most beautiful spots of the world. Coming away from scenes of strife and contention incident to a somewhat strenuous public life, into this haven of peace, a splendid home surrounded by the charms of nature, the green fields, the beautiful flowers, and the placid lake set in massive rocks, and primeval forests,—all this has stimulated that natural reverence for the beautiful and the good which we are taught to look forward to as the ultimate and eternal manifestation of perfect Mind. After all, however, much as we may enjoy and profit by these transient delights, we are forced to consider them as passing and fading pleasures. No product of material sense, however helpful and elevating it may seem to be for the time, can be other than mortal and perishable. It is the imperishable and immortal which should be the object of our constant aim and which alone can bring us permanent satisfaction.

To reach this aim, something more than a love of outward beauty is necessary. To attain to spiritual and eternal beauty, in all its perfection, we must be ready to accept and able to understand it; hence the one thing necessary is the regeneration of men, their elevation out of and above the false belief in the material, however beautiful, into a knowledge and understanding of the spiritual with its transcendent beauty and harmony. This is man's rightful estate. He is one of God's ideas, and represents harmonious and immortal creation. One's belief in the material as real, and that he is himself a part of that material existence and subject to its supposed laws, must be overcome in order to reach the joys of spiritual life in all its splendor and permanence. Imperfection cannot exist in perfection; hence we can understand, appreciate, and enjoy the perfection of spiritual beauty only when we have ourselves arrived at perfection. Then, by having overcome all evil, by his victory over the unreal, each one will have realized his true selfhood as a child of God. This is "a consummation devoutly to be wished," an achievement worthy of the highest endeavor.

The way to this accomplishment has been unerringly pointed out in Christian Science, and it is a source of wonder that men have for so long followed a different way, a way which leads not to health and happiness, but to sin, disease, and death. The flesh is weak, and the arguments of evil are seemingly overpowering, but reliance on divine help, and willingness to follow in the way of righteousness, is a sure way to avoid the evils of material belief and the supposed pleasure of sin. To reach the understanding, appreciation, and enjoyment of spiritual beauty and harmony, one's life

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must be made a part of it, harmonious and beautiful. The discord and ugliness of malice, hate, revenge, and all evil belief resident in or entertained by mortal thought, must be cast out and replaced by love, charity, benevolence, and righteousness. To reach the understanding of the spiritually and everlastingly beautiful, we must ourselves be beautiful and true, and it thus becomes purely a matter of overcoming evil and false beliefs by the understanding of good. The real man, like real beauty, is perfect and immortal. It is the false conception of man, the material sense of man, like the material sense of beauty, that perisheth. Both are unreal, the counterfeits of the real and immortal. When humanity becomes perfect, when men throw off the false beliefs which appear so real and come into their own, they will recognize only that true, spiritual beauty which is eternal and imperishable.

Each of us must work out his own salvation by bringing his own nature and disposition into complete harmony with the divine will, which forever creates all things harmonious and beautiful. This is the work set before us. It is a work of individual striving, of daily overcoming. The way seems a long one, the trials and temptations many, but the reward for perseverance in well-doing is transcendently great. The trials and temptations are not real, but only seem so; they are things to be met and overcome. Sometimes they are very real to our sense of things; in our belief of weakness we allow ourselves to be ruled and overcome by them. Again, when we do meet and overcome them, we realize how unreal and powerless they are, and rejoice in the victory that proves them to be without substance and without power.

Our striving must be to arrive at the knowledge and understanding of the unreality and impotence of all evil, the reality and omnipotence of the good, the beautiful, and the true, and to conform our lives wholly to the law of good. Some time, and in some way, we shall rise above all discord, and reach that perfection demanded by Christ Jesus; we shall enter into the full understanding and enjoyment of man's birthright, eternal and imperishable beauty and harmony, the life everlasting.

TRUTH'S CALL.

MARY BROOKINS.

HOWEVER much the realities of being may be obscured to mortal sight by the dust and rubbish of tradition and illusion, it cannot be questioned that there is consciously present with every one some apprehension of and longing for Truth for its own sake,—a willingness, a desire, more or less clearly defined, to be guided and controlled by Truth. But, on the mistaken premise that there are lives many, minds many, made and governed by a Deity outside of and apart from man, mortals mistake their own dim perception of the divine leading for the actual and special intervention of Providence in the ordering of the details of daily life. Thus there grows out of this misconception of the divine ruling, the belief that God is partial, that His favors are unequally bestowed, that His demands vary in different cases, and that He even ordains some of His children to be saved to the enjoyment of His grace and favor, and others to be eternally lost.

Among the first lessons to be learned in Christian Science is this: that much which has been held as settled and established, on the testimony of tradition and material sense, is denied and annulled by the higher evidence of spiritual sense. A further knowledge of the divine teaching reveals the startling fact that every statement, every interpretation growing out of finite material belief concerning God and man, must be and is reversed and rejected, as the eternal truth of being appears. So it will be found in this matter of the divine ruling in human affairs. Mrs. Eddy says that "immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so called, as well as in the spiritual" (Science and Health, p. 427). But how is this acknowledgment to be made? By knowing surely that the "physical realm, so called," has only seeming existence as a false concept of the spiritual realm, which is, and was, and ever will be, God's real creation, held forever in the order and beauty and continuity of unchangeable and eternal law. Then, as the erring belief in a material creation, controlled in some uncertain, haphazard way, is discovered to be without foundation or reality, its forms and outlines begin to fade from human sense, and the divine government in the realm of the real becomes more and more apparent, shining through. That man is divinely called and divinely governed there can be no question, and it is our highest interest to understand the nature and import of that call and that control, for in so doing we learn to know ourselves and our place in the divine economy.

There is a prevalent theory in mortal mind that God specially calls certain chosen ones to preach the gospel and endows them with peculiar powers for the work. So He does; but so "the Lord hath called every one," as Paul wrote to the Corinthians, instead of a select and limited number. Preaching the gospel, however, means much more than simply giving audible expression to the words of Truth. Truth should be expressed in the pulpit, but it should be expressed in the pews as well, and in the daily walk and conversation of the church as a whole. For are not the members in their true character all "kings and priests unto God"? Then should each be found so demonstrating Truth, so manifesting Love in all ways, that the order and harmony of the divine government will be felt and the church be "none other but the house of God,"—the very gate of heaven, through which many may enter into the realization of good, the true heritage of the children of God. Thus is the gospel preached in thoughts of good, made manifest in worthy deeds: and when it is so, neither words nor deeds are wanting to herald its good tidings.

It is related that when Jesus found the two fisher brothers, Simon and Andrew, he called them to follow him. "And they straightway left their nets, and followed him." Also the account says that, "going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him." Truth, coming into view, ever finds us seeking the supposed benefits of a material sense of life, and calls us to forsake the fruitless task and follow a higher leading. When the essential, eternal verity of being comes to our consciousness, to point out the way of Life, it usually finds us mending our nets of worldly policy, wherewith to gather in possessions, or distinction, or honor in the sight of men; mending our nets of old habits, of associations, of affections, of ties seemingly hard to break; mending our nets of doctrine, of creed, of ecclesiasticism, by means of which we expect to get eternal gain hereafter.

Let us take a lesson from the disciples' prompt response to the Master's call. The moment the voice of Truth is heard, is the moment in which to respond. Nothing is ever gained by delay, except a sense of disappointment and loss. Obedience, not of the sort that lags at the end of the line or follows under protest, or as a last resort, but ready, willing, glad obedience, is the passport always to the highest good. Otherwise, after days and nights of fruitless toil, one finds he has not only failed to secure the coveted objects of sense, but has become entangled in his own nets of materiality and so has hindered himself and others. As our Leader has written: "Never was there a more solemn and imperious call than that God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes" (Miscellaneous Writings, p. 177).

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Not one is excluded in Truth's call. The summons is to every thought, every condition of mind, to come into union, into harmony with the good, through the rejection of the false and the increasing sense of the true,—"casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." And this to the end "that ye should show forth the praises of him who hath called you out of darkness into this marvelous light."

CONQUERING PERSONAL DESIRES.

LUCY HAYS EASTMAN.

FEW of us, perhaps, realize to what extent our desires shape our careers. Yet, if we but examine our past in the light of Christian Science, we perceive that from the time when as children we cried for prohibited sweets, until in maturity we madly scrambled after the whims and fancies of drifting desire, our experiences have been harmonious or discordant according as the "I-wants" have been based upon or have fallen below the Christly standard of self-immolation.

We see how personal desire and mortal self have all too often banded together to seek the destruction of true happiness, and how we have yielded without a murmur to their unlawful rule, until, inveigled into their castle of anticipations, we become their unresting slaves. Here, however, through the penalties inflicted upon us, we finally learn with what cruelty these satanic majesties wield their asserted but baseless power, and to what selfish ends they demand obedience from their subjects. We discover, too, the subtlety with which they would make us the victims of failure, blockade the higher pathway, dethrone our ideals, and fetter moral strength. Though personal desire be disguised as the queen of all joy, it is but a fleeting phantom. Self is but the straw-man of false belief whom we ourselves have placed upon the throne where the divine idea of man rightly belongs.

Shall we then continue to listen to the deceptive whisperings which so persistently argue that this or that personal desire fulfilled will bring us into all joy, only to be cast upon the barren shores of discontent, until we voluntarily offer up each self-centered desire to Him who will turn and overturn until the right desire shall reign? With spiritualized aspirations established in consciousness, self is banished forever and Principle rules supreme. So does the coming of right desire destroy all wrong desire, and prove the truth of Ezekiel's statement: "Son of man, behold, I [God, good] take away from thee the desire of thine eyes with a stroke [liberate thee from material obsession]." Upon the altar of self-sacrifice the strained tension of fear and self-will gives place to patient waiting on the divine, while the ceaseless, fretful strivings of personal impulse are supplanted by the quietness of those immortal cravings by which assurance is gained of the certain attainment of all good. In such assurance we receive the supreme joy of realizing; it is never a question of what we want, but of what God wants; never of what is best for personal self, but of what is best for all.

In her Message for 1900 to The Mother Church, Mrs. Eddy said, "Strong desires bias human judgment and misguide action, else they uplift them" (p. 9). Since, therefore, desires produce harmony or discord, health or disease, according as they spring from love for good or love for self, it is of paramount importance that we gain control of each desire, instead of allowing it to control us; that we examine it, and stamp it out if it does not include the greatest good to the greatest number. This we can do only through the aid of Christian Science, which frees human thought from earthward gravitation by revealing the attraction of Spirit, until desire mounts upward on pinions of purity and we exclaim with David, "There is none upon earth that I desire beside thee." Thus are we lifted above the shifting currents of human sense; and though we are sometimes confronted by a persistent "I-want" of personal self, we need but to know that our part is to leave all real desires to God, while we make room for whatever blessings are rightfully ours by losing self in the one great desire for all good to all men. This we can best do by fervently praying, each day and all the days: "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" (Church Manual, p. 41.)

Webster defines desire as "the natural longing that is excited by the enjoyment or the thought of any good, and impels to action or effort for its continuance or possession." Christian Science teaches that since man exists at the standpoint of infinite good, then because God's work is finished, there can be no good thing that does not already exist, no divine event that has not already occurred, and no joy of which man can ever be deprived. Therefore we can have no right desire which is not already granted; and the only explanation of our sense of wanting something which we are not already conscious of possessing, is that we have done what the word desire commonly signifies, namely, looked away from Spirit to matter.

We must awake to the fact that there is no good thing which is not already at hand, and the desire for it simply unfolds its manifestation to human comprehension. The realization of this fact acts as divine law to every uplifted aspiration which, when applied, makes its fulfilment not only possible but inevitable. Indeed, it is as impossible for a right desire to be fruitless as it is for two times two to lose its answer. Then let us cease to plead, strive, or elbow, in order that we may bring something longed for into our possession or cause some desired event to happen, and instead let us reach out, appropriate, and radiate the gifts of God that are already ours. So will we prove the truth of the Master's words: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Verily, no good thing shall be withheld from them whose thoughts are both Christian and scientific.

On the other hand, if desires have not yet become purified, if they still mingle with selfishness, covetousness, or revenge, we must not be surprised that we ask and receive not, for we surely have asked amiss. Until all selfish aims are eradicated from consciousness, they are externalized in belief in unhappy, discordant conditions. As impossible is it for us to have our hearts filled with heterogeneous desires and expect to have them harmoniously externalized, as it would be for us to write down a column of numbers, place below it whatever result we wish, and then expect to have that result in harmony with mathematical law. Once we fully understand this, we shall find very often that we do not really desire what we may perhaps have thought we did; that if attained, it has lost its charm. In fact, we find many of our wants to be but passing whims which we would do well to give up.

Webster's definition of desire continues: "an eager wish to obtain or enjoy." Through selfish greed or any other error we can never obtain or enjoy any real thing. We do not need what it is not right for us to have; but if we believe that we need such things, we are dwelling in a state of self-deception; for if we had not supposed that our wrong desire would bring us good, we surely would not have entertained it. Such desires are born of the serpent's argument, as it is given in Science and Health (p. 530): "'Only admit that I am real, that sin and sense are more pleasant to the eyes than spiritual Life, more to be desired than Truth, and I shall know you, and you will be mine.'" Since evil has no principle, there can be no real law back of wrong desire with which to bring about its fulfilment. He who is yearning for righteousness need fear neither the so-called malpractitioner nor those who may unconsciously be wish-

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ing him evil. Truly has it been written that "the effectual fervent prayer [desire] of a righteous man availeth much;" and it is equally true that the prayer of the unrighteous availeth nothing.

As these facts are realized in Christian Science, we become more than conquerors, for we win without fighting. Unoutlined desires reach out for a knowledge of God, not because of the loaves and fishes, but for the very love of good. Impelled by them, one yearns to heal the sick and raise the dead: not to be seen of men, but to fulfil the commands of the Master; meanwhile striving to be faithful over a few things, not to be made ruler over many, but that these sweet words may be heard: "Well done, thou good and faithful servant." Governed by such motives, we perceive all holy aspirations being gathered into one flock, through the Christ-idea that is revealed by Christian Science, until, flying upward for singleness of purpose, and soaring beyond all corporeality, thought is led up to the kingdom prepared "before the foundation of the world." Here, in the peace which exceeds human understanding, we find that our Father has our treasures, and that He satisfieth all our right desires.

ALERT TO TRUTH.

GERTRUDE S. MC CALMONT.

AMONG the many blessings gained through the study of Christian Science, one of the greatest value is the ability to listen for that "still small voice" of Truth which is ever uttering itself. It is the attentive ear which receives and discerns between the things of God and erroneous intimations. The mental discipline expended in silencing self-will and self-righteousness is always rewarded by the inflow of revelation into consciousness, the putting aside of the veil; and it is only when self is silenced that thought is truly receptive of the word of Truth.

The truths presented in the Bible for our instruction may be read hundreds of times without their deepest meaning being revealed, if one's thought is closed by prejudice, self-righteousness, or self-sufficiency; but to the open mind the "deep things of God" are revealed. I am only one of many who have proven this great fact many times. Recently, when tempted to make a sharp retort in answer to one of its kind, instantly was heard that "still small voice," saying, "The word of God is . . . sharper than any twoedged sword." As I listened, thought bounded up, away from the things earthy, for there was commenced the analysis, "Why, the sharpest retort that could be made would be a gentle word of Truth; and a word of Truth is the answer that turneth away wrath." It is needless to say there was left no desire to respond in anger, nor was there any anger to which to respond.

Sunday school work gives one ample opportunity in which to listen for the "still small voice" of Truth, for often in the most unexpected ways and from what might be called the least promising sources will come a question or answer revealing hitherto unknown depths of meaning to a word or phrase many times previously discussed. Great light on the word "beatitude" was recently gained in just this way. In response to a question as to what subject was to be discussed for that Sunday's lesson, came the answer "attitude." The student had failed to prefix the first syllable, but thought was open and ready to receive, therefore there was acquired a far deeper meaning than had ever been entertained before as to the meaning of the word "beatitude"—attitude of be-ing. What deeper, fuller, more comprehensive understanding of this word could possibly be acquired!

Each like instance ever awakens a humble sense of gratitude that one is privileged to have a part in the work of a Christian Science Sunday school. Previous to my appointment as a teacher it had always seemed impossible for me to teach anybody anything, so it was with much fear and trembling that I entered upon the work. All fear and trembling, however, was soon overcome by close adherence to the reassuring words given to Moses: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Knowing full well that the promise would be fulfilled after strict obedience to the command, I went to my class each Sunday with a glad heart and a listening ear, striving to know only one Teacher, the Christ, Truth; and that, as man is the expression of that Truth, the manifestation of the one Mind, the only Mind, all that is required is obedience to the command with confident assurance that God's promises are fulfilled. Thus it is being constantly proven that each listening ear heareth, and another step is taken toward that full revelation of Truth; at the same time, a large step is taken toward learning that coveted lesson of humility, for surely humility means ever-readiness to hear.

ILLUMINATION.

LOUISA M. WEYGANG.

WHILE looking from an open window in a busy thoroughfare of London, I beheld a golden sunset against a cloudless sky on my left hand, and on turning to my right I saw the window of a church bathed in a flood of golden light. At first sight I thought the window was aglow with a light from within, but on turning again to the west I saw it was a reflection of the setting sun that was flooding the window with light. As I stood there, watching the sunset glories till they faded from view, I turned again to the church, and saw it standing there grim and dark, with the erstwhile golden window dull and lusterless. Then my thought turned to that greater light, the light of the Sun of righteousness, which has come through Christian Science and illumined the consciousness of unnumbered thousands, and I gave thanks.

In Science and Health our beloved Leader tells of the wonderful perception which came to her awakened thought. She says, "The Scriptures were illumined; reason and revelation were reconciled, and afterward the truth of Christian Science was demonstrated" (p. 110). Every student of Christian Science can bear her out in this statement, and it is one of the writer's most cherished possessions when some seemingly obscure text of Scripture is illumined with an underlying and beautiful meaning that had never before been discerned. This is the reappearing of the impersonal Christ, who comes individually and silently to those who are steadfastly working in truth, who have the seeing eye, the hearing ear, and whose consciousness is in a measure clear enough to receive the light which "lighteth every man that cometh into the world," unwavering and unchanging good.

Surely it is meet for all to give thanks that there is in our day one who has "gained the scientific certainty that all causation is Mind, and every effect a mental phenomenon" (Retrospection and Introspection, p. 24); who listened with the hearing ear for the angelic voice retelling the glad news to a weary, sin-sick world.

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from his treasures, new smiles from his face;
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of his countenance full and unpriced;
All this be the joy of thy new life in Christ.

HAVERGAL.

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SELECTED ARTICLES.

[Frederick Dixon in *Islington Gazette*, London, England.]

The lecture given by a clergyman and reported in your paper has a reference to the teaching of Christian Science with respect to evil, which I think would be interesting to examine. He declared that according to Christian Science evil was a fanciful creation, whereas he declared for himself that it was on the contrary very real. Man, he explained, was possessed of free will and rationality, and when he abused this, evil originated in him and not outside him. The serpent, he further declared, stood for sensuous man, and woman for the emotional nature. He wound up by saying that this sensuous nature was very good in its own place, but was no guide to great moral and spiritual issues.

I think it will be admitted by most people who read the report of this address, that, having started out to explain the origin of evil, he left it exactly where it was, while during the process he made several statements which he would find it extremely difficult to reconcile with the teaching of the Bible. First of all, Christian Science does not say that evil is a fanciful creation. What it does say is, that evil is an unreality; that is to say, it is no part of the creation of God. To the human senses, however, it is as real as any other lie, till that lie is exposed. "To assume," Mrs. Eddy writes on page 447 of Science and Health, "that there are no claims of evil and yet to indulge them, is a moral offense." The only way to prove the unreality of evil, is by reaching that understanding of divine Principle which enabled Jesus to say, "The prince of this world cometh, and hath nothing in me." The Christian Science teaching with respect to evil is, as a matter of fact, exactly that of the Founder of Christianity when he said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Speaking in the metaphorical language of the day, he personified evil as the devil, but he went on carefully to show that just as a lie has no reality, so there is no reality in the lie of evil.

Now a lie is not a reality; it is the supposititious denial of a reality. The deliberate acceptance of evil could never rationally occur, and yet this critic says that God gave man free will and rationality, and that his abuse of this was the origin of evil. The evil, he insists, originated in man, not outside of him; but man, the Bible says, is the image and likeness of God; therefore, according to the critic, evil originated in the image and likeness of God. Christian Science says that the image and likeness of God is absolutely sinless, that it reflects perfectly the divine Mind which created it, and that the sinful human being is not the image and likeness of God, but the supposititious counterfeit of this image and likeness.

Jesus said, "The flesh profiteth nothing." Would the critic like to argue that God made as His image and likeness something that profiteth nothing, and in which evil originated,—if evil originated in the image and likeness of God, or if it originated in God, unless there are two creators? The Bible says that God made all that was made. If evil is real, then it was made by God. The alternative is that God did not make all that was made, which would limit the infinity of God as well as His omnipotence. To argue that evil originated outside God, is to argue not only that there are two first causes, but that God is not omnipotent. Yet the Bible says that God created all that was made, and created it good. If He created everything, and created that everything good, and evil is real, then He created evil and created evil good.

There is no possibility by which the gentleman can hope to escape from this entanglement. It is the old dilemma which gave rise to Gnosticism in the primitive Christian church. The Gnostics put the case quite clearly as to how evil could originate from an entirely good First Cause, and how Spirit could possibly be confined to matter. That was one of the first controversies of the Christian church, and what are termed the orthodox churches never have answered it, and never will be able to answer it so long as they insist on the reality of evil.

The critic, however, created other difficulties for himself as he advanced. The serpent, he said, stood for sensuous man, yet he went on to say that sensuous nature was good in its own place, but was no guide in great moral and spiritual issues. Now, if God created everything, and if the human being is the image and likeness of God, who created the serpent and sensuous man? Either the serpent—whether you take it as a type of evil or not is quite immaterial—was created by God, or else it has a supposititious existence. If it was created by God, then God created sensuality. If sensuality was not created by God, what did it originate in, if God made all that was made and made it good? Again, what is the critic's authority for describing woman as the type of the emotional nature? It is quite clear that if God created the one, He created the other, and that if He did not create the one or the other, they originated somewhere, if they are real. Where could they have originated but in God, if God created all things? But He created all things good: therefore sensuality and emotion are good. Yet the critic says they are no guide in great moral and spiritual issues.

Christian Science attributes just the same reality to sensuality and to emotion as it does to evil. That is to say, it includes in the term evil, everything which is unlike God. In doing this, it goes very much beyond the critic in what it considers to be the gamut of evil. It says that the ordinary sins of commission are sins admitted by everybody, but it insists that the sin of omission is none the less a sin. To take a specific example. A man who gets a headache as a result of drunkenness is guilty of an obvious sin in commission; all the world admits that. Christian Science, however, goes farther. It says that a man who believes that a headache is real, is guilty of sin because he has been believing in something apart from God. That was why Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" In plain English, Christian Science includes as sin many things the ordinary world regards as natural effects, such as sensuous nature and emotionalism; it does not, however, handicap itself in the attempt to destroy the false belief in these by insisting that they are real. And if the critic is going to explain that Christian Science denies the reality of evil, he must begin by quoting the definition of sin, which is everything unlike God.

The origin of evil never has been discovered, and it never will be discovered, for the simple reason that if it could be discovered, that moment it would become real. Again and again Jesus showed in his teaching that man is the image and likeness of God, and his command to the world was, "Be ye therefore perfect, even as your Father which is in heaven is perfect." If evil is real, it is part of the divine consciousness, and it can never be destroyed,—unless divine Mind is to be made finite by being deprived of some knowledge of reality. The tree of the knowledge of good and evil, with its fruit of death, would become the type of the eternal, and it would be in no case possible for man to escape from the presence of sin.

[W. D. Hinchsliff in *Ardmoreite*, Ardmore, Okla.]

Christian Science, instead of being a fallacy, as a reverend gentleman has claimed, is truly Christian and is based absolutely on the teachings and demonstrations of Christ Jesus. The Bible is its only authority and the only source of its teachings, as will soon be discovered by any one who will read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, with an unprejudiced mind.

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It teaches the highest and purest morality, the cleanest living and thinking, and it honors God as no other system does, recognizing in Him the only Life, Mind, or power, and man as made in His image and likeness, reflecting all that belongs to his Maker. Christian Science teaches that as God is good, His creation being like Him must be good; and that as evil is no part of the divine creation, it is unreal in the sense that God's creation is real. If sin is real, God must have created it, and He could not have been a wholly good God who would or could create sin.

With the beloved disciple, Christian Science teaches that God is Love, and Christian Scientists are trying to imitate God in reflecting the love that is pure, loving their neighbors as themselves, and thus fulfilling the divine command. Instead of Christian Science being a prayerless religion, all of its work is the outcome of the prayer of understanding. To quote from the text-book (p. 1), "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love."

Christian Scientists are taught to love Christ Jesus and to take him at his word; believing and living in harmony with his teachings, they imitate him in keeping his commandments to heal the sick and lift up the fallen and unfortunate. In the text-book (p. 583) Christ is defined as "the divine manifestation of God, which comes to the flesh to destroy incarnate error." On page 589 of the same book we find the definition of Jesus as "the highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality."

[Marie Hartman in *Bloemendaalsche Weekblad*, Bloemendaal, Holland. Translation.]

In the *Bloemendaalsche Weekblad* of recent date I read the article by "T." entitled "What is Christian Science?" and although I appreciate that he considers Christian Science a blessing for many women, this assertion seems rather peculiar at the present time. In this twentieth century, people generally consider that the needs of men and women are alike in regard to religion, which must be a science of being and not merely a doctrine, and that something which blesses women can have the same effect on men. That many men think of Christian Science in this way is evident by the relatively high percentage of men attending the services in the Christian Science churches. Does T. really think that Christian Science could be a blessing for anybody if it "lacked an element of truth"? This thought would evidence but little respect for his fellow men; that which is not true is bad always and for everybody, because a lie has a poisonous effect.

By saying that "critical thinking is foreign to Christian Science," T. may mean that Christian Science does not seek its strength in criticizing and condemning those who are of a different opinion, and if so he is quite right. We Christian Scientists are so convinced of the necessity of letting that Mind be in us "which was also in Christ Jesus," of doing our utmost to let our thinking and life be governed by the consciousness of God, good, as the only power and cause, that we cease to dwell on that which seems wrong in our neighbor, and try to do all we can to free him from it, by recognizing the expression through him of God, good, as the sole reality of his being.

If T. means that Christian Science does not or is unable to discriminate between truth and error, between good and evil, a further study of Christian Science literature, and especially of Mrs. Eddy's chief work, "Science and Health with Key to the Scriptures," will convince him to the contrary. As far as I know, in no other system is the line of demarcation between truth and error drawn so sharply and from such a fixed basis as it is here. Christian Science teaches that God, divine Principle, is the absolute, omnipresent, omnipotent Truth, expressing Himself in creation, the spiritual universe and spiritual man, and that His ideas alone are true, as unchanging and perfect as God Himself. The understanding of the truth about God and His creation, the impersonal Saviour, frees man from all false beliefs and opinions, from all which does not proceed from God and is therefore not true, and brings to him "the glorious liberty of the children of God." Do not the fruits which the study of Christian Science brings to men, the destruction of sin, sickness, and evil, prove clearly the truth of this teaching? Would Christian Science, if it indeed "lacked an element of truth," have spread all over the globe in half a century?

[George Shaw Cook in *Lakeview* (Ill.) *Times and News*.]

An article in a popular magazine calls attention to the asserted growth in America of what the author terms mysticism. Christian Science is included by him in the category of the mystical, but mistakenly so if that word is used as meaning that which is mysterious or mystifying. Mrs. Eddy says, on page 80 of "Science and Health with Key to the Scriptures": "Science dispels mystery and explains extraordinary phenomena; but Science never removes phenomena from the domain of reason into the realm of mysticism." Students of Christian Science have found that its explanation of phenomena which are little comprehended by the popular thought, is such as to remove them from the realm of mystery, as claimed by Mrs. Eddy. Even those phenomena of the human or mortal mind regarded by Christian Science as temporal and unreal, are interpreted in such a manner as to make their nature better understood. However, it is in its interpretation of the real, the spiritual facts of being, that Christian Science has rendered its greatest service to humanity. That which to many has heretofore seemed remote, indefinite, and intangible, has through Christian Science become to them a present, definite, substantial reality.

Reason is generally considered to be a purely human faculty, and that which is spiritual or supersensible is thought to be beyond the ken of reason. However, God said through Isaiah: "Come now, and let us reason together;" and Christian Scientists are beginning to understand that in extending this invitation to mankind God was not asking an impossible thing. Communion with divine intelligence, or the Mind which is called God, is indeed possible to one who is on this plane of existence. This has been proved by successive revelations of Truth to humankind through individuals whose spiritual perception was sufficiently clear to make it possible for them to become revelators. This succession of revelation has culminated in the present age with the discovery of Christian Science, which as its Discoverer, Mrs. Eddy, declares, reconciles reason and revelation.

Through the study of Christian Science and of the Bible in the light of spiritual interpretation, many who were before confused and mystified by the so-called miracles recorded in the Scriptures, have had them explained in a reasonable way. Such explanation has not, however, deprived these wonderful manifestations of divine power of any of their glory; on the contrary it has shown them to be lawful expressions of the one Mind, or Spirit, and thus enhanced their value. Many who formerly were unable to reconcile the recorded miracles with reason, when they were contemplating them purely from a material view-point, which made them more or less doubtful as to their authenticity, have since been able, through the teaching of Christian Science that all is Spirit and spiritual, to accept them as true and understand them. In the light of divine Science, therefore, the miracles of Jesus, such as walking on the water, feeding the multitudes, healing the sick, and raising the dead, while indeed marvelous, are not mysterious. These miracles are understood in Christian Science to be natural exhibitions of the power and presence of "God with us," and therefore as capable of repetition.

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[John L. Rendall in *Charles City* (Iowa) *Intelligencer.*]

Under the caption, "Many Attend Revivals," in a recent issue, I find an extract from a sermon by the evangelist which gives an erroneous idea as to the teachings of Christian Science concerning the question of sin. The statement is made: "The teaching of Christian Science and new theology on the subject of sin is deadening the consciences of the people. Sin is a fact and not a fancy."

The inference would be that this gentleman is under the impression that Christian Science teaches sin to be a fancy. Nothing can be more remote from the actual teachings of Christian Science in this respect. One who has even a superficial knowledge of the subject knows positively that the whole teaching of Christian Science is aimed at the destruction of sin and that its teachings emphasize the fact that the sum total of discord, disease, and death is the result of the sum total of sin in human consciousness. The effort, therefore, is so to arouse the individual to a higher and better consciousness of things, that he ceases to be a sinner and thus ceases to suffer as the result of sin.

In "Science and Health with Key to the Scriptures," the text-book of Christian Science, by Mrs. Eddy (p. 391), we read: "It is error to suffer for aught but your own sins. Christ, or Truth, will destroy all other supposed suffering, and real suffering for your own sins will cease in proportion as the sin ceases." From this it will be seen that Christian Science offers no ready refuge for the one who wishes to keep on sinning, but on the contrary, its teachings, if lived and practised, will result in the complete elimination of sin and its effects through the understanding of the infinite good which God has established for each one.

[Warwick A. Tyler in *Beaver County News*, Milford, Utah.]

Recent issues of your paper have contained accounts of a company of hypnotists who have been giving a show in your city, from which accounts it would appear that some of their actions have aroused a great deal of indignation among your citizens. The manager of this show has frequently stated, during his performances and to your citizens generally, that he is a Christian Scientist in a great many respects, and that hypnotic healing and Christian Science healing are the very same. These statements are utterly at variance with the facts, for Christian Science is not hypnotism, and the gentleman was sadly misinformed and spoke without any knowledge of Christian Science when he made such assertions.

The facts are that Christian Science and hypnotism are not only not the same, but practically speaking each may be said to be the exact opposite of the other. Christian Science deals only with the things of God, Spirit, and its whole endeavor is to liberate mankind from all bondage, mental, moral, and physical, by bringing them into a realization of man's identity and being as the image and likeness of God, as shown in the account of his creation in the first chapter of Genesis. On the contrary, the intention of hypnotism is to deprive man temporarily or permanently of his freedom and volition.

Whereas hypnotism deals with loss of liberty and suspension of powers brought about by material and artificial means, sometimes to the very serious injury of the one upon whom hypnotic influence is exercised (as apparently shown by the case recently under your observation), Christian Science is God's law, enabling men to understand and prove the divine Principle which not only makes the individual free in all respects, but operates for the freedom of every man, woman, and child in the universe, and gives a rule whereby this freedom may be won by them for themselves and the whole universe. It is not the writer's province or desire to enter into any discussion of the ***modus operandi*** or effects of the practise of hypnotism, except to say that, inasmuch as it is far more likely to produce evil than good, both to the operator and the subject, it cannot in any way be derived from God or an understanding of His laws, for God is good, as the Bible teaches, and only that which is good in every respect can be produced by and derived from God.

It is now acknowledged throughout the length and breadth of the world that the practise of Christian Science heals the sick and reforms the sinner, and this healing is the result of prayer, and of prayer only. It is the prayer of which the apostle James says: "The prayer of faith shall save the sick, and the Lord shall raise him up. . . . The effectual fervent prayer of a righteous man availeth much." Of this prayer the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, says on page 1: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." And in the same book, on page xi of the Preface, will be found these words: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us.'"

[Jesse Pickard in *New York Sun.*]

Referring to the work of the Salvation Army in a book review on Dec. 29, one of your contributors has taken occasion to cast a slur upon the religion of Christian Science, which he terms "commercialized," and to impugn the motives and character of Mrs. Eddy, the revered Leader of Christian Science. This disparagement of what has brought into the lives of thousands of intelligent people that which has uplifted and healed them, and of one through whose unselfish labors they have been made happier and more helpful citizens and neighbors, is surely uncalled for, and I hope you will see fit to publish this protest against such contumely.

The work of Mrs. Eddy needs no champion, although a short time ago thousands of newspapers throughout the world united in a pæan of praise to her memory as one who had loved and served mankind. Those who bought her published works or paid for her instructions and treatment were not found objecting to the charge therefor, but, contrariwise, declared the benefit they received was beyond price. If there is a more legitimate or more praiseworthy manner of supporting oneself, or one that helps a larger proportion of people than this dissemination of pure enlightening ideas, it has been little heard of. Literary men should be the last to criticize it. Because Mrs. Eddy, furthermore, lived a life of self-sacrifice and earnest labor for humanity, and finally left the fortune she so well earned to a cause which she was convinced would continue to uplift and bless mankind till all were healed and redeemed, surely there should be no opprobrium cast upon her purpose.

The Christian Science church is probably no richer than other large religious bodies, nor should its motives be condemned because it sees the present-day necessity of supporting its readers and officers in the way that other religious bodies pay their clergymen. Those who devote their lives to serving others are very generally paid for their services. The patients of Christian Science practitioners declare they are benefited, and do not object to the price which enables those who assist them to continue in this work. It is not in order for others to object or to question this, so long as the procedure is lawful and free from deceit, as Christian Science practise is. The influence of Christian Science is seen in happier faces, purer lives, more just and kindly activities in business and in social relations. It is seen in better health, moral and physical. Should this be held up to ridicule and scorn because it is orderly in its method, and neither solicits nor demands state support nor general contributions from those who may not understand in the least or sympathize with it?

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

OFFICE OF THE READING-ROOM.

IN the Wednesday evening meetings and in the testimonies published in our periodicals, frequent mention is made of the reading-rooms which are open to the public in all the cities and towns where branch churches are located, and in many others where as yet the progress of the Christian Science movement has only justified the formation of a small society. In many of these testimonies the statement is made that, through what seemed almost a chance occurrence, the person's attention was directed to the reading-room, and his first impression of Christian Science was formed there. Reference is also frequently made to the restful character of these rooms and to the atmosphere of hopefulness and good cheer which pervades them, as well as to the spirit of kindly courtesy shown by those in charge. Above all else, gratitude is expressed for the opportunity thus afforded to learn the truth about Christian Science through reading Science and Health and our Leader's other writings, together with the authorized periodicals.

All this goes to show the importance of first impressions, and such being the case, how necessary it is that every reading-room should be made as attractive as circumstances will permit, that it should be open punctually and at convenient hours, be well located, well managed, and in charge of a competent person, one qualified to answer intelligently the questions of beginners, to minister to those in distress if necessary, and to extend a courteous welcome to all. Christian Science not only teaches kindness, gentleness, mercy, justice, wisdom, and all other Christly qualities, but it also demands that these qualities be demonstrated in the daily life of all its professed followers, and probably in no other place is a display of these "attributes of God" (Science and Health, p. 465) more required than in the conduct of the reading-rooms. It is here alone that many are brought into contact with the institutional work of the Christian Science movement, and it is largely through the impressions they receive in this way that they are attracted to or repelled from further investigation of its teachings.

All that is needed for any intelligent person to form a favorable opinion of Christian Science is for him to give it unprejudiced study, and to investigate impartially its claims. In many instances the librarian of the reading-room can do much through tact and courtesy toward disarming prejudice, and directing attention to the most helpful of our Leader's works. In stipulating the qualifications for the office of librarian in the reading-rooms maintained by The Mother Church (Manual, Art. XXI, Sect. 2), Mrs. Eddy emphasizes the need for consecrated effort and whole-hearted devotion on the part of those who undertake this work, and that there is the same call for fitness for the office in this as in any other department of the church's activities.

It will be readily seen, therefore, how necessary it is that only those whose qualifications fit them for this service should be selected for so important a place, and that this avenue for the dissemination of the truth should be kept clear from all that might tend to obstruct its usefulness. Not only this, but the reading-room work should have the cordial interest and support of the members of the church, remembering that it ministers to a constituency which can perhaps be reached in no other way. We are indebted to our Leader for the wise forethought which made possible this helpful provision for the welfare of seekers of the light.

ARCHIBALD MCLELLAN.

FORGIVENESS.

THAT the question of forgiveness is a vital doctrine of Christianity, no student of the New Testament can deny. Early in his ministry Jesus declared that he had not come "to destroy the law, or the prophets," but he immediately announced the great difference between his sense of their moral and spiritual requirements and that popularly entertained. He challenged the law which demanded "an eye for an eye, and a tooth for a tooth," and instead declared that we must not merely forgive our enemies, in the ordinary sense of this word, but that we must love them and do good unto them. As a reason for this he cited the impartial love of our heavenly Father, who sends rain and sunshine upon the just and the unjust alike, little as mortals avail themselves of the divine beneficence. We further find, that as Jesus carried forward his mighty redemptive work for humanity, and instructed others how to continue it, he laid greater and greater emphasis upon forgiveness. On one occasion Peter asked how often he should forgive the trespasser, and the Master replied that seven times was not sufficient, but that the forgiveness should extend to "seventy times seven." Well might his disciples say, after such teaching, "Increase our faith"!

From the view-point of Christian Science the question of forgiveness is greatly simplified when we learn that evil is not of God, hence its unreality. The one who is guilty of an offense against God or one of His children, grievously wrongs himself through ignorance of divine law, and needs our pity, and likewise our help if he is ready to accept it. We are not, however, called upon to love either sin or sinner, since neither is of God, but we are required to maintain unwaveringly the ever-presence of God and His idea, the real man, and to love this idea with an intensity great enough to dispel the whole of the mortal illusion of sin and sinner. If we truly love God and His idea, as revealed in Science, we shall readily see how the erring brother must also love the same, could he but awaken from the false sense of separation from God.

What perhaps concerns us most, assuming that we are striving to keep the commandments, is the effect upon ourselves of forgiveness. In the 11th chapter of Mark's gospel we read that Jesus told the disciples how even mountains of error could be removed if only faith were vital enough. He however added to his instructions one condition which is too often forgotten by his professed followers. It is this: "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." May not these words explain the reason of delayed healing in many cases, this mental attitude affecting either patient or practitioner, or possibly both? Certainly if there is enough of faith and love, there can be no question as to the overthrow of the "mountain"!

We should remember that Christ Jesus did not demand of others what he was not himself prepared to demonstrate. In the awful hour of physical torture and mental anguish, deserted by those who should have been most faithful, he prayed, "Father, forgive them," and through his victory over fear and hate gained "a name which is above every name." In Science and Health we read that "he proved Life to be deathless and Love to be the master of hate" (p. 44). Not so long ago, men gloried in vengeance, but a better day has dawned, and it is being more and more clearly seen that the strength of manhood is best proved in doing right oneself, and in seeing the power of the Christ-ideal to heal and uplift all who have strayed, whether friends or foes. Thus do we win our own pardon, and if the opportunity to forgive comes seven times each day, or seventy times seven, we should avail ourselves of it.

ANNIE M. KNOTT.

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THE FLAWLESS LINK.

ALL science is exacting, and in this sense intolerant. Christian Science consents to no imperfection for the reason that it is scientific, conformed to the perfect order of Truth's manifestation, and a moment's thought will lead one to see that all harmony and progress is directly dependent upon this invariable integrity of the source of being. Science can overlook no flaw or fault, and this must have been clear to the ancient worthies who instituted the requirement that every offering unto God should be without spot or blemish.

The existence of flaws explains all human ills, and this comes home to one as he witnesses the making of the anchor chains for one of our mammoth modern ships. The process is absorbingly interesting. The clever manipulation of the huge links as they are welded and finished, and the swarthy men swinging their mighty hammers with rhythmic beat in the glow of the roaring furnaces, constitute a bit of splendid team work, and the result seems perfect,—but is it? The appeal here is to the imagination. Instantly we are looking upon a raging sea as it lashes a lee shore toward which a giant vessel is perchance slowly drifting. Bravely the towering waves are faced, but no headway is made. As a last hope the anchors are cast, and as their flukes grip the rocks the supreme test of every link is at hand. Will the chains bear the tremendous strain? If there is a flaw in a single link, a mere air bubble unexpelled in the welding, then the strength of a thousand other links in the mighty cable will not avail, and an unpicturable disaster may follow. Again and again the towering waves rush to the assault, but if every link be true, their violence is in vain.

The chain with an imperfect link speaks for unbalanced character, for some lack of integrity, a consent to something which is unscientific, untrue. It may not be noticeable to the many—a moment's indulgence, a little reserve of faith, a flavor of selfishness, ignorance, or dishonesty, a single carelessness or forgetfulness—how trivial these things seem! and yet the link in which one such fault is found becomes the measure of efficiency in crucial moments, though otherwise the chain be splendidly strong.

In declaring for perfect man, Christian Science insists upon the ideal proportion; the adequate character, and its inspiration and helpfulness, inhere in the fact that it forever maintains this ideal, and enlists one for life in a holy war against falsity. It enables him to see that every thought link must be perfect, be brought, as St. Paul says, into captivity "to the obedience of Christ." Only as we acquire a spiritual sense valuation of all things, can we be sure that we are filling out this measure of a man, one who will not be found wanting in the trying hour. The Christian Scientist who with patient thoughtfulness is learning to deny mortal selfhood, and to rely upon the power of Truth in every time of need, is forging an anchor chain that is flawless; the imperfections of human sense are giving place to the Christ-consciousness, the divine character is being revealed.

Christian Science knows no imperfection and it can consent to none. The true Scientist speedily awakens to the fact that he cannot afford to be hospitable to any unideality of conduct, word, or thought. He must therefore welcome every well-meant criticism or rebuke, whether its expression be kindly or crude; yes, even from the unkindness and cruelty of malice and envy it is his to wrest a blessing. Enamored of the Christ-ideal, he becomes scientific in his every thought of himself, of others, and of the experiences of daily life. His eyes are fixed upon this supreme attainment, that faultlessness and completeness of character may be manifest in every relation and circumstance of life. This means for him the end of abnormality, unlovableness, and unreliability. It means for the world, the reappearing of the Christ-man. Flaw-filled links have been denied place, and however dreadful the storm, aspiring sense is safely anchored to Truth.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

LA FAYETTE, IND.—First Church of Christ, Scientist, held its first service in the new church building at the corner of Columbia and Seventh streets on Sunday morning, Dec. 29. Having outgrown our room in the Crain property on South street, we rented U. V. L. hall on Main street last March, and have held services there while waiting for the remodeling of the new building (purchased in February) to be completed. The location is very desirable, and the colonial lines of the house, and the large pillars in front, give it an appearance which needed very little change to make it suitable for our purpose; but the interior has been completely transformed from apartments to a handsome auditorium. This place of worship, so harmonious in all its details, is a manifestation to us of gratitude inspired by the healing power of Truth in our midst.—*Correspondence.*

BOISE, IDAHO.—The *Evening Capital News,* in its New Year's edition, reviewing the progress of local church work, has the following to say concerning the Christian Science church: "This church was organized Dec. 28, 1898, as First Church of Christ, Scientist, of Boise, and incorporated under the laws of the state of Idaho; Dec. 29, 1898. After it was organized, its services were held in the G. A. R. hall. Its present church structure at 816 State street, which has a seating capacity of between two and three hundred, was erected in 1904. In anticipation of the growing need for more room, the church recently acquired a lot at the corner of Washington and Fourteenth streets. On this site, by the time the church outgrows its present building, which is now sometimes taxed to the limit, it is expected that a new structure will be erected."

DAVENPORT, IOWA.—The recently completed Christian Science church on Kirkwood boulevard and Grand avenue is one of the most beautiful churches in the city. Services will be held there tomorrow morning [Jan. 5] for the first time. The estimated cost of the building is thirty-five thousand dollars. The ground on which it was built cost about six thousand dollars. The building is 90 x 85 feet and consists principally of an auditorium, which will seat between six and seven hundred people. The remainder of the building includes a spacious lobby and cloak-room, directors' rooms, reading-rooms, and readers' rooms. The Sunday school room is located in the basement.—*Davenport Times.*

HOLYOKE, MASS.—At a recent meeting the Christian Scientists in Holyoke decided to organize, and an organization has now been perfected which will be known as First Christian Science Society of Holyoke. While there has been a great deal of interest in Christian Science in Holyoke, and meetings have been held at the members' homes, yet up to this time no steps had been taken to form a society, the members having attended at either Northampton or Springfield. With the growth of interest, enough people have joined to make the foundation of a society feasible, and there seems little doubt but that a church will eventually be organized.—*Springfield Republican.*

SARATOGA SPRINGS, N. Y.—The members of the Christian Science Society of the Citizens' Bank building met with the members of the Christian Science Society at 344 Broadway, in the Atheneum building, on Sunday, Dec. 15, and united in one society.—*Saratogian.*

SYDNEY, NEW SOUTH WALES.—Quite appropriately it was decided to hold our Thanksgiving service Friday, Nov. 1, the date of what might be called the formal opening of our

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new church building. Notice of the service had been sent by Second Church to First and Third churches, and quite a large and harmonious gathering, representing all three churches, was the result. Second Church was organized Dec. 22, 1910, and shortly after that date, apart from the fact that the only hall where our services could be held was much too large, expression was given to the desire that as early as possible we should move to get our own building. On March 5, 1912, the first practical step was taken; a fine large block at the corner of Rangers road and Allister street, Cremorne, being secured, with ample room for a church edifice and a hall for the Sunday school. One month later the hall was commenced, and it was completed Oct. 31. It has seating capacity for two hundred persons. A most delightful feature in the building of the church is the fact that the other two churches, First and Third, one officially and the other through individual members, are contributors to our building fund. This excellent evidence of unity among the churches in this field is particularly pleasing, and augurs well for the future of the work of Christian Science in this city.—*Correspondence.*

TAMPA, FLA.—The first regular service in their new church edifice was held yesterday morning [Jan. 5] by the Christian Scientists, and it was largely attended. The church is located on Florida and Henderson avenues, and was recently purchased from the Christian church trustees.
Tampa Tribune.

TWIN FALLS, IDAHO.—Sunday, Dec. 29, the Christian Science church was dedicated. It was in June, 1907, that the first Christian Science service was held in Twin Falls. Only four persons were present at this meeting, which was conducted in a private home. In April, 1908, through the local press, an invitation was extended to the public to meet in an office which had been tendered for this purpose. Sixteen persons accepted the invitation, and a good interest being shown, more commodious quarters were sought to accommodate the congregation, and the K. P. hall was secured for Sunday services. The Wednesday evening testimonial meetings were inaugurated the following August, and were conducted in private homes. The attendance and interest continued to increase, and it was found necessary to secure larger quarters for these meetings, so in the spring of 1909 a move was made into the Odd Fellows' hall.

Just two years from the time the first meeting was held, the Christian Science society was officially organized, and the rapid growth of the society emphasized the need of a permanent place of worship. About this time the Christian church was building its present structure, and the opportunity presented itself to buy the edifice which they were vacating. The deal was quickly closed and the first payment made. It was in the latter part of June, 1909, when the society became established in its own home, and on Dec. 18, 1912, it was incorporated as First Church of Christ, Scientist, Twin Falls, Idaho.—*Twin Falls Times.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

BOSTON, MASS.

Virgil O. Strickler delivered a lecture on Christian Science under the auspices of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., in the church edifice at Falmouth, Norway, and St. Paul streets. The lecturer was introduced by the first reader of The Mother Church, John C. Lathrop, who said:—

There is no doubt but that the world is growing better. Unmistakable signs of improvement are evident on every side. Efforts for reform and progress have steadily prevailed, and by encouraging degrees are surmounting the sin, the superstition, and the ignorance of the past. The present is bright with promise, and to those who have eyes that see and ears that hear it is even joyous with the prospect of inevitable victory over all that opposes complete spiritual realization.

Mrs. Eddy says in Science and Health, "The time for thinkers has come" (Pref., p. vii). The time has arrived for a great awakening of thought to recognize the blessings of life, of health and happiness which are just at hand and which only require a correct adjustment of the human point of view, a stimulating of more righteous desire, and a right instruction in the method of the divine Principle and rules which have been revealed to this age, to overcome every evil and diseased thought and to disclose the kingdom of heaven which is just at hand.

That the spiritual method of Christian Science is the divine way leading mortals to this complete salvation is the profound conviction of countless thousands, and it is hoped that the lecture which you will hear this evening will show to many more in this large audience the plain path leading upward to present and eternal peace. I take very great pleasure in presenting to you a member of the board of lectureship of this church, Mr. Virgil O. Strickler of New York city.—*The Christian Science Monitor.*

DENVER, COL.

Large audiences greeted Frank H. Leonard, who lectured twice on Christian Science in Second Church of Christ, Scientist, corner of East Bayaud and South Grant streets. He was introduced the first evening by Josephine G. Clayton, second reader, who spoke in part as follows:—

When we see people thronging to hear the old, sweet story as retold in Christian Science, it reminds us of the multitudes who centuries ago availed themselves of every opportunity to listen to the story of Christ Jesus and his love. Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Our revered Leader, Mrs. Eddy, says in our text-book, "Science and Health with Key to the Scriptures," "This Comforter I understand to be Divine Science" (p. 55). All earnest students of the Bible and this text-book know that it does bring all things to our remembrance, whatsoever he hath said unto us.

In Jeremiah we find these words: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." These pastors we know to be the Bible and Science and Health, and these pastors are feeding with knowledge and understanding all who come to hear, learn, and apprehend.

On the second evening the lecturer was introduced by H. A. Beech, who said in part,—

As we turn the pages of history, we find in each age some clear-minded thinker with lofty aspirations, standing far ahead of the majority, holding up the banner of Truth and Love, leading the people to a higher plane of existence.

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Thus we find in the latter half of the nineteenth century a noble and deeply religious woman guiding the people to a loftier standard and a clearer understanding of the Bible. The story of the healing power of Christian Science has been told many times, but its repetition only makes it more beautiful, as a lecturer presents it in a new light. As we listen to the discourse this evening we shall glean some new thoughts that will give us a better understanding of Truth and Love as taught in Christian Science.

South Denver Tribune.

LACONIA, N. H.

A large and appreciative audience gathered in the Unitarian church to listen to a lecture on Christian Science by William R. Rathvon. E. P. Thompson, Esq., of Laconia, in introducing the lecturer, said in part,—

It is the individual that needs to become better. The community is composed of single individuals, and will rise no higher in the scale of honesty and goodness than the people who make up that community. We should welcome any agency that will serve to make better men and women. We should encourage every effort, by whomsoever put forward, that will tend to make for a better world in which to live, by making better people in that world.

I do not profess to be familiar with Christian Science, but as I understand, and I think I understand rightly, it does teach people to study the Bible and become familiar with its precepts. Christian Science is founded on the Word of God, and its purpose is to teach us the right way to live. While the study of the truth will be of great benefit to us, it needs to be aided by the study of ourselves. Are we what we ought to be? Are we doing the good work we ought to do? Are we so conducting ourselves as to obtain the highest degree of perfection? Are we ourselves honest and upright? Are we doing unto others as we would that others should do unto us?

We have assembled here this evening to listen to a lecture on Christian Science, a subject which is attracting the attention of people throughout the whole world, and which we hope and trust will be for the betterment of mankind. The purpose of these lectures is to give the public an opportunity to gain authentic information in regard to Christian Science. It is the mission of the gentleman here tonight to aid us in gaining this information.—*Laconia Democrat.*

ERIE, PA.

A large crowd gathered in Masonic temple to hear the lecture on the teachings of Christian Science, delivered by Francis J. Fluno, M.D. The lecturer was introduced by Clinton B. Burgess, who said:—

In the book of The Acts of the Apostles it is recorded that at one time the disciples were "all with one accord in one place," and we read further that on this occasion an especially clear understanding of spiritual things was manifested not only by the disciples, but also by the multitude which had gathered to hear them, so much so that not even differing nationalities and languages proved a bar to the reception of the word of Truth. Doubtless this "one accord" of thought aided greatly both the receiving and the giving of the good news of God, for a common starting-point of thought is the very touchstone of persuasiveness.

There are probably in the minds of those present here nearly as many differing opinions and estimates of Christian Science as there are individuals, and the same might be found true concerning many other subjects; on the other hand, there are some things in which we are all of us of "one accord." For example, we are all as one in our desire to know the truth about things; not one of us wishes to be deceived about anything. Again, we all of us desire freedom in every right direction; not one of us longs for limitation or bondage. So, however we may differ on other subjects, the love of truth and of freedom is something in which we are all of "one accord." It is to this thought, which we all share, that the Science of Christianity makes its appeal, and it is for each one of us to judge for himself how far the declaration of its great Teacher, Christ Jesus, can be demonstrated, when he said, "And ye shall know the truth, and the truth shall make you free."

Erie Despatch.

JANESVILLE, WIS.

A lecture on Christian Science at the Myers theater was delivered by the Rev. William P. McKenzie. He was introduced by Mrs. Julia S. Lovejoy, who said:—

First Church of Christ, Scientist, of this city, invites you to this lecture because it wishes you to know about the truth which has blessed so many of us. There is a large company, of whom I am one, whom Christian Science has freed from bondage to fear and worry, sin, weakness, and disease, giving them an understanding of God and of man's relation to Him which is practical and usable every day and which brings life and immortality to light. Christian Science opens the Bible to us as a mine of precious truth, and this teaches us how to utilize this treasure, how to apply this truth to daily living. We learn from experience how Truth obliterates error, Love destroys hate, and our Master proved that the Principle of divine Life overcomes death. We are encouraged to walk in the steps of the Master, who said, "I am the way, the truth, and the life."

Correspondence.

CAMDEN, N. J.

The Temple theater was well filled when William D. McCrackan, M.A., delivered a lecture on Christian Science. H. Graham Bleakly, Esq., member of the bar, introduced the lecturer, saying in part,—

Paul in addressing the Athenians said: "As I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you." What has been the cause of all the sin, sickness, and disease to which humanity has seemingly been heir? Has it not been man's ignorance of God? Christ Jesus said: "Ye shall know the truth, and the truth shall make you free." Christian Scientists all over the world have proven and are proving through healing the sick and the sinner that Christian Science is the truth about God.—*Camden Post-Telegram.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Charleston, S. C.—Christian Science hall, 145 Meeting street, 8:30 p.m., Feb. 14.
Charlotte, N. C.—Academy of Music, 4 p.m., Feb. 16.
Chicago, Ill. (joint lecture, eleven churches).—Auditorium, 3:15 p.m., Feb. 16.
Colorado Springs, Col.—Princess theater, 8 p.m., Feb. 9.
Kinston, N. C.—Court house, 8 p.m., Feb. 17.
Lincoln, Neb.—Church edifice, 8 p.m., Feb. 11 and 13.
Los Angeles, Cal. (joint lecture).—Shrine auditorium, 3 p.m., Feb. 16; Third Church edifice, 734 S. Hope street, 8 p.m., Feb. 17.
Macon, Ga.—City auditorium, 3:30 p.m., Feb. 16.
Meriden, Conn.—Church building, corner Liberty and Norwood streets, 3:30 p.m., Feb. 16.
Nevada, Mo.—High school auditorium, 8 p.m., Feb. 18.
Nottingham, England.—Mechanics hall, 8 p.m., March 4.
Olympia, Wash.—Olympia theater, 8 p.m., Feb. 18.
Seattle, Wash. (First and Fourth churches).—Moore theater, 2:30 p.m., Feb. 16; Arcade hall, 8 p.m., Feb. 17.
Shellman, Ga.—High school auditorium, 7:30 p.m., Feb. 17.
Statesville, N. C.—Court house, 8 p.m., Feb. 18.
Wilmington, Vt.—Memorial hall, 8 p.m., Feb. 21.

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TESTIMONIES OF HEALING.

For some time I have thought that I should write and testify to the benefits received from the study of Christian Science. Living eighteen miles from the nearest church, a distance which I must make by stage, it is not often convenient for me to attend the Wednesday evening meeting, and very often I feel a deep yearning to express my gratitude to God for the great and wonderful revelation given to the world through Mrs. Eddy, namely, Christian Science. It has been my privilege to know of this truth for the past fifteen years, and I can say that the first knowledge I gained of this Science has been permanent, although I have met many obstacles which seemingly have temporarily blocked the way. To me the truth taught by the Christian Science text-book, "Science and Health with Key to the Scriptures," is no less valuable as a protection from disease than it is as a cure. This result I feel sure is due, in my case, to a daily perusal of the Bible, with Science and Health, and other Christian Science literature.

In more than one instance I have felt the power of God "who forgiveth all thine iniquities; who healeth all thy diseases." About a year ago it was demonstrated to me again that this truth, as taught by Christian Science and confirmed by the Scriptures, does heal bodily and mentally. I went with my husband on a trip in the mountains, almost twenty miles from home. Not being used to these trips, I was not dressed as warmly as I should have been, and as we went on horseback it did not seem convenient to dress otherwise. The woman where we stayed called my attention to this, and voiced it more than once.

We were away a couple of days, and came home late in the evening. I did not get my usual study while away, or that evening after coming home, and the next day and for days following my body seemed to be racked with pain. I telephoned to my mother, who is also an earnest student of Christian Science, and gradually help came to me. The pain faded away to the nothingness whence it sprang. No woman was in my house during the time, and I did all that was necessary to be done, with the help of my husband, who is very much in sympathy with the Christian Science way of treating disease. For this healing, and many other blessings which have come to me through the study of Christian Science, I am truly grateful.

I wish also to express my gratitude for our periodicals, the *Journal, Sentinel,* and *Monitor,* also for the masterly way in which our publications are managed. I cannot help feeling the wisdom of those at the head of this movement, which to me is like one great army, moving forward as did the Israelites of yore out of the land of bondage into the promised land. God bless them all, is my sincere prayer.

MRS. J. J. LOWELL, Greenwood, Col.

In 1906 I turned to Christian Science, after having been helped several times in the preceding twelve years; but each time I had turned away from Truth and gone deeper into the mire of dissipation, proving the significance of what Jesus said to the impotent man: "Sin no more, lest a worse thing come unto thee."

When I determined to become a Christian Scientist, it was after several months of contemplated self-destruction. I did not care to admit that I really wanted Science, after being a backslider three times; so I hesitated to ask for help, as I realized the necessity of sincerity and earnest work on my part if I expected the proper results. I had lost my position on account of drink, and had come face to face with the awful conviction that so long as I continued to do as I had been doing, I had nothing but misery, mental, moral, and physical, before me. I asked a sister who is a Christian Scientist and who had helped me at different times, to help me once more, as I was in earnest this time.

My sister did as I asked, and I began to read and study the Bible and Science and Health whenever I could, with the result that in less than three months the desire for intoxicating liquor left me, never to return, and a few weeks later the desire for tobacco ceased, although I had been an inveterate smoker and chewer for eighteen years. According to mortal sense, I was in a deplorable physical condition after years of continuous dissipation, but in six or seven months I was a well man, having been healed of so-called hereditary drunkenness, the tobacco habit, an organic trouble of eleven years' standing, rheumatism, malaria of eight years' standing, and kidney trouble.

Now I can say, as did St. John, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." In the past five and a half years I have had innumerable business, financial, and physical demonstrations. The spiritual awakening has been and is the most beautiful and delightful of all, for now I too "know that my redeemer liveth." Since accepting and working in Christian Science, I have married. Previous to our marriage my wife was opposed to what she thought this blessed truth is; but since she has been studying and putting into practise its teachings, she accepts Christian Science for herself and for our two children. About two years ago I was able to pass this healing truth on to a young man who needed it just as I did five and a half years ago, and he is now working and striving daily to get a better understanding.

It has been necessary for me to ask for help a number of times, and I thank God for the pure-minded practitioners who have worked so faithfully for my wife, our children, and myself. I am truly grateful to Mrs. Eddy, who interpreted the truth in such simple and fearless statements that the uneducated as well as the scholar can understand and use daily in overcoming all that is opposed to God, good.

LAUNCELOT T. BIDDLE, Evanston, Ill.

When a little child, I remember that my father read of a woman who could heal as Christ Jesus did, and in the conversation about it I asked why we could not be healed in that way now. His answer was that our faith was not sufficient. My parents were members of a church and lived its teaching as well as they knew how, but sickness and death brought sorrow to our home; my sisters and father were taken, and financial loss left us under a sense of sorrow that our church could not heal.

At the age of fourteen I had to make my own way, and while away from home I saw a woman healed of rheumatism by Christian Science. From that time I could never think of its teachings as being wrong, if it could thus help suffering humanity, but when I went home and told my mother, she talked to me in such a way that I turned from my Christian Science friends and went to the city to make my home. I went to church, but it made no difference to me what church I attended—I wanted Christianity. I married a physician, and we prospered for three years; then his health failed, and we sold our home and traveled. We had the best medical help, and all that money and human skill could do was done without avail. Then we asked a neighbor to write to a healer he had often told us about, and he kindly did so, but could not find him. Later he wrote to a Scientist in Chicago, who sent a list of names from there for us to choose from.

The practitioner selected asked if we had ever read the Christian Science literature. We had not, so asked for some; and when we saw that the text-book, Science and Health, was spoken of so highly, we sent for it, and I can never forget the first two or three nights that I studied the book till late in the night. My husband read it by day, and was healed of a fever of three years' standing. He got up and went to town, fourteen miles, then came home and walked around as though he had been at home all day. I was healed of severe headache and of the coffee habit, also of a sense of sorrow.

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Christian Science has met my every need for a year and a half. I am thankful for physical help, but words cannot express my joy and my gratitude to Mrs. Eddy for the truth that helped me to rise out of the awful sense of sin in so many forms. I now know that it was God who led me to Christian Science. I get help from the Home Forum page of the *Monitor,* and the *Sentinel* and *Journal* are studied along with Mrs. Eddy's works. I am alone on the prairie, so have time to study, and my prayer is that I may live Christian Science in the honorable way we should. The Bible is a new book to me, and I have demonstrated God's power for my three children, one child having been burned quite severely. My only help was in studying Science and Health. I could do nothing at first, for his screams kept me from thinking rightly. I had loaned Science and Health, so I had to go for it. When I returned the boy was asleep, and next morning I asked him how long it was after I left the house that his leg hurt him. He said it was not long. I now know that if God does not meet my every need, it will be my fault. I am a member of The Mother Church and long for an opportunity to attend the services.

This is only my feeble way of telling my love and gratitude for Christian Science. I want to say that one way by which I got rid of selfishness was to send my *Journal* and *Sentinel* to those who are in need. I told my neighbor that the *Sentinel* was enough to convince me, and I feel that I must help all I can to get the good I did from such pure literature. I lend my copy of Science and Health, and will buy another for my home use when I can. I cannot express my gratitude, but will try to live it. My prayer is that I may grow in the understanding of Truth and Love, a privilege which we all have with Science and Health and Mrs. Eddy's other writings. I hope many will find the joy, peace, and love that Science reveals, for these are free for all.

MRS. CHLOE SMITH, Centerville, N. Mex.

[Translated from the German.]

"Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness." I join in the psalmist's song with all my heart for the blessings which I have received through Christian Science, both spiritually and physically. I suffered with nervousness for twenty-three years, and consulted many physicians,—I think about fourteen in the course of years. Massage, magnetic treatment, electricity, baths, etc., were given a thorough trial; still my health was sinking gradually. The last physician told me that nothing could be done for me, that I must go through life as I was. This verdict did not frighten me, as I had always felt that all things are possible to God. In order to leave nothing untried, however, I went to the seashore in the summer of 1908, though without being benefited in the least; but while staying there, my attention was called to Christian Science by a relative of one who had been healed through its teaching.

After a year's treatment I had made sufficient progress in the understanding of Christian Science to be able, in the practitioner's opinion, to take care of myself. Although in the succeeding years there was much error to struggle with, and I sometimes felt like asking for help, God enabled me to overcome the discordant conditions. Thus I was able to help myself in a case of hernia and abdominal trouble. At times there was the temptation to wear the truss which I had used in former times, but I asked myself whom I should trust—God, or this material thing. God's power was relied upon, and I was enabled to attend to my household and lift heavy objects with the firm trust that Mind produces all activity, and that God is with us. In an instance where I had an abscess on the right arm, I once more had a striking proof of Truth's healing power. I had tried to open the abscess several times, when I saw that this was not the way; that I should rather put myself entirely in God's care. A thought contained in a testimony in *Der Herold der Christian Science* proved to be a help. It was the case of a lady who was healed of a similar trouble, and she said that the purifying and regenerating law of Spirit had manifested itself in this instance. I included this idea in my treatment that night, and on the following morning the abscess had opened.

The wonderful feature about Christian Science is, that it is applicable under any and every circumstance of life. When I lose or misplace an object, I try to realize that in God's kingdom nothing can be misplaced or lost, that I am being led by infinite intelligence, and often I will find the object immediately. I have now sufficiently progressed in the understanding of Christian Science to be able to overcome with God's help any discordant condition. I think of Mrs. Eddy, our beloved Leader, with a sense of profound gratitude for her selfless love, through which the Christ-healing has again been given to the world.

HELENE KLEINIG, Leipzig, Germany.

About two years ago I made up my mind to find out what Christian Science teaches. I had always been a student, and so wanted to look into this as I did into many other subjects. As a result of this line of thinking, I went to church one Sunday morning merely out of curiosity. Having been brought up an orthodox Jewess, the service did not in the least appeal to me, and I resolved never to go again; but in the course of the next month I could not refrain from thinking about the happy faces I had seen at that meeting—yes, I made up my mind that I wanted to know more about Christian Science. I went to a practitioner who was then living here and asked her some questions. She tried to explain to me what God is, and what the Christ is understood to be, in Science. This appealed to me, and I took home a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which she loaned me. Not then needing any physical help, I did not intend to go into this study very deeply, but I could not help it. It began to mean more and more to me as I read on. Since that time my little boy has been healed of a stomach and bowel disorder from which he had suffered since infancy. I had worn glasses for some seven years and expected to do so all my life, but in a few months I laid them off and never think of them now at all.

These are only two out of the many demonstrations of Truth's power made for me, and for which I am indeed grateful. I am grateful for class instruction, for having been led to a teacher who points one away from personality to Principle. I am indeed thankful to be able now to prove this truth which makes free for myself, and also to help others. I am very grateful that there was one woman, our revered Leader, Mrs. Eddy, who was pure enough to understand the teaching of the Master and so express it for us in her writings.—MRS. ANNIE J. LIPPMAN, Hibbing, Minn.

I am so thankful for what Christian Science has done for me that I feel it my duty to write this testimony. Three years ago I began to read Science and Health, getting the book from the public library. I renewed it three times, and before I had finished reading it I felt like a different person. I knew I had found what I had so long been searching for. It made the Bible plain and clear, and life meant so much more to me. To me it is the true teaching of Christ Jesus, without any man-made doctrine, the pure religion of divine Love. I was not searching so much for the physical healing as for the satisfaction which I had not been able to find in the different churches with which I had been connected, but I am now a member of a Christian Science church. While reading Science and Health, I found I was able to eat anything I wanted to without its distressing me. I had for thirty years taken medicine regularly, but have not taken any for the last three years. I took a few treatments of a practitioner, and gained a great deal in that way.

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I am deeply thankful to God for the truth found in Science and Health, and for all it has done for thousands in bringing to them the health and happiness which they could find in no other way. I appreciate the *Sentinel* and *Journal*, the testimonies being very helpful to me. I am thankful that so many are healed quickly. What a blessing to know of the great Physician who heals all our sickness! I am very grateful to Mrs. Eddy for her book, "Science and Health with Key to the Scriptures" and the spiritual uplifting it gives. I am trying to put into practise the truth found in it.—MRS. MARTHA E. YOUNG, Boundbrook, N. J.

It is with the greatest pleasure and deepest gratitude that I here witness to the wonderful healing power of Christian Science. About eight years ago I was in a very serious physical condition, the physician who diagnosed my case stating that I would have to submit to two surgical operations before I could ever hope to be a well woman. One trouble, of twelve years' standing, was said to be organic, and from this I suffered greatly. With the fear of two operations confronting me, I was anything but happy, and having been in constant pain for over three months, I was in a dreadfully nervous condition.

One evening Christian Science was brought to my notice by a friend, and treatment advised. The very next day I went to a practitioner and asked for help, and while receiving my first treatment I was relieved of all pain for the time being, which made me very hopeful that I might receive permanent relief. In exactly four treatments I was entirely healed, and have remained so, never having had any return of the troubles in any form. For over nine years I had worn glasses constantly, being unable to see without them, the trouble having been diagnosed as a structural defect. About a year and a half after my first healing in Christian Science I met with a serious automobile accident, and while receiving treatment for my injuries, which consisted of five broken ribs, a badly injured spine, also numerous cuts and bruises, my eyes were entirely healed, although I had no direct treatment for them.

I have received so many benefits through the application of Christian Science, that I am more than grateful. It is a great comfort to me to know that God is Love and an ever-present help. I earnestly give thanks to God, and am grateful to our dear Leader, Mrs. Eddy, that I have been so wonderfully helped, both spiritually and physically.

MRS. D. E. WELLCOME, Los Angeles, Cal.

It is with a feeling of deep gratitude that I give this testimony, which proves the allness of God's power to heal. In the early part of 1911, while away from home on a business trip, I met with an accident which resulted in a badly injured arm. I was not sure at the time of the exact nature of the injury, but knew it was serious. I went to my room and tried to realize man's relation to God; but fear had taken possession of me and I was unable to help myself, so I telephoned to a practitioner and stated my case. On her advice I went to a doctor, who on examination said I had sustained a serious injury—what is known to medical science as a "Colles' fracture." He set the arm, and I immediately asked for more help in Christian Science, with the result that the next morning I was able to shave as usual, using both hands, and then went to my place of business.

At that time my work was of such a nature as to require not only the use of both hands, but also required my being very active, and this I was able to be. One week from date of the accident I went to a doctor in another city and had him remove the splints. On examining the arm, he was much surprised to find it, as he said, perfectly normal, without the usual condition found after the knitting of a bone. I had no further trouble, and from that day to this the injured arm has been in no way different from the other.

While I have seen many beautiful demonstrations of healing in our family in the last five years, this one meant very much to me, and the blessings which followed the experience were many. I take this opportunity to express my gratitude to God, also to Mrs. Eddy for our text-book, "Science and Health with Key to the Scriptures," which enables us to know God as Love and also as justice.

F. ARNOLD BLISS, Allston, Mass.

It is now four years since I first became interested in Christian Science, and during that time I have benefited in many ways from the understanding I have gained from Mrs. Eddy's teaching, which has brought much happiness and contentment into my life through the realization which has come to me of the absolute power of divine Love and the nothingness of evil.

I should like to tell of a healing which I experienced in August, 1911. My husband and I were at a cricket-match in our village, and we were invited to tea on the grounds. A great many wasps were all around the table, and without noticing I put a piece of cake into my mouth with a wasp on it. My husband, who was standing near me, saw what had happened, and as I got up from the table, he and I went off a short distance from our friends. My mouth began to swell immediately, but I at once declared the truth and had no fear, and felt able to hold to the thought that there is no power in evil, my husband also helping me. I had been stung on my tongue, the roof of my mouth, and the lower jaw. When I began to realize the power of divine Mind, I found that the swelling was reduced perceptibly, and after a short time my husband and I returned to our friends. Only two or three people knew I had been stung, and they could not believe anything had happened, as my speech was just as usual, for I talked to several people for an hour or more. My mouth was still a little painful, but all swelling had disappeared when I got home, and I was able to eat my dinner without any discomfort.

I am deeply grateful for all the blessings I have received through the teaching of Christian Science, and I recognize more clearly each day that we are surrounded by God's loving care, and that we only need more understanding to live happily in that knowledge.

MARY L. LAMBART, Fouracres, Harefield, Middlesex, England.

I can corroborate my wife's account of her almost instantaneous healing from wasp stings. She showed me her mouth next morning, and the marks of three stings were distinctly visible, but there was no swelling.

COL. EDGAR LAMBART, Fouracres, Harefield, Middlesex, England.

I was very much in need of help when Christian Science found me in December, 1910. I had a great many things to trouble me; among others my little boy had a throat disease and was ordered removed to the isolation hospital by the doctors, who could not give me very much encouragement because of the weakened condition of his heart. Another trial was that my financial supply was entirely exhausted. I had worried a great deal and was very much distressed, and though my friends tried to console me, they had only sympathy to offer.

Finally Christian Science was presented to me, and I accepted it for myself and my little boy. I received treatment that night about nine o'clock, and three hours later such a sweet sense of peace came over me that I fell asleep, to awake next morning healed of what had seemed so terrible to me. I called up the isolation hospital next evening, and they reported the child's throat was entirely clear and said

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his heart was much stronger; so we soon had him home with us again, well and happy. Another time he had an eruption on his cheek which spread rapidly, and again I resorted to the same treatment and the child was healed. I was also able to secure steady employment and my financial problem was met. I am indeed very grateful for this healing truth which has come into my home, and I have been helped through a great many difficulties by Christian Science.

MRS. CLARA ERICKSON, Spokane, Wash.

I give this testimony with a heart filled with gratitude to God for the blessings which Christian Science has brought to me. I am also grateful to Mrs. Eddy for the wonderful healing truth which she has made available to mankind, and the study of Science and Health together with the Bible is truly beautiful.

It is a little over a year ago that I came into Christian Science. At that time I thought I could not get along without intoxicants, but I was prevailed upon to try Christian Science, and after a few treatments was completely cured of the desire, as from that time on I never craved liquor or thought of it. Christian Science has also helped other members of my family, and the spiritual uplifting has brought happiness to our home. My work as a fireman prevents me from attending church regularly, yet I never fail to read the Lesson-Sermon each day. The more I read, the more I want the divine word. For all this I am very thankful, and it is my hope that this testimony will help some one who is in need of it. I know Christian Science will help all who are willing to study the text-book faithfully.

GEORGE E. FLOYD, Mount Healthy, Ohio.

I am very happy to testify to the truth of my husband's testimony.—MRS. CLARA FLOYD, Mount Healthy, Ohio.

[Translated from the German.]

I wish to express my gratitude for the benefits derived from Christian Science. For a number of years I suffered with attacks of appendicitis, which kept recurring at intervals of one and a half to two years. The last time, about four years ago, I was in bed from October until December. The symptoms were very serious, the pain unbearable, while the baths to which I resorted failed to improve my condition. I did experience some help at times; then the pain would become all the more severe.

It was in this condition that Christian Science found me two and a half years ago. I attended the Wednesday evening meetings and Sunday services regularly, bought copies of *Der Herold der Christian Science* as well as German pamphlets, and read a good deal in them, till at last I realized that I had been freed from pain without my having had treatment. Again, in May, 1910, I was suddenly taken ill. I remarked to my husband that it seemed to me to be a return of the old trouble, and he immediately went to a Christian Science practitioner to ask for help. She came at once, gave me a treatment, and when she went away the fever left me, so that I was able to get up the next day. I had two more treatments, and have had no further attack of the disease.

The anemic condition from which I suffered had brought on sleeplessness and a sense of anxiety, so that I would often leave my bed at night and experience such fear that I thought I might lose my mind; but one treatment in Christian Science freed me of this trouble also. Sleeplessness, anxiety, and fear have disappeared, and the Master's words have been verified in my experience: "Ye shall know the truth, and the truth shall make you free." For this understanding, as well as for the selfless love of our dear Leader, I am most deeply grateful.

FRAU MARIA KUNKEL, Berlin-Wilmersdorf, Germany.

FROM OUR EXCHANGES.

[*British Congregationalist.*]

We are faced, not by the failure of any particular church system, but by the apparent breakdown and failure (let the words pass) of religion itself. The people in ever-increasing numbers are neglecting the churches as if they had no interest in them or use for them. How are we to account for this state of things, and what can we do to remedy it? It has been said again and again that what we are really suffering from is the prevalence of the materialistic spirit. Ours is an age that has its heart set on the things of this life. The two great objects of its pursuit are money and pleasure. Sacred things are at a discount. The Sunday is rapidly becoming the weekly holiday. Even our politics are materialistic. And in so far as our present distress is due to the crass materialism of our day, we must be content patiently to bear it, and wait for the time of revival, which is sure to come. For man cannot permanently satisfy himself with bread; his soul cries out for God, the living God, and by and by he will turn again with wistful desire to those places where the word of the ever-living God is to be heard—by which word alone man's spirit lives. But is the present distress entirely due to the prevailing materialism? Is there no fault in ourselves? That is the business to which the publication of statistics ought to drive us—the humbling but salutary task of self-examination. It is a cheap expedient to lay the blame on things outside ourselves; the more profitable way is to betake ourselves into our Lord's presence and ask, "Is it I?"

[Rev. Charles Stelzle in *Christian Century.*]

The future victories of the church will be won largely because of its cooperation with the men who in other fields and through other methods have been laboring in the spirit of Jesus to reach the same goal toward which the church has been struggling. Not always known as Christians, and sometimes spurned by those who thought they had a monopoly of the Christian religion, nevertheless they have been controlled by the spirit of Jesus, which, after all, is the truest test of genuine Christianity. Already these men and women have won victories of which the church might well be proud. Dimly the best leaders of the modern social movement realize that theirs is a religious movement. They are sometimes puzzled and ofttimes distressed because they cannot harmonize their terminology with that of the church, but they are conscious that somewhere there must be a nexus. Leaders in the church the world over are convinced that the church must soon become the leader in a new social propaganda. They are unwilling that the church should surrender to the unscrupulous agitator the place which it has made for itself in the social and the economic world because of its teachings throughout many generations. With deep concern they are searching for the rock foundation upon which they may build a far-reaching social program for the church.

[*Zion's Herald.*]

The important thing is the man morally transformed, and there is no power that will do this excepting the religion of Jesus Christ. All kinds of attempts have been made to bring about results otherwise. For years it has been heralded about that the surgeon's knife could remove the evil tendencies of man; but here is the announcement, wired from Buffalo within a few days, that the most noted experiment of the kind ever attempted has failed utterly. Two years ago there was discharged from the Dannemora (New York) state prison a man who had been operated on, and through that believed to have been cured of all his viciousness. But alas for mere science! Now comes the report that the cured criminal is at the head of a notorious gang of safe-blowers, the brain, in fact, that plans the crimes. And once again we

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must record the breakdown of mere materialism when it comes to deal with the heart of man. Christianity, and Christianity alone, is the all-transforming power. Hence we say that social work, social service, begins right there. And well it should, for it is the business of Christianity to change men.

[James I. Vance, D.D., in *Christian Intelligencer.*]

The church cares, but it must do more than care; it must cure. It proposes to cure, not by some raw scheme of social or political or industrial reform, but by putting man where he belongs, by making him spiritual, so that he is controlled from within. The purpose of religion is to supply human life with a motive big enough to drive it up-hill, to so tie up the individual to God that whatever he does, he will do it in a godly way and with godly power—that is, as God would do the thing were He on the spot. It does not undertake to boost labor union, but to make the laborer a Christian wage-earner. It does not try to espouse the cause of the capitalist, but to teach him what it means to be a Christian employer. Do you tell me that this is weak and evasive? I tell you it goes straight to the root of the trouble. The church with a spiritual mission is not a dead church; it is the most dynamic thing on earth.

[*Christian Register.*]

The world over, all human society is in a state of tension such as never existed before, because for the first time in all the ages all parts of the world are brought into direct communication with each other. There is an upward push of all elements which has not yet been answered by an upward pull on the part of those who have power. But that pull will come, and then half the diseases of society will disappear. The energies that now go into things detestable will flow into that which is admirable, and the lion of enterprise will lie down with the lamb of docility. Mastership will give place to leadership, and obedience to lawful authority will gladly be rendered, and so the meek shall inherit the earth.

[*Congregationalist and Christian World.*]

God's habit is to reveal Himself through man to men. That explains the failure of all mere logical proofs put forward to convince the world of God's existence. Anselm's ontological argument, the argument from design, and all the rest, are useless when we go out to convince the unconvinced. If there were no want and faculty of apprehension in the human heart, if the necessity of God were not upon the soul of man, no logic could lay firm foundations for divinity. The pastor finds that out in his experience, for argument never persuades. He wastes his energy in proving God's existence to those who have made up their minds to deny Him.

[J. Gresham Machen in *Princeton Theological Review.*]

The church is puzzled by the world's indifference. She is trying to overcome it by adapting her message to the fashions of the day. But if, instead, before the conflict, she would descend into the secret place of meditation, if by the clear light of the gospel she would seek an answer not merely to the questions of the hour, but first of all to the eternal problems of the spiritual world, then perhaps, by God's grace, through His good Spirit, in His good time, she might issue forth once more with power, and an age of doubt might be followed by the dawn of an era of faith.

[*Universalist Leader.*]

If you desire to have men believe in a good God, the best way to help them to such a belief is in being good yourself. Here again Jesus states the case with his usual clearness and accuracy: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The best psychology echoes that command to all who would lead humanity toward higher spiritual experiences.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Results" has been translated and is now printed in German (Die Christliche Wissenschaft: Ihre Resultate). This pamphlet contains 35 pages and is for sale at the prices of all the regular pamphlets as shown on the opposite page.

"Christian Science: A Religion of Progress," a lecture by William D. McCrackan, M.A., has been translated into French (Christian Science: Une Religion de Progrès), and is now ready for distribution in pamphlet form.

"Christian Science: Demonstrable Religion," a lecture by Frank H. Leonard, has been translated into Norwegian (Christian Science: Bevislig Religion), and is now ready for distribution in pamphlet form.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles.

"Birthright and Dominion," containing four articles and two poems.

"The Father's Business," containing five articles.

"The Law of Kindness," containing four articles and a poem.

"Confidence and Supply," containing five articles.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency. Money orders should be made payable at the Boston post-office.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE FATHER'S BUSINESS.
CONFIDENCE AND SUPPLY.
FULFILLING THE LAW.
THE DIVINE NATURE.
THE LAW OF KINDNESS.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.
BIRTHRIGHT AND DOMINION.
ENVIRONMENT AND OPPORTUNITY.
PRAYER AND HEALING. Also printed in German.
PRAYER AND CONFIDENCE. Printed in German only.
SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.
MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.
THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.
CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.
CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 24.

BOSTON, FEBRUARY 15, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

Provision for the "people's water rights and power commission," to consist of an experienced civil engineer, an expert hydraulic engineer, two experienced dam builders, and a capable business man, is made in a bill presented to the Maine Legislature. The commission is to ascertain the amount and location of all water privileges in the state and take possession of all unoccupied water-powers belonging to the state and advertise them for rent for manufacturing purposes. Leasers of water privileges under the act are to be forbidden to transmit electricity outside the state. The commission also would control the cutting of ice on great ponds or rivers and sell the right for cutting at from twenty-five cents to one dollar per ton, except that no charge is to be made to municipal ice plants, farmers, and private individuals. An act providing that "the fee to all undeveloped water-power and water-power sites which now are or hereafter may be owned or held by the state shall be conserved and forever remain the property of the state of Maine," was also presented by a representative.

Wyoming's ratification of the income tax amendment completed a list of thirty-six states, three-fourths of the Union, which have approved the provision. This is the first amendment to the constitution since 1869, when the one prohibiting restriction of suffrage on account of "race, color, or previous condition of servitude," was adopted, and is unique in that it restores to the government a right previously held or exercised, but taken away by judicial interpretation. It was in 1895 that the Supreme Court, by a vote of five to four, decided that Congress had no right under the constitution as then worded to levy taxes on incomes. The agitation in favor of an income tax amendment to the constitution began immediately after the announcement of that decision, and it has taken almost four years to ratify it.

The House foreign affairs committee has agreed upon a favorable report on a bill for general regulation of the use of the water of Niagara river for power purposes. The measure would provide that the secretary of war issue permits for the diversion of water on the American side upon condition that the company receiving it shall comply with all regulations as to rates and service of the state in which power is generated or transmitted. No change would be made in the existing law limiting the amount of water to be diverted on the American side to fifteen thousand six hundred cubic feet a second. The secretary would be authorized to issue permits for the diversion of water below as well as above the falls, and for the transmission of power from the Canadian side.

Mayor Harrison of Chicago and members of the city council committee on transportation are understood to have reached an agreement on the general terms of a plan authorizing the consolidation of the surface and elevated railroads of Chicago, the construction of a system of subways, and the merger of all three. This combination will ultimately represent from four to six hundred million dollars. In forty years the city will own the entire property without additional cost at the time of transfer. This municipal ownership of all transportation facilities is to be accomplished by utilizing the city's percentage of profits to assist in retiring the financial obligations of the various traction companies.

A new plan for the promotion of industrial education in Illinois has the support of many influential organizations. The school bill, as prepared by a conference of these organizations, provides that vocational training shall be furnished through the present school organization. Under the conference bill plan the state will pay fifty per cent of the cost of vocational training, which shall be provided not only in city schools, but in country districts, where agricultural classes will be conducted. It is estimated that state aid for vocational training will amount to about one million dollars a year.

There has been introduced in the Connecticut General Assembly a bill to oblige the New Haven railroad to replace all its wooden cars with steel cars at the rate of twenty per cent a year until the entire equipment is of steel coaches. Under the terms of the bill the public utilities commission is charged with seeing that this is done and to its satisfaction.

Favorable report on the bill to authorize a physical valuation of railroads is expected from the Senate committee on interstate commerce.

International.

"The foremost task of Liberalism in the near future is the regeneration of rural life—the emancipation of the land of this country from the paralyzing grip of a rusty, effete, and unprofitable system," declared David Lloyd-George, chancellor of the exchequer, at the recent annual meeting of the National Liberal Club in London. "When the reports on the relations between landlords and tenants," said he, "are published, they will prove conclusively that there are hundreds of thousands, if not millions, of men, women, and children, living under conditions with regard to wages, housing, and the rest, which ought to make this great empire hang its head with shame. They will prove by unchallengeable facts that this rich country does not provide decent homes for the laborers engaged in an occupation which is vital to our very existence." Mr. Lloyd-George also denounced what he called the land monopoly of towns.

At the conclusion of the congress of the Australian Ornithology Society held at Launceston recently, twenty-nine delegates visited the Straits islands in the steamship Yambacoona, and formed two camps, one on Cape Barren and one on Flinders islands. About fifty different species of birds were found on Barren island and the surrounding small islands, and sixty on Flinders island. The birds were all Tasmanian fauna, which indicates that Flinders island and the adjacent islands have been more recently connected with Tasmania than with the mainland. Of plants, no less than three hundred different varieties were collected on Flinders island, and the plant census points to a close resemblance to the flora of Tasmania.

The recently published annual report of the surveyor-general relating to pastoral lands leased from the crown in South Australia shows than an area of 144,095 square miles of pastoral country was held on June 30 last at an annual rental of £25,772, or an average of three shillings a square mile. In addition to the rental, government improvements valued at £276,658 are being paid for by annual installments of £12,871. Thirteen hundred and eighty-seven square miles was allotted during the year.

The Persian foreign minister, in conversation recently with the British minister, declared that his government was sincerely anxious to improve the conditions on the trade routes, but its efforts were impeded by the embarrassed state of the Persian finances. To carry out the projected plans would involve the expenditure of about three hundred and fifty thousand pounds, and he asked that Sir W. Townley employ his good offices for the purpose of obtaining the necessary advance from the British government.

Jean Bielovice, the Peruvian airman, has succeeded in crossing the Alps on a Hanriot monoplane, with an eighty-horsepower Gnome engine. Ascending from Brigue in a series of spiral flights in the direction of the Simplon Kulm, he flew over the famous pass and descended at Domodossola. He was exactly twenty-six minutes in the air.

A resolution calling for an eight-hour day for all classes of workmen and workwomen was adopted by the Trades Union congress, at a recent meeting in London, at which over two million British working men and women were represented.

As was anticipated, the House of Lords, after a four days' discussion, rejected the home rule bill by a vote of 326 to 69.

Industrial and Commercial.

The first demonstration in this country of the Pollak-Virag rapid telegraph system, by which forty thousand words an hour can be despatched, was given recently at the Vanderbilt hotel, New York city, by Antoine Pollak, the inventor. The system has been successfully tested in Germany and France. A feature of the invention is, that the message, sent at such great speed, is recorded directly in writing, as with the hand, at the receiving end.

In order to haul the grain shipped from western Canada over the Canadian Pacific railway between Sept 1, 1912, and Jan. 25, 1913, six hundred trains, each a mile long and drawn by three powerful locomotives, would be required. The total number of cars shipped over the Canadian Pacific railway during that time was 71,077. The Canadian Pacific alone has handled more than one hundred million bushels of western Canada's crop.

A fifty-million-dollar corporation, controlled by seventy-five leading sugar planters in Louisiana, has been launched at New Orleans, to compete with the so-called sugar trust. It is proposed to take over all the sugar houses in the state for the purpose of controlling the manufacture and sale of sugar, and thus drive out the American Sugar Refining Company.

The Canadian Pacific railway has decided to establish throughout the grain provinces a system of internal elevators of one million bushels capacity each. The first three are to be at Calgary, Edmonton, and Saskatoon.

In the foreign trade of the United Kingdom the value of imports amounted to £744,836,514, and of exports to £487,434,002.

It is estimated that six billion bananas are consumed yearly in the United States.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

AT THE MIDNIGHT HOUR.

WILLIS F. GROSS.

THE Master declared that to know God aright is life eternal. The same truth was expressed by Paul when he wrote, "To be carnally minded is death; but to be spiritually minded is life and peace." The understanding of God is eternal and forever harmonious, for it recognizes no element of evil to produce discord or to destroy.

Since the understanding of God is life eternal and includes all good, it must be that this understanding is the effectual remedy for all discord and suffering. The Master knew of no other remedy for the ills of human experience, and he demonstrated that no other is needed. This understanding changed the water into wine, fed the multitudes, provided the tribute money, stilled the tempest, healed the sick, cast out devils, and raised the dead. His demonstration of God's presence and power was complete, and he proved that man comes into the conscious possession of all good in proportion as he gains the understanding of what God is.

No doubt there is that in every human experience which, if rightly regarded and dealt with as it should be, will bring to one a clearer understanding of God, and consequently a fuller realization of Life and its eternal realities. The discords of earth have caused mortals to turn away from the things which brought them suffering; and since good has resulted from this turning away, they have sometimes concluded that suffering is sent of God, or at least that it has the divine sanction. Christian Science, on the contrary, declares that suffering is not sent of God, neither does it even seem to exist by divine permission; and its teaching that discord is no part of man's real being and in no way affects it, has given to thousands that concept of evil which enables them to deal with evil intelligently.

The help one derives from any discordant experience comes not as the result of having been in bondage to evil or in fear of it, but from gaining the victory over evil as the result of having attained a higher sense of good. The mesmerism of mortal belief oftentimes prevents humanity from making the necessary effort to gain a clearer realization of good. The suffering occasioned by evil serves to arouse mortals and often causes them to see what is demanded. The effort which is made to gain good, merits and receives a reward, but this same effort would have been rewarded as promptly and as effectually if it had been made at a time when the need of being delivered from suffering was not so keenly felt.

It is true that we sometimes profit from a discordant experience, but this does not warrant the conclusion that such experience was divinely appointed, or that it should have been. There are many pleasant and desirable experiences, and it is possible to gain as much good from these as it is to gain from those experiences which compel us to seek Truth because of suffering. One cannot always choose for himself how he will learn, but it is within his power to improve his opportunities and to come off more than conqueror in every experience. It is not enough that one be delivered from discord; he has labored in vain if his victory over evil has not brought him a clearer sense of God as infinite Love and Truth. It is to this end that one should work. If he is more interested in gaining the understanding of God than he is about getting rid of suffering, he will find that he is delivered more quickly than when his chief concern is to be healed of some physical infirmity or to be relieved of some discordant condition.

Evil must be overcome with good. One should not submit to evil, neither should he attempt to resist evil with evil; the exercise of the human will is never the remedy for evil. The greater the evil the greater the necessity for gaining the consciousness of good which will destroy the false sense. Mrs. Eddy writes in Science and Health (p. 410), "The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love." It is needless to murmur about the injustice of mortal existence or to complain because of the seeming hardness of one's lot. There is no good in the carnal mind, and one should not expect it to be just. Error seems to operate whenever and wherever there is opportunity, and the results are as disastrous as human belief will permit.

If there was any one truth which the Master sought to impress upon his hearers more than anything else, it was the vital necessity of overcoming evil with good. At the very commencement of his life-work he said to those who came desiring to learn the way of life, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." His followers were successful in overcoming all forms of evil in the degree that they carried out his instructions. This method of dealing with evil is the only truly satisfactory method, for it is the only one which is really effectual. To be obedient to the Master's teachings may at times seem to be most difficult, and it is oftentimes the case that the thing which seems the most difficult is the most necessary at the time.

We have a striking illustration of this in the experience of Paul and Silas, when they were cast into prison for no other reason than that they had healed "a certain damsel possessed with a spirit of divination." There were those who had profited in a pecuniary way because of the belief that this young woman could foretell future events, and they became so enraged by reason of their loss that they stirred up the people, and the disciples were cast into the inner prison and their feet made fast in the stocks. From the human point of view it would be difficult to conceive of a more distressing situation than is here presented. The injustice of the treatment they had received, for they had been beaten with many stripes before they were cast into prison, the distress of the burden laid upon them, and the anxiety as to what would be the outcome,—all this had a tendency to arouse a feeling of intense resentment and to cause them to dwell upon the things which are seen, or experienced, rather than to look upon the things which are not seen. However, the disciples were able to do the very thing which was most necessary. It is recorded that at the midnight hour, when from the human standpoint there was scarcely

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a ray of light and there was no hope of deliverance, their thoughts turned to God in prayer.

The true sense of prayer is clearly expressed in our text-book, "Science and Health with Key to the Scriptures," where we read: "Jesus prayed; he withdrew from the material senses to refresh his heart with brighter, with spiritual views" (p. 32). This is what the disciples did. Here was the opportunity to put into practise what they had learned from the Master, and to test the practical worth of his teachings. They had been told to love their enemies, but it was impossible for them to do this so long as they permitted their thoughts to dwell upon what they had suffered because of the wrong-doing of others, and so they turned from the material sense of things to the spiritual fact of being. They not only prayed, but they "sang praises unto God." Even in the hour of their extremity, when thought was set right, they found they had abundant reason for thanksgiving. And what was the result? "Suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." It was not necessary for them to wait for the morrow. Even in the midnight hour their deliverance was accomplished. It is possible that this unusual occurrence came as a surprise to the disciples, but in any event it was the reward of their faith.

One helpful lesson may certainly be learned from this experience, namely, that even in the darkest hour thought should turn Godward and rejoice. True prayer heals,—it matters not what the infirmity may be,—and enables one to "rejoice evermore" and in everything to give thanks.

SPIRITUAL WARFARE.

HELEN FRIEND-ROBINSON.

WHEN the call "to arms" sounds in a militant human struggle, what enthusiasm it arouses in the hearts of the soldiery, and how quickly they shoulder arms and march to defend the honor of the cause they have espoused! In this age the bugle-call in the battle between Truth and error has been sounded through the revelation of Christian Science, and it may well be asked how many of us have equipped ourselves with Truth's armor and weapons and stand ready to obey the inspiring summons. The vital issues in this warfare are contended for in the arena of individual consciousness. In this struggle the might and majesty of divine Mind are placed at our disposal to destroy the foe entrenched in human belief. The Bible as spiritually interpreted in Christian Science instructs us as to the Master's method of attack, and because ever-present Truth, as revealed by Christ Jesus, is the great commander-in-chief of the army, victory over error is assured.

St. Paul admonished the Ephesians to put on the whole armor of God, that they might be able to "stand against the wiles of the devil." While the apostle evidently recognized the utter powerlessness of evil when directed against those who are clad in the armor of God, he must first have detected the enemy as impersonal evil and then realized the importance of taking action to combat and destroy its assumed power, for he further explains that they were not wrestling against flesh and blood, but against principalities and powers, "against the rulers of the darkness of this world, against spiritual wickedness in high places." There is no authority in the teaching of the prophets, of the apostles, or of Christ Jesus, for ignoring this enemy. Instead, all through the Scriptures, we find both by precept and example that everything, be it mental, moral, or physical, which is not in the true likeness of God, is to be known for what it is and to be overcome.

Christian Science does not deviate from the spiritual import of the Bible. Science and Health, its text-book, is just what the title declares it to be, a "Key to the Scriptures." This key unlocks the treasures of Truth and reveals what the material senses have not seen or heard. This Science teaches that sin, disease, and death are but different phases of the one evil, or devil, referred to in St. Paul's epistle, and that mankind need not submit to this enemy to righteousness, but that they may and should wage a successful warfare against its seeming power, against its encroachments upon the "saving health" which is man's heritage from the beginning. It teaches, again to quote St. Paul, that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds:" that it is not through material, but through spiritual and Christlike methods that we gain the victory. Hence, in the language of Gamaliel, if this teaching be of God, it cannot be overthrown, and if we are fighting on the side of Truth "who can be against us?"

If as students of Christian Science we have not yet awakened to the importance of this warfare, we cannot arouse ourselves too speedily from our earth-sleep. The problem is an individual one, and each must work out his own salvation. Whether conscious of it or not, he who has entered earnestly into the study of Christian Science has in reality already enlisted for a campaign which must bring the final destruction of all the so-called evils that beset mankind, and it depends entirely upon himself whether he advances to the highest posts of duty, or remains indefinitely in the ranks. He surely cannot advance one step except his promotion come from the Father as a reward for faithful, honest work. Our efforts, therefore, should never be for personal aggrandizement, but rather to make ourselves worthy to stand at any post where we can do the best work for God and His Christ. The student of Christian Science early learns that it is not a material sense of activity, but the activity born of spiritual understanding, which determines his usefulness in this vital issue, and the campaign will not be too hazardous or too difficult for even the youngest student to join, if he works from noble life-motives and does not desert his post of duty when called to active service in our cause.

Shakespeare says: "There is nothing either good or bad, but thinking makes it so." The student soon learns that evil is but the conclusion to the premise of wrong thinking (either his own, or by accepting as his own the wrong thoughts of others), and although many times it may seem otherwise, his real foes in every combat are but the result of this kind of thinking. No student, however, is obliged to allow any one in this or any other age to do his thinking for him, and he can be a "hero in the strife" whenever and wherever he overcomes an evil thought with a good one. The battle will not be hard and the victory is sure, if through spiritual vision he first familiarizes himself with his own and the enemy's forces, and is led in the assault by the word of Truth. He need not fear the imposing array of the enemy's troops which seem to confront him, for, as Mrs. Eddy says, "good thoughts are an impervious armor" (Pamphlet, What our Leader Says, p. 7); and if wrong thinking has been his foe, then at all times and under all circumstances right thinking is his impregnable defense.

If watchful and vigilant, nothing can delay or hinder our gradual overcoming of every foe and the attainment of ultimate perfection; but this victory is not won in a day or in a year. It comes through persistent, faithful work. Mrs. Eddy writes in Science and Health (p. 254): "God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won." There will be many a conflict in the student's consciousness before the enemy is completely routed; but, as errors are vanquished one by one, every battle with self renders the opposing forces less formidable, while one's own strength increases in like ratio.

As the student advances in spiritual understanding, he will learn to follow the Master in all his ways; to heal the sick as well as the sinning. The bugle-call of Truth comes daily and hourly for more consecrated effort in this line of work. He will have many opportunities to test his valor in

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overcoming the myriad forms of error, both for himself and others, but he should not be daunted nor beat a retreat in confusion before the different phases of its presentment. Mental apathy seems the most subtle enemy at this point, and we need to watch diligently against this foe in ambush. No soldier of Christ, at any point in his progress, can afford to fall asleep at his post. The battle is not won either for himself or his brother by crying "Peace, peace; when there is no peace." Every victory over error will, however, bring its own sweet season of peace, until constant vigilance is no longer needed.

In the awakened consciousness where "the Lord God omnipotent reigneth," evil is soon discerned to be only an illusion, and its missiles directed toward the soldiers of Christ are proved to be harmless, for these soldiers of the cross are fully clad in the armor of God, and for their weapon they have "the sword of the Spirit, which is the word of God."

LOYALTY TO THE IDEAL.

CASSIUS M. LOOMIS.

WHEN we hear the word loyalty, thoughts of virtue and stanchness of character come to us, and yet there are many kinds of loyalty. There may be loyalty among thieves, when they make an equal division of booty wrongfully obtained. On the other hand, there is the active Christian's loyalty to Truth and Love. Besides these mental conditions there are many degrees of allegiance to causes just and unjust. Still, on the whole the term is uplifting, and our admiration for the loyal standard-bearer never grows less. Said the Master to his apostles, "But whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God." This evidence of sterling loyalty met with the Master's instant approval, but the rebuke Peter received from Jesus soon after, "Thou art an offense unto me," was not given him with any lesser loyalty of motive because of its vehemence. These words, if taken literally, would seem to savor of anger or impatience; yet no Christian of any faith would think for a moment that Jesus meant otherwise than well to Peter. Since this devoted apostle did not retaliate, we are led to suppose that he took the reproof in the spirit with which it was given.

Loyalty is a term denoting our measure of conscience. Human beings are less material when they recognize in the perfect image of God their true selfhood. This concept effaces their love of direct reward or credit for right doing, and God's man stands out clearly in their reckonings. It is indeed a mortal trait all too common, to expect some definite reward for every loyal act; that a good turn rendered another must bring a like accommodation back to us, to even up the score. Just here Christian Science, with its wealth of inspiring thought, comes to our aid. We are taught that, like the good Samaritan, we must work with complete forgetfulness of self; we must bind up the wound with a hand of love, and not wholly from a sense of duty.

Thus to the active Christian Scientist there opens up a field of good intent never before dreamed of. In our healing ministrations, for example, a complete effacement of self is imperative. The one who would act as the healer must be truly and unselfishly loyal to his task. He need not crave even the thanks of his patient. When his word of truth is spoken, all thought of self-interest fades out, and working thus with an unswerving loyalty to his office, good results. We are told this with marked terseness in the Christian Science text-book, "Science and Health with Key to the Scriptures," where we read: "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty" (p. 183). All true benefit to mankind comes through divine Mind, and without our complete adherence to the essentials of Christ's teachings, even our work of healing or of preaching the gospel meets with indifferent success. Thus the term loyalty takes on a meaning that is supremely just.

There is another dangerous pitfall which should be carefully avoided in our every-day relations with our fellow men. To dispossess another of his freedom through persuasion, even with a good intent, becomes an act of disloyalty. We are loyal only as we are true to Principle. Every man's freedom to think, to do, and to worship, should be respected, but to make the truth, as we can demonstrate it, so attractive to our fellow thinker that he drifts lovingly toward it, is surely a most commendable loyalty. To the neighbor who has been healed we do not say that he must join this or that church; but we can say, with Jesus, "Sin no more, lest a worse thing come unto thee."

Could Peter have healed the impotent man at the gate Beautiful, had his loyalty to the Master's teachings been neglected or allowed to lapse? No. And the same measure of allegiance which Peter evinced will do as much for any sufferer among us today. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." This clear-cut excerpt from the sermon on the mount has indeed been brought down to date by the tireless loyalty of our Leader; for it is true that the works of the Master are being once more made manifest throughout the civilized world. In her years of devotion loyalty has found its perfect work, for she labored faithfully for a cause that through misunderstanding of its purpose was being derided, spoken of with contempt.

Today the thinking world accords Mrs. Eddy's teachings a large measure of respect, so generally have the results of these teachings been made manifest by actual demonstration. To be single-eyed is to have no other god than the one God; then indeed is the gospel preached unto all men, demons are cast out, and the sick healed. Shakespeare gave us of his best when he wrote:

> To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

DOUBT OVERCOME.

EMILY A. ASHCROFT.

FROM the story of Gideon, as found in the book of Judges, many useful lessons and much encouragement may be gained by those who are striving, against seeming odds, to realize and demonstrate the truth of Christian Science. Gideon was performing his duties under a great sense of fear, and was trying to hide his doings from the eyes of surrounding enemies. How often are we, as students of Christian Science, afraid to let our light shine, forgetting the ever-presence of protecting Love! But if we have been working faithfully, infinite wisdom is sure to find us work to do, as in Gideon's case.

To him an angel appeared, and commanded him to deliver the Israelites from the hands of the Midianites. How did Gideon receive the command? He first expressed doubt as to the willingness of God to help him; then self-depreciation crept into his mentality; and even when Truth had declared the falsity of these claims of mortal mind, he still doubted, and demanded a visible sign that God was with him. Three times was a sign given, proving that Love "suffereth long, and is kind." Though we doubt again and again, Love is always at hand to bless us, and to reward the slightest sign of trustfulness. Infinite Love never leaves us, is never impatient, but ever constant and ever active in our behalf.

At length Gideon was convinced that it was his duty to deliver Israel from the enemy. Gathering all the human aid which he could summon, he prepared for battle. Again Truth spoke to him, and showed him that his reliance still rested on material means instead of upon Spirit. The word of Truth was: "The people that are with thee are too many

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for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me;" in other words, mortal mind would try to monopolize the power which belongs solely to Spirit. We need to guard our thoughts against this subtle error. When we are striving to realize the true source of our supply, how often reliance upon material ways and means tries to force an entrance into our thoughts! Like Gideon, we have to learn to stop relying upon anything but Spirit's resources, and then our problem is solved. Very often the solution is totally different from what we expected, and the method by which it is worked out proves that an intelligence far greater than that of any mortal has been engaged, and that "Soul has infinite resources with which to bless mankind" (Science and Health, p. 60).

Gideon had yet another lesson to learn before the whole of his fear was eliminated. His enemies still seemed to him very real, very powerful, and very numerous. He was commanded to go down to the camp of the enemy and hear what was spoken there. Error was not to be ignored, but faced, and examined at close quarters. What was the result? Gideon learned that "error is a coward before Truth" (Science and Health, p. 368). Having realized this, he proceeded to demonstrate it, and the victory was gained, for error destroyed itself. May we all take courage from this story, and know without a doubt that, in spite of all its boastfulness, error is absolutely powerless, for God is All, and divine Love never less than omnipotent.

OUR DAILY PAPER.

LAURA F. SEELY.

THE thoughts of the writer have been filled recently with a deeper sense of gratitude to Mrs. Eddy for the divinely inspired wisdom which led her to give to the world *The Christian Science Monitor*. She subscribed for it at once, but for a time was rather indifferent about reading it, as newspapers had been considered of more importance to men than to women. Then the Christian Science article on the Home Forum page was found to be particularly helpful and often to bring just the encouragement needed.

From that beginning, interest has spread to the whole paper: articles on the political situation, labor questions, art and music, the wonderful things that are being accomplished all over the world, the able and broad-minded editorials,—all are read with pleasure and they are at the same time educational, causing the reader to widen greatly her mental horizon. This is a progressive age for women, and the writer is finding the *Monitor* invaluable in gaining an intelligent understanding of many questions of the day. It is with confidence, withal, that one can read it, for we are assured that the truth is being told,—there is no exaggeration for the sake of making a "good story," and each subject is treated with the utmost impartiality, so that one can come to an opinion without being influenced toward some party or faction.

All mankind is consciously or unconsciously striving for better conditions, and as we each individually learn to love, appreciate, and read this messenger which is working for the universal brotherhood of man, the desire to share it with others naturally follows, and there is surely abundant opportunity to do this; as an illustration, the following incident, which came under the writer's notice, and which resulted in three yearly subscriptions being voluntarily sent in for the *Monitor*, may here be cited:—

A subscriber to the *Monitor* first asked an acquaintance if he would like to receive the paper and would read it. An affirmative reply being received, each issue of the paper was passed along to the friend until the sender was notified that a subscription had been sent in. Two more acquaintances were taken up consecutively in the same manner and with the same result. No one of the three received it continuously more than three months at the most, which clearly proves that where one becomes interested in the *Monitor* and reads it, he finds that he also wants to have part in this work, and in turn he will share his paper with others. One of these persons was not a Christian Scientist, but he stated that the *Monitor* was the best newspaper he had ever read; that there was more good interesting news in it than in all the magazines he was taking. He was also much pleased with the courteous request to "Pass it along," and had neighbors to whom he was interested to give his copies.

Some of the above-mentioned copies were sent out alternately to three different persons. On their final return they were sent to a small hotel, where they were eagerly read and from there were placed in a box in a public station, so that each copy was used at least five times besides the reading by the original subscriber. In another instance where a Christian Science family was taking two copies of the *Monitor*, one was sent for a period of about three months to a friend, at the end of which time a letter was received stating that the recipient had sent in a yearly subscription as the paper was greatly appreciated.

We should each of us consider it our joy and privilege to watch for opportunities to extend the influence of this paper which is doing so much for the elevation of mankind, and if we as Christian Scientists are faithful in spreading the "good news," we cannot help but see the inspiring motto of the *Monitor* fulfilled: "First the blade, then the ear, then the full grain in the ear."

[Written for the *Sentinel*.]

THE CHOICE.

MARY JAMES ARNOLD.

A PATH I chose, wherein my feet should tread;
It lay before me, lily-lined and fair;
Roses and sunshine, summer skies o'erhead,
Sweet peace, companionship, and love, were there.

"And service?" came a voice with question clear—
"Doth duty call thee to this path of flowers?
Dost find therein sad hearts, o'erwhelmed with fear,
Seeking surcease from pain through weary hours?

"Art needed there? In ways all sunshine-bright
What comfort wilt thou give, what pain relieve?
Canst light afford to those who seek the light?
In service rendered thou shalt joy receive.

"The seed that holds a blossom pure and sweet
Must first have soil prepared in which to grow,
Then patient tendance, nourishment most meet,
Water and light, ere we the perfume know.

"Hast broken up thy fallow ground, and made
Channels through which all good may enter in?
Thou canst not share a blessing yet unearned;
Unselfish honest work reward shall win.

"The Lord hath portioned thee His word to bear,
His healing truth to prove; this canst thou do
Where'er thou art, or here, or otherwhere,
If to the Master's will thy thought be true.

"Kindness and gentleness shall swiftly grow
Into fair blossoms, lilylike and tall;
Roses of love along thy path shall blow,
The sunshine of God's peace be over all."

"Master, I am content; all paths are fair
When Love doth lead. God's way is best for me;
In faithful service I thy praise would share,
Nor near nor far, but where the need may be."

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SELECTED ARTICLES.

[Editorial in *The Christian Science Monitor.*]

"Justice is the moral signification of law," wrote Mrs. Eddy in her text-book of Christian Science (p. 391), and this seems a fitting prelude to the announcement that her sons have abandoned their suits against her estate, and have also made full retraction of the charges made against the religion she founded. That final decrees and judgments will be entered against them in all litigation is a necessary sequence of events, for justice, as a part of the divine plan of the universe, does not operate for a favored few. Consideration should be given, nevertheless, to the fact that this step is taken at the request of the counsel for the plaintiffs, for animosity has never governed the defendants in resisting the effort made to prohibit Christian Science from realizing the opportunity its Discoverer and Founder planned for it.

It is not conceivable that many persons believed this great religious movement was jeopardized by the litigation just ended. The reverse is the case. The net result of such attacks was well stated by Mrs. Eddy when in 1909, during a period of persecution by a section of the public press, she wrote: "I do not regard this attack upon me as a trial, for when these things cease to bless they will cease to occur" (*Sentinel,* June 12, 1909).

Unquestionably it would have been a great misfortune had Mrs. Eddy's effort to help the world been interfered with. A purpose that is absolutely beneficent should never be abridged. Hers is such a plan. There is not a human activity but could be benefited by the enlightening touch of Christian Science, and with Truth operative in the world's consciousness, right will loom where evil hid. Mrs. Eddy, realizing this, provides for the extension of this demonstrable religion as taught by her. Her wishes will be carried out. "Whosoever attempts to ostracize Christian Science will signally fail; for no one can fight against God, and win" (Mrs. Eddy's message to The Mother Church, June, 1900).

[Frederick Dixon in *Academy*, London, England.]

When I first heard of Christian Science, I was not in the slightest degree interested in it. What I believed to be its methods were as repugnant to me as were what I imagined its aims. Gradually, however, I got interested in it, and I was, I think, fair-minded enough to take the trouble to examine it before I talked about it. My early reading of Science and Health convinced me that Mrs. Eddy was saying something which I did not clearly understand, though I might superficially reject her arguments. I determined, therefore, to test her teaching, in the only fair way, by attempting to demonstrate it for myself. For two years I read Science and Health and applied its reasoning, so far as I could, to all the phenomena of daily life. To me, the result was amazing. By accepting her premise of the allness of good and the existence of divine Principle and law, I was able not merely to overcome such physical troubles as came my way, but to prove the efficacy of spiritual law over material belief generally. At the end of two years I had accumulated a, to me, vast mass of evidence, all tending to prove the fact of spiritual causation, and all demonstrating the fact that inharmony, of whatever description, could be overcome by obedience to the law of divine Principle.

Now Mr. —— says, "what differentiates the Christian Scientist from ordinary people is that, in his eyes, the reason why the man (the blind man) recovered is just as much a question of fact as his own recovery." I agree entirely with the critic, and I have given my own reasons for coming to that conclusion. If he will excuse me for saying so, the reason why an individual Christian Scientist arrives at a conclusion is very much better evidence of the reliability of that conclusion than the opinion of an outsider as to the train of reasoning in other people's minds. It is an *a priori* argument with a vengeance to form a conclusion by assuming you know how other people, whom you do not even know, worked out their conclusions on the subject at issue.

For two years before I called myself a Christian Scientist, and for very many years since, I have been daily proving that, by the acceptance of the postulate of the allness of good, of God, it is possible not only to heal sickness, but to heal sorrow and sin, and to overcome inharmony of every sort. During all those years I have accumulated an enormous amount of evidence which proves to me that the healing of sorrow and sickness and sin, and the overcoming of all inharmony, is traceable to the fact of the existence of divine Principle and spiritual law. I do not know if this critic knows a more scientific method of arriving at a conclusion, or if he thinks that it is unscientific to regard, on this basis, the reason why a man is healed as just as much a question of fact as his recovery.

If I may be permitted to sum up the conclusion for myself, it is this: that, when I hear what Lord Beaconsfield might have termed the harebrained chatter of irresponsible criticism (let me specifically state I am not alluding to any particular individual) from gentlemen on platforms and in newspapers who know rather less about Christian Science than they do of higher mathematics or the composition of ether, even when I read the seasoned criticisms of those who have spent some time in thinking out Mrs. Eddy's teaching more logically and with greater fairness, I am left in the position of the apostle to the Gentiles, when he wrote, "None of these things move me."

[From an editorial in *Fort Smith* (Ark.) *X-Ray Bulletin.*]

Nineteen hundred years ago a seemingly new idea of our natural relations sprang up in the minds of the people—especially the common, plain people, over there in the mountains and little valleys about Jerusalem. The shepherds attended their flocks by day and by night. They lived and loved and did even as we now do. There was perhaps more simplicity and directness in the speech and manners of the people then than now. The oppression of the rulers and the extravagance of their profligate courts was much the same then as now. But this new thought began to spread among the common people, the humble, the poor, despised, and distressed. There seemed to be healing in the words of the new Jewish Messiah that drew men unto him, and they loved him for the human sympathy that seemed a part of himself. Of course the self-sufficient, the wealthy, the proud, and the great despised the Messiah, and the rabble, as they called them, which followed and listened to his teachings. The words of the Christ were accepted literally by these plain people, and they believed on him, and there was a church founded upon his teachings.

Nearly two thousand years have passed since then. Evolution has left its mark on everything as well as upon human thought. Still, there is found today among us a devout, fast-growing band of Christian believers who accept every teaching of the new dispensation and are applying those teachings to every-day life and actions with a sublime faith in their literal efficacy and truth. These are called Christian Scientists; and they are to be found among our best educated and most exemplary citizens. They accept the Christian Scriptures as the unerring rule and guide of their faith. These are earnest citizens who, every one of them, are self-sustaining dispensers of charity and receivers of none. They are not proselyters or haranguers of the public. They have their churches and literature—a literature shown forth in their *Christian Science Monitor,* one of the world's greatest daily newspapers, as clean and free from immorality as any publication in the world; in fact, a beacon of cleanliness for the journalistic world. We do not pretend to understand their sublime faith, sublime in its simplicity and evident sincerity, but if these people are doing good, the world needs them and all the good they can do. They are certainly welcome here.

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[From *Sheffield* (England) *Guardian.*]

We want a daily paper, a paper to give us accurate information, not of our own town alone nor of our country, which may be but a small and comparatively insignificant little island off the coast of Europe, like England let us say, but of every throb and pulse of the great heart of the great human race. We should not demand a list of the world's failures, its crimes, the wholesale murder of war, and the calculated perjury of politics, unless it be for the purpose of ventilating and purifying by giving light and air to that which has formerly been nurtured in secret obscurity along with the accumulations of dust and cobwebs.

Let there be light, is the constant demand of the spirit of our age. Let there be light, more knowledge to enable mankind to conquer the forces of nature, more light and sunshine that they may rise with the mist at daybreak from the brute clay to take possession at noon of their mighty heritage, falling in crystal purity with blessing upon a thirsty world and commanding a glorious harvest of kindness and joyful labor. Too long have we retained the clan spirit, and now we demand a newspaper universal enough in its scope to give us the world spirit. We feel stifled within the narrow limits of the city boundary, and we take an excursion into the country in search of freedom, only to find the country boundary, not a real boundary, imposed by callous nature or by an autocratic god, but a man-made limitation, only real enough to increase the cost of administration, to cramp somewhat our sense of the vastness of our heritage. These boundaries chafe us, and we take a cheap trip to the coast only to find a national boundary, on one side of which we must say, "God save the king," and on the other, "Confound their politics, frustrate their knavish tricks."

We demand a newspaper to carry us across these man-made limitations and make us rejoice in the fruitful earth as a whole. Miller, why do you weep? The baker has need of your mill and will give you bread. England, why do you lament the harvest? Your manufactories have never before been so busy. The world's harvest has never before been so abundant. Look out, O England, from your self-made boundaries and see that the world has abundance for your every need. Such should be the message of our daily newspaper. Whether we understand the full meaning of Christian Science or not, whether we have sufficient evidence by us to admit its claim to the position of universal panacea, we must at least give praise where it is due and welcome the effort of this rapidly growing movement to abolish every boundary of state and class, of sect and party, by just such a daily paper as the one we have described.

We have before us the latest Thanksgiving number of *The Christian Science Monitor*, comprising ninety-six pages of matter. It contains nothing but clean news of the world's doings, the world's aspirations, the world's art, the world's amusements. Those who know how much a paper depends upon advertisements for its funds, will recognize the sincerity and high aim of the promoters, when they are told that it has not been unusual for this paper to refuse eighty per cent of the advertisements submitted. No advertisement is accepted from an unhealthy firm or for an unhealthy article. In the realm of sport it encourages the truly sporting instinct, and in the realm of art the truly beautiful.

[Charles D. Reynolds in *Concord* (N. H.) *Monitor.*]

In response to a proclamation by our Governor that Jan. 17 be observed throughout the state as Health day, and that on that day all citizens shall join in contributing something which will tend to give information and help to the people, and so promote greater interest in everything that makes for better health, the following is submitted:—

In summing up all the influences and forces that make for better health, private and public, religion is no longer to be ignored and left out. Christianity has again become a recognized factor as the foremost contributor of all toward the physical health of the people. Through the healing works of Christian Science, manifest on every side, Christianity has again, as at the time of its Founder, become identified with health, and the public thought on this subject has wonderfully changed. When Mrs. Eddy began her work of reestablishing primitive Christian healing forty years ago, she found almost no interest and no faith in it. Today it is recognized as a leading contributor toward the physical health and mental uplift of mankind; it is accepted as a fact by the broad-minded thinking men and women of today. Everywhere throughout the world are to be found living witnesses to the fact that Christianity, as Jesus taught it, heals every kind of sickness and prevents it.

Health day is, therefore, not a day set apart exclusively for the consideration of the claims of *materia medica*, or any one system or school of healing; it is broader than that. It is not a sectarian day, a day in which an elect class is wont to strengthen its own interests or pose as the autocratic legal guardian of the public health, claiming for itself the exclusive right to dictate and monopolize the healing of sickness. No such insinuation confronts us today. Health day belongs to every one who has something helpful to offer, something to contribute on the subject of health. Applied Christianity is serving well this age. By its undoubted cures, its success, Christian Science has quickened and sent forward a new public interest in health as man's legitimate heritage. It is assuring us that the time is coming when sickness and disease will be mastered, but not while we continue to live in a society addicted to ignorant and wilful sin.

Christian Science sounds the note that the foundation of all permanent health improvement lies in mental and moral reform. We now accept the proposition that if there had been no sin, there would have been no sickness. A human consciousness, regulated and subdued by the knowledge of what God is, and what He requires of man, is the most sanitary and hygienic condition known to man. When anger, fear, jealousy, hate, avarice, lust, and worry—all of them wrong mental states—creep in, then inharmony, disorder, discord, and pain begin to manifest themselves; injustice reigns instead of "the mind of Christ."

The great demand of the age is this kind of mental sanitation—a pure Christian life. It is the best hygiene that one can practise, as a preventive no less than a cure; for by doing one it does both. Let physical science continue to advance and discover facts, its ultimate goal will be Christianity, as Christian Science points out; it will merge, not into atheism, but into spiritual idealism, into metaphysics, as described by the revelator. When we reflect upon all the immoral practises and evil habits into which illegitimate sinful mental states lead men from day to day, we can readily understand the need of observing Health day. Such a day would not be properly observed or devoted to its highest use without emphasizing the great significance of Christian healing, the relation between religion and health, and noting the greatly changed attitude of the public mind on this subject.

[Ezra W. Palmer in *Denver* (Col.) *Post.*]

A well-known medical journal recently suggested that Christian Scientists could use material means to advantage with the spiritual means they are now employing in healing the sick. The writer in this medical journal apparently has an erroneous view of the basis of Christian Science practise, as is evident from the above suggestion. To reason that a working combination of drugs and prayer would be effective and desirable for the good of humanity, is fallacious because it fails to take into account what really constitutes spiritual healing and the way to attain it.

Christian Science is based on the fundamental postulate of the allness of God, good, infinite Spirit, omnipotent, omniscient, omnipresent. "God is love," declared the inspired apostle John. Since, therefore, God is Love, and is good, the creator of all things, it of necessity follows that His creations are like Him, good and not evil. Evil, dis-

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ease, sickness, and death are of necessity ruled out of the true spiritual universe, and are unreal in the sense that they derive no authority or sanction from the one true cause, God. For example, it is apparent that errors are no part of the principle of mathematics, and as the student progresses in this science he finds that his knowledge enables him to detect and cast out errors which caused him to stumble earlier in his career. He sees more and more clearly that errors in mathematics are not real, not inherent in mathematics, but are merely the result of his human misconceptions.

In like manner the great Bible characters grasped the Science of being. They saw the true universe which God had created, spiritual, perfect, immortal. They saw also the corporeal human sense world, the objective world, and perceived its ephemeral nature. They furthermore discovered that, as they advanced in the understanding of God and His universe, material things, opposed to the divine nature, lost their appearance of permanence and reality and were seen as errors, illusions, having no part in the true creation and therefore rejected by a clearer vision as unnecessary and valueless. On this basis the prophets and apostles and Jesus Christ himself healed the sick, raised the dead, and proved irrefutably the power of Spirit over the assumptions of material phenomena. Jesus declared that those who believed on (understood) him, should have everlasting life; and to prove this he healed multitudes of all manner of diseases, showing the powerlessness of sense evidence before knowledge of spiritual reality.

Since, therefore, man's true progress lies in gaining this understanding of Spirit which overcomes mortal ills, it would be absurd for a Christian Scientist to attempt to destroy material ills by the use of drugs. Christ Jesus declared, "It is the spirit that quickeneth; the flesh profiteth nothing." One mathematical error will never correct another mathematical error. Jesus never employed material remedies. He used only the might of Spirit. So, likewise, did the apostles, and so long as their followers clung to the spiritual sense of things, healing by prayer was accomplished, and this spiritual healing, according to the historian Gibbon, continued for about three hundred years after the ascension. But when the early Christians began to accept sense phenomena as true, then their vision of "things not seen" was darkened; spiritual healing was lost, and men turned to the concoctions of earth in search of health and salvation.

Christian Scientists have proved to their own satisfaction that God is sufficient to heal all mortal ills when we go to Him in the right way. They also are clear that God does not heal through drugs, many of which are deadly poisons. How then can the reputed action of drugs be accounted for? Drugs derive their supposed power, both to heal or destroy, from human belief in them. Overcome the belief in their supposed efficacy, and they no longer produce any effect on body or mind. This accounts for the frequent changes in the use of drugs. Few drugs or serums are employed today that were in use even twenty-five years ago, and this frequent change in nostrums has been the almost invariable history of drug healing. It is inevitable that this should be so, because man is a spiritual being and he can never rest content on a matter basis. A drug, its entire potency based on a limited human belief, can never satisfy those who aspire to godlikeness. Nor can it in reality heal mortal ills, all of which are due to lack of companionship with God.

It is evident, therefore, that no unchanging law governs drug use. Its basis is mere human belief. The Bible tells us that God heals all our diseases, and nowhere does it point to any other source than God for relief from human ills. The advocates of drugging systems now frequently admit that the mind has influence over the body. Perhaps they do not perceive how far this admission carries them. Because if they admit, even in one particular, that mind can control the manifestation of material laws or phenomena, then the whole fabric of drug healing and the reality of matter, on which it rests, totters to its falling, since mind cannot at the same time be both master and servant.

For Christian Scientists to use drugs is needless. They find God, divine Mind, a surer, safer reliance, forever at hand, the true fountain of Love, forever flowing, healing disease where drugs fail; and at the same time renewing the man so that he sees with clear vision his true fellowship with God. Nor can Christian Scientists pray to God for help and at the same time use drugs. Reliance on drugs darkens the spiritual vision and breaks the first commandment, "Thou shalt have no other gods before me." In fact, Christian Scientists have found by experience that healing is protracted and frequently impossible where the patient relies on drugs while looking to God for help. When we cast aside all earth-props,—"come out from among them" and be separate, as the apostle admonishes,—then is the miracle of Love made manifest to sick and sinning men, even their escape from these ills, and their ever strengthening grasp on the immortal universe of Spirit.

[Charles K. Skinner in *Kalamazoo* (Mich.) *Gazette.*]

The presumption of any one making a tramp through the country and subsisting on the charity of the inhabitants for support, has no part whatever in the teaching of Christian Science. It is on a par with the allegation of the tempter when he said to Jesus, "If thou be the Son of God, command that these stones be made bread." The Master's reply does not give encouragement to any mortal to assume a greater understanding than he possesses, for Jesus said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Christian Science teaches that whenever one is in pursuance of duty, in response to an honest motive or for the relief of suffering humanity, he can do without harm to himself whatever may be necessary, provided he has a clear realization of the omnipotence of God. At the same time, to drink poison or subject oneself to unnecessary danger of any nature in bravado, or to make a boast of a blind faith without understanding, has nothing behind it but the glorification of self, and would prove a weak staff in times of distress.

[Olcott Haskell in *Porterville* (Cal.) *Messenger.*]

I have seen a clipping from a recent issue in which it is said that in a local gathering the speaker who discussed Christian Science attributed its healing to "mental suggestion and the power of the subconscious mind over the body." Doubtless there are many who believe in such a power and who seek to relieve sickness by its use, but this is not the method employed by the Christian Scientist. What is popularly known as mental suggestion is dependent upon the human will, and does not offer help beyond the action of one human thought upon another. It opens a door into the sacred precincts of individual consciousness, whereby the hypnotist may enter unrestrained to work his will, whether that be for good or for evil. Hence its danger.

Jesus employed no such questionable methods. He explained that he sought not his own will, but the will of the Father; also that it was not personal influence which healed the sick, but the operation of divine law, which could be understood and demonstrated, for he said: "Ye shall know the truth, and the truth shall make you free." He made no distinction between chronic and acute, organic and inorganic, curable and incurable, in dealing with disease, but showed that the power of God is sufficient to meet every need. Christian Scientists today are thankful to testify that the same divine power which saved men then is available now for all who follow Jesus' teachings.

Sow an act and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny.

ANON.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

LITIGATION AT AN END.

At the time Mrs. Eddy's will was probated, a little over two years ago, it was found to contain, among other provisions, one creating a trust fund to be used for the promulgation of the religion of Christian Science, as follows:—

"I give, bequeath, and devise all the rest, residue, and remainder of my estate, of every kind and description, to The Mother Church—The First Church of Christ, Scientist, in Boston, Massachusetts, in trust . . . for the purpose of more effectually promoting and extending the religion of Christian Science as taught by me."

Notwithstanding Mrs. Eddy's express wish as to the disposition of her estate, as above set forth, together with her previous liberal arrangement for her son and adopted son, in full of their share of her estate, on the condition that her will be not contested by them, suits were immediately commenced in their names for the purpose of defeating this provision of the will and obtaining possession of her entire estate. In these suits the Supreme Court of New Hampshire sustained the validity of the will in every particular. In Massachusetts the Supreme Court sustained the validity of the trust created by the will of Mrs. Eddy, but declared any church in Massachusetts incapable of taking so large a bequest, because of a Massachusetts statute which dates back to colonial times, but which had never previously been adjudicated. This disability on the part of The Mother Church will be removed, so far as this bequest is concerned, by an act which has passed both houses of the Massachusetts Legislature and awaits the signature of the Governor. The provisions of the act are as follows:—

"Sect. 1. The First Church of Christ, Scientist, is authorized to take and hold real and personal estate devised and bequeathed to it under the will, duly admitted to probate, of its Founder, Mary Baker G. Eddy, late of Concord, N. H., deceased, to be held and administered by its Board of Directors subject to the trusts created by said will.

"Sect. 2. This act is to take effect on its passage."

The suits above referred to have now been abandoned by those who brought them, as will be seen by a news item from *The Christian Science Monitor* of Feb. 8, as follows:—

"The sons of Mary Baker Eddy, Discoverer and Founder of Christian Science, on Friday abandoned all their proceedings against their mother's estate, and against The First Church of Christ, Scientist, in Boston, Mass., and at their own request final decrees and judgments will be rendered against them in all the litigation brought by them in the New Hampshire and Massachusetts state courts, and in the federal court for the district of New Hampshire.

"In 1909 George W. Glover and E. J. Foster (Eddy), son and adopted son of Mary Baker Eddy, made with their mother a family settlement whereby they received from her in cash and trust funds the sum of two hundred and ninety thousand dollars as a full settlement of their share of her estate, and agreed with her that they never would contest her will or any other disposition of her property she might make.

"Immediately upon the probating of their mother's will in January, 1911, however, the sons, notwithstanding the above agreement, began actions in the state and federal courts of New Hampshire, claiming she was intestate and that they were entitled to her entire estate. They also appeared in the Massachusetts Supreme Court making the same claim. In all of these proceedings the sons also made direct attack upon the religion of which their mother was the Founder, and upon the officials of her church. But in the stipulations just filed, they unconditionally retract such charges and consent that the courts may enter judgment against them thereon.

"No moneys have been paid or will be paid to the sons in connection with this disposition of the entire litigation. Outside of the matters in litigation the sons possessed a contingent right during their lifetime to renew the copyrights upon their mother's published works, and for the assignment by them of such rights the administrator paid the sum of five thousand dollars.

"The four stipulations filed grew out of an agreement executed on Jan. 17 between the Hon. Herbert Parker of Boston, representing the sons, and all his associate counsel, and Gen. Frank S. Streeter of Concord, N. H., representing the administrator, the church, and his associate counsel. This preliminary agreement having been approved by all parties concerned, was reexecuted by Mr. Parker and General Streeter on Jan. 25, and provides that there should be final decrees entered against the sons on all pending litigation, and that all allegations in the sons' pleadings reflecting upon Mrs. Eddy or upon the religion of Christian Science, as founded and taught by her, or upon the integrity and good faith of her associates, counsel, and trustees, should be expunged from the court records. It also provides that the administrator should pay the sum of five thousand dollars for the assignment of the sons' contingent right to renew copyrights, and that the trustees holding the fund of one hundred and seventy-five thousand dollars (which is the trust fund portion of the two hundred and ninety thousand dollars given by Mrs. Eddy in 1909) for the benefit of the family of George W. Glover, should not further claim that the rights of Glover and his family in that fund were forfeited by their action in the other court proceedings.

"The first stipulation filed in the suit of George W. Glover against Henry M. Baker, executor in the Merrimack county (N. H.) superior court, provides that a final decree shall be entered by the court that the gift by Mrs. Eddy of her entire residuary estate in trust for the promotion and extension of the religion of Christian Science as taught by her, 'is legal and valid;' and that in accordance with the opinion of the New Hampshire Supreme Court, 'the administrator be instructed to pay over her residuary estate to trustees found duly qualified and appointed by the probate court;' 'that the plaintiff's bill be dismissed upon the merits;' 'that no further suit or proceedings of any kind attacking upon any ground the validity of Mrs. Eddy's will or of any bequest or provision therein contained be brought by the plaintiff in any court;' and further, 'that this decree shall have the same effect as if rendered after answer filed by the defendants denying every material allegation of the amended bill; after a full and final hearing on the merits, and findings made by the court in favor of the defendants and against the plaintiff upon every material allegation of the bill and its several amendments.'

"The second stipulation filed in the same court in the case of the petition of the son, George W. Glover, for leave to appeal from the probate of his mother's will, provides 'that the petition be and hereby is dismissed upon the merits;' that a final judgment shall be entered; that the probate of the will 'be and hereby is affirmed in all respects.' It also provides as in the first stipulation that the judgment shall have the same effect as if rendered after a full and final hearing upon the merits, and after findings made by the court against the son upon every material allegation of his petition.

"The third stipulation filed in the suit brought by the adopted son E. J. Foster (Eddy) in the New Hampshire federal court also contains the provisions, that Mrs. Eddy's

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trust estate 'for the promotion and extension of the religion of Christian Science as taught by her, is legal and valid;' that the administrator be instructed to pay over the estate to trustees appointed by the probate court; 'that the bill be dismissed upon the merits,' and that the decree shall have the same effect as 'if rendered after answer filed by the defendants denying every material allegation of the bill; and after findings made by the court in favor of the defendants and against the plaintiffs upon every material allegation of the bill and its amendments.'

"The fourth stipulation filed in the case of Chase against Dickey in the Massachusetts Supreme Court, provides that there shall be a final decree that the sons 'are not, nor either of them is, entitled to any interest in any property within this commonwealth comprised in the estate of Mrs. Eddy at her decease or disposed of in her last will,' that 'no further suit, intervention, or other proceeding attacking upon any ground the validity of any provision of Mrs. Eddy's will, or making claim to any of her property . . . shall be brought by said intervening petitioners (the sons) or either of them in this or any other court;' and that 'this decree shall have the same effect as if the same had been rendered after a full and final hearing upon all the evidence that any party desired to present and after findings made by the court upon such evidence against the sons upon every material allegation of their said petition and their answer filed in said cause.'

"The attorney-general of the commonwealth of Massachusetts joined in signing the stipulation consenting to the entry of the foregoing decree.

"The attorney-general of New Hampshire and special counsel for the state joined in consenting to the entry of the decree provided for in the first stipulation, but reserved all rights to which the state may be entitled under its inheritance tax laws."

The agreement and stipulation in full were published in *The Christian Science Monitor* of Feb. 8.

"SUBJECT UNTO YOU."

IT is no less surprising than true, as one comes to think of it, that the average man finds it much easier to believe in God, of whom physical sense gives him no knowledge whatever, than to disbelieve in matter, for supporting evidence of which he must look to physical sense alone. In the one instance conviction is quite indifferent to sense testimony, and in the other it is entirely dependent upon and wholly satisfied with it, though acknowledging that it is imperfect and often fails to report the facts as they are later on found to be.

Christian believers have always looked upon the material world as temporal. They have been taught that some day the earth is to "be burned up" and that there is to "be no more sea." They thus recognize, at least theoretically, that matter is not a part of the realm of Spirit or essential to it; that it has no place in God's kingdom. Moreover, in declaring for the omnipresence and omniscience of Spirit, every intelligent Christian has conceded that God cannot be subject to the limitations of time and space, so that to Him whatever is to be, is now. At this point the believer, if logical and given to the habit of thinking things out, must see that since the consummation of all things is "at hand" to God, the material order, all that is to "pass away," does not exist to Him, and hence it can have no real being to us, in so far as we have gained the divine point of view.

To perceive reality, spiritual substance, is to be deceived no longer by appearances. It must be apparent, therefore, that one of the fundamental contentions of Christian Science is true; namely, that matter and all its phenomena are unreal, since they have nothing to do, right now, with the continuity and completeness of the divine manifestation, the universe of Spirit. The possibility of the disappearance of sin, sickness, and death, the various phases of unreality, becomes entirely explicable the moment we admit that they have no place in the divine consciousness, in Truth. One may not yet be able to accept all that is included in this logical imperative, but he can see that matter and its fearsome phenomena must yield to Mind as naturally as darkness yields to light. All who accept the teaching of the Scripture must further concede that the Mind which was in Christ Jesus is in fact our Mind, and may become such in experience; hence, in so far as we are spiritually-minded we may now see things as God sees them, a condition which Christ Jesus made precedent to and explanatory of salvation when he said, "Ye shall know the truth, and the truth shall make you free."

It is thus made plain that the teaching of Christian Science respecting our present possible exemption from the ills of human experience involves simply a consistent adherence to the generally accepted Christian teaching that God is Spirit; that He knows all things as they are in truth, and that it is possible for us to embrace His thought and declare it with power. Christian Science presents an explanation of salvation, including physical healing, which is entirely in keeping with the call of the prophet when, speaking for Truth, he said, "Come now, and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow." It assumes only what it can and does prove, namely, that matter is subject to Mind, as falsity is subject to Truth.

When therefore Mrs. Eddy declares that "the time for thinkers has come" (Science and Health, Pref., p. vii), she avers that the content and significance of the statements concerning God's nature and manifestations which the Master made again and again, and which professed Christians have always stood for, supply the sufficient basis for all that Christian Science has claimed and demonstrated, and that this Science demands naught but consistent thought about God and the relinquishment of a lot of beliefs which are as profitless as they are illogical, as disabling as they are contradictory.

JOHN B. WILLIS.

"BE STRONG IN THE LORD."

THERE can be no question that mental and moral strength is indispensable to human progress, but not all are willing to rouse themselves to make the effort needed for its attainment. Long ago Isaiah, as divinely bidden, called to those of fearful heart, with weak hands and feeble knees, saying, "Be strong, fear not," and he forthwith proceeded to show the needlessness of fear inasmuch as no "ravenous beast," or any evil thing was to be found on the highway of holiness over which the redeemed should pass. Again and again do we find on the sacred pages the command to be strong, the psalmist assuring us that God will "give strength unto his people." Luke tells us of John the forerunner, that from his childhood he "waxed strong in spirit," and says of Jesus, "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

Need we wonder, then, that with advancing years Jesus was able to face fearlessly every opposing condition of the carnal mind, even to look calmly upon the evidences of death, and right there to prove the presence and all-sufficiency of Life as God. In Science and Health we read, "We have strength in proportion to our apprehension of the truth" (p. 80), and it were well if we often tested ourselves by this scientific statement. Personal sense would have us believe that our strength, mental and physical, is dependent upon matter, and that we need to take into account the opposing influences of materiality. Christ Jesus, however, disposed of this question when he said that one could not "enter into a strong man's house, and spoil his goods, except he will first bind the strong man." Concerning this, Mrs. Eddy says, "Mortal mind is 'the strong man,' which must be held in subjection before its influence upon health and

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morals can be removed" (Science and Health, p. 400). If good is a stronger influence in determining all our thoughts, words, and deeds, than is evil, we need never fear an encounter with any of its false claims, no matter what its pretensions may be. By the same logic, if the supremacy of Spirit and spiritual law is constantly maintained in the depths of our own consciousness, we shall find ourselves equipped for any trial of our strength and we shall prove that because God "is strong in power" not one of His children faileth. Are we not told that "the weakness of God is stronger than men," and that the child of God reflects the *infinite* strength?

Paul as a political prisoner spent several years among Roman soldiers, and from them learned many lessons of courage and endurance. In writing from Rome to the Ephesian converts, he bade them "be strong in the Lord, and in the power of his might." It is very clear that, without strength to use it, even the finest armor would be of no avail. The Christian Scientist has ceased to think of personal enemies, but he knows that until he himself and humanity at large shall have emerged from the dream of life in matter, he must constantly be on guard against the mortal manifestations of sin, disease, and death. Not only so, but he must be prepared to fight valiantly against the myriad forms of error which constitute the belief of mortal existence. Paul learned that watchfulness was needed, also perseverance and faith, truth and love. A weak faith or a weak sense of Truth's power will not suffice to heal the sick or to disarm wrong. No, we must "be strong" in our faith, our truth, and our love for God and man, listening ever for the voice which calls today even as of old, "Awake, awake; put on thy strength, O Zion."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

PHILADELPHIA, PA.—With a membership of fifty active workers, the committee devoted to the work of distributing Christian Science literature and periodicals to homes and institutions, libraries, car barns, fire-houses, police stations, barber shops, hotels, theaters, clubs, steamships, department stores, etc., has shown greater activity and accomplished a broader and more expansive scope of labor than ever before. The total number of pieces distributed during the year was 81,979.—*Correspondence.*

PAWHUSKA, OKLA.—Our society has been organized less than a year, and is the outgrowth of the meeting together of two families during the latter part of 1910 to read the Lesson-Sermon each Sunday morning. We now hold services in our own bungalow chapel, whose attractiveness lies in its homelike simplicity. For all these proofs of God's loving guidance we are deeply grateful.—*Correspondence.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

SEATTLE, WASH.

Virgil O. Strickler lectured to a large audience at Junction hall, Ballard Station, on Christian Science. He was introduced by Robert A. De Cou, who said in part,—

Each advancing step of mankind has come with the recognition of an already existing Truth, not through man's creation of anything; and this recognition of Truth, or Principle, has given to those sharing it a greater freedom from the limitations their former ignorance imposed. The world has been loath to acknowledge that the truth pertaining to man's relation to God is the same as the basic laws which govern him in his daily goings and comings in the realm of business or any activity in which a man or a woman may be engaged.

When Jesus stood before Pilate, he was asked a question which has been asked unnumbered times, "What is truth?" For three years he had been teaching and proving the truth about man. Always, when asked for proof of his teachings, he referred to his works, and he made these statements, which have equal bearing on all men: "By their fruits ye shall know them." "He that believeth on me, the works that I do shall he do also." After his final victory over materiality in his resurrection and ascension, his followers continued to teach and to prove the available presence of God for nearly three hundred years. Then the thought of the world became so absorbed in conquest and pleasures that the Principle of Jesus' teachings was lost sight of.

In her joyful recognition of the basic truth which Jesus taught and which she named Christian Science, Mrs. Eddy gave to the world again the truth that makes possible man's freedom from all manner of bondage, and to prove Jesus' saying, "Lo, the kingdom of God is within you." It has been scarcely fifty years since she discovered Christian Science, and in that time tens of thousands of people have been restored to health through its gentle ministrations, the sorrowing have been comforted, and sinners have been given their freedom. Tonight we have come to hear more of the truth which appeals so strongly to this age that demands proof of man's faith in God.—*Correspondence.*

YONKERS, N. Y.

The lecture on Christian Science by William R. Rathvon, in Library hall, was attended by about four hundred attentive listeners. The lecturer was introduced by Alfred D. Flinn, of Park Hill, this city, who spoke in part as follows:—

To most persons in Yonkers the name Christian Science is no longer strange, but unquestionably many still have quite incorrect or seriously incomplete conceptions of what the words stand for. Although much information can be given in one evening, the study of this subject should occupy a lifetime; its practise should be our every-day business and pleasure.

Three ways of spreading this information are employed: Christian healing, the literature, the lecture; and more important than any of these are personal intercourse and example. Consistent, upright living, according to Principle, cannot be overestimated. The printed word spreads afar. The cleanest, most informing, and most enjoyable daily newspaper of which the speaker knows, is *The Christian Science Monitor,* published in Boston, for sale in many cities, and mailed to subscribers all around the world. Besides this, there are the weekly and monthly publications and the books, always ready for those interested, to be had by subscription or at the reading-rooms. But this evening we are to have the privilege of listening to a lecture by one who has for many years been a thorough student of the Science.

Yonkers Herald.

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SPRINGFIELD, MASS.

Francis J. Fluno, M.D., spoke on Christian Science to an audience that filled Court Square theater. The lecturer was introduced by Guy S. Perkins, first reader of the Christian Science society, who said in part,—

When defining man's relationship to his heavenly Father, St. Paul at one time declared: "For in him we live, and move, and have our being." Christian Science today is unfolding in an ever-increasing degree, the fact of God's allness, His nearness, and His willingness to care for His children in their every need. This fact was most conclusively proven by our Master, Christ Jesus, and today Christian Science presents but the fuller elaboration, explanation, and demonstration of Christ's teaching, whereof he said, "Ye shall know the truth, and the truth shall make you free."

Springfield Union.

NEWARK, N. J.

A lecture on Christian Science was delivered by William D. McCrackan, M.A., in Symphony auditorium. The lecturer was introduced by Franklin Pangborn, who said:—

I am quite sure there is not one person here tonight, even though he be relatively unfamiliar with the teachings of Christian Science, who will doubt but what there must be some truth in it. The evidence before our eyes of the many healings of all kinds of discord, shows that its import is to give mankind only that which is good. It is quite true we read in the Scriptures that one should beware of false Christs and false prophets, but how simply Jesus pointed out the way when he said, "By their fruits ye shall know them."

Surely one is not walking in the wrong path by following him who said, "Follow thou me," and "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"—all the things that are good.

Correspondence.

PORTLAND, ME.

There was a large gathering of the best people of Portland in City hall on the occasion of the delivery of a lecture on Christian Science by Prof. Hermann S. Hering. The lecturer was introduced by George W. Foster, first reader of the local church, who said:—

Christian Science is no longer a new or an untried thing in the state of Maine. There are seated in this audience, on your right hand and on your left, many who are living witnesses of the efficacy of what Mrs. Eddy has termed "this Christian system of healing disease" (Science and Health, p. 150). Christian Science lectures are provided at least once each year by every branch church throughout the world, but they are not held primarily for the benefit of Christian Scientists. They are prompted rather by a lively sense of gratitude for benefits received, and to afford an opportunity for those who desire to hear a brief statement of the fundamental teachings of this Science by those who are both qualified and authorized to make such a statement.

Eastern Argus.

NORWICH, CONN.

Frank H. Leonard at his lecture for First Church of Christ, Scientist, delivered in the Universalist church, was introduced by the pastor of the church, the Rev. Joseph F. Cobb, who spoke in part as follows:—

If we take a careful view of the religious field of life, we shall find that Christianity, which is the entire realization of all the Christian types and shadows that had gone before, comes to us as the perfect rule of faith and practise, and is abundantly competent to inspire man's best hopes and be the guide of his life in every possible stage of human progress. It furnished the first simple lesson that drew close around the Redeemer the despised publicans and sinners of Judea. In the darkest periods of the church it condescended to the humblest wants of the lowly and shed all the light upon benighted minds that their capacities could bear. It has received the highest homage of sages and philosophers in more advanced ages of the world, and been regarded by them as the best lamp to their pathway throughout life; and, whatever progress is attained within the whole range of human research, this religion is still in advance of man, inviting him to higher and still more excellent attainments. Its beneficent power is continually exerted over all the enlightened nations of the earth; in the civilization of the world; in the truly reformatory spirit, wherever that spirit may be doing its work, and in the promotion of all the best interests of humanity.

Various interpretations have been and are given to this religion, but whatever they may be, one great fact remains, and that is, that God is the Father of all and that He is Love, whom Jesus our Lord came to reveal and demonstrate.

Correspondence.

MORRISTOWN, N. J.

A lecture on Christian Science was given at the Palace theater by Judge Clifford P. Smith. The first reader of the local society, William H. P. Day, introduced the speaker in part as follows:—

Today there is great unrest in the mental world—a reaching out for facts, for something more satisfying, for a higher knowledge which will efface the woes of life. Such desires are springing into action, and the world is astir, slowly awakening to a nobler, grander sense of living. Christian Science is often misunderstood and thereby misrepresented, which prevents the sorrowing from realizing the peace and joy which an understanding of it brings to the waiting heart. But, for each one remains the forever sure knowledge of God, good, which destroys all evil and is expressed in the fatherhood of God and the brotherhood of man.

Daily Record.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Brooklyn, N. Y. (First Church).—Church edifice, New York avenue and Dean street, 8 p.m., Feb. 24 and 25.
Dover, N. H.—Banquet hall, City opera house, 8 p.m., Feb. 24.
East St. Louis, Ill.—Church edifice, corner Washington place and Summit avenue, 8 p.m., Feb. 21.
El Centro, Cal.—Holt opera house, 2:30 p.m., Feb. 23.
Guthrie, Okla.—Guthrie opera house, 3 p.m., Feb. 23.
Hamilton, Bermuda.—Mechanics' hall, 8 p.m., Feb. 27.
Haverhill, Mass. (First Church).—Elks' hall, Summer street, 4 p.m., Feb. 23.
Independence, Kan.—Beldorf theater, 8 p.m., Feb. 27.
Joplin, Mo. (First and Second Churches).—Joplin new theater, 8 p.m., Feb. 25.
Knoxville, Tenn.—Church edifice, West Fifth avenue, 8 p.m., Feb. 24.
Lancaster, Pa.—Colonial theater, Queen and Chestnut streets, 3 p.m., Feb. 23.
New Bedford, Mass.—Church edifice, corner Middle and Sixth streets, 8 p.m., Feb. 27.
New Bern, N. C.—Church edifice, 8:15 p.m., Feb. 21.
Pittsburg, Kan.—Orpheum theater, 8 p.m., Feb. 24.
Prescott, Ariz.—Elks theater, 8 p. m., Feb. 25.
Richmond, Va.—Academy of Music, 4:30 p.m., Feb. 23.
Riverside, Ill.—Riverside Town hall, 8:15 p.m., Feb. 28.
St. Louis, Mo. (Third Church).—Church edifice, 3524 Russell avenue, 8 p.m., Feb. 20.
Tucson, Ariz.—Church edifice, 20 E. Pennington street, 8 p.m., Feb. 28.

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TESTIMONIES OF HEALING.

With grateful thanks to God, who through our loving and faithful Leader, Mrs. Eddy, has again revealed the spirit of Christ, Truth, so clearly in Christian Science that all may read and understand the true Science of Life, which sets us free from the self-bound sense of fear, ignorance, superstition, disease, and pain, to which, as St. Paul says, the mortal sense of humanity is heir, I send the following testimony. I do this trusting that others who are bound as I was may have hope, and realize that the Christ-power is in the world today to set them free from all ills, if they will but turn their thoughts earnestly in the right direction and honestly seek for the Science, or truth of Life, with an unbiased and open mind.

For twelve years I was addicted to the liquor habit and its accompanying evils,—mildly at first, but afterward in its worst form. I drifted into this habit through taking stimulants to release me from the ague of malarial fever, though neither liquor nor drugs ever helped me for any length of time. Finally I turned to stimulants for relief from all discords, and strong drink soon became my master. If I went without it, I felt depressed and ill; if I indulged in it, it was to excess, which usually ended up with delirium and nearly death. Needless to say, when I first found the habit growing on me, I tried all I knew to break away from it through will-power, drugs, and one or two so-called "cures;" but none of these were of any lasting benefit.

At this stage, when I seemed absolutely without hope, and began to think I would eventually come to my end in an insane asylum or the gutter, my attention was drawn to Christian Science by a relative who knew what I had suffered and what a struggle I was having for existence. At first I would have none of it, and laughed at the idea, as I thought it was some new society religious fad; but this same relative sent me the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and as I was at this time in a new mining or prospecting camp in the veld, without much reading matter, I began on this book. After I had finished the chapter on Prayer, I became interested, for I realized that if there was nothing else in Christian Science there surely was no hypocrisy or cant in its teachings. After studying for about a month, the light or understanding of the substance, or the spiritual reality, the truth about Life, God, taught and demonstrated by Jesus the Christ, began to dawn in my consciousness. For the first time I realized that I had not indulged in liquor, and had had no desire for it since I began to study the book. Since then, five years ago, the habit has not troubled me, and only one who has been through the experience can understand what a blessing this freedom is.

I had also been a smoker for thirteen years, but this appetite gradually died away after I had been studying Science and Health for about three months. I did not want to give up smoking, but it gave me up, as I absolutely used to forget to keep drawing at my pipe when I did light it, and it would go out. This was repeated every time I tried to smoke, till I did not even trouble to carry tobacco. Besides the malarial fever, other ills, such as cuts, colds, veld sores, etc., have been met and overcome through the slight understanding of the truth which I have gained.

The physical healing with which I have been blessed counts little in comparison with the spiritual and moral awakening. I have become more compassionate and charitable toward others, less likely to judge unrighteous judgment; for as I now understand the truth about God and the real man, it is quite evident that it is possible to love one's neighbor as oneself. The Bible and the Christian Science text-book, that key which opens and unfolds the spiritual meaning of the Bible, are a daily study and revelation to me. I am also very grateful for the Christian Science *Sentinel* and *Journal*, which contain much help and a feast of spiritual enlightenment. Needless to say, I cannot express my gratitude in words for all the regenerative good that has come to me through the study of Christian Science, but I realize that as I strive for the Mind to be in me "which was also in Christ Jesus," as our beloved and faithful Leader, Mrs. Eddy, has done, I shall understand Christ, Truth, and the Science of Life, more fully, and so be able to reflect this blessed truth in my daily life and deeds.

FREDERICK W. ENSOR, Johannesburg, South Africa.

When I was about two years old I had a serious fall, and as a result I had a slight curvature of the spine, which threw one hip and one shoulder a little out of place. As it was not painful, or even annoying until I discontinued wearing little girls' dresses, I had no medical treatment. Two years ago I went to a normal school and took elocution as a special subject, and almost the first thing my instructor noticed was that I did not stand properly. She asked me to consult the director in gymnastics and see what could be done for me. I did so, and for eighteen weeks I took four lessons a week in gymnastics, at the end of which time my back was thoroughly examined and I was told that it would be useless to try anything further. I was also advised never to let a physician try to straighten me, as it would be impossible to do so, and be only a waste of time and money.

After hearing this, my mother, who is a Christian Scientist, advised me to take up Christian Science in earnest. I did so, but I had no treatment, nor did I think of my back as I studied the weekly Lesson-Sermon. The result was, that recently, when I was being measured for a new dress, I found I was no longer deformed. I could scarcely believe it, and had the measures taken three or four times; but there was no mistake. I was and am straight, thanks to God, divine Truth, as understood in Christian Science.

BEULAH SYLVESTER, Watertown, S. Dak.

[Translated from the German.]

It is two years since I became acquainted with the glorious teachings of Christian Science. Without this knowledge I would hardly have been able to bear all the experiences which I have had to go through, especially when our dearest one, the supporter of the family, was taken away from us. But now I know that God forsaketh neither "the widow, nor the fatherless." I have experienced many blessings in a business way and have witnessed many instances of healing in my home and with my children. The youngest child, a boy nine years old, was healed through Christian Science of a skin disease of years' standing. Some time ago the boy sustained an injury of the arm, caused by a piece of glass, and as it was close to an artery and very painful, while discoloration began to appear, fear got the better of me, and I sent to a Christian Science practitioner, who immediately took up treatment. The wound healed very quickly and without pain. A short time after, the school which my youngest daughter attended was closed on account of throat trouble, but not before the little girl had high fever and complained of her throat. I again applied for Christian Science treatment, with the wonderful result that the child was restored the next day and able to leave her bed.

I might mention many more instances in which I have experienced the blessings of divine Love. It will be my endeavor to increase my understanding of Truth, and I am deeply grateful to all who have helped me to walk in the right way. Thanks to God for the many great and glorious proofs of His goodness, and next to Him, I am grateful to our beloved Leader.

FRAU BERTHA KLEMM, Berlin, Germany.

Christian Science is the best thing that has ever come my way, for it is the healing truth taught by Christ Jesus. I had been a great sufferer, mentally and physically, for a number

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of years, when my physicians began to plan for three operations to be performed. While in this condition, with no hope of ever being well, a lady handed me a copy of the *Christian Science Sentinel.* She remarked that it had been sent to her, and I took it because I was a great reader; for I had no knowledge of what it was, as I had never heard of Christian Science and have not yet seen a Christian Scientist. I read the testimonies, and hope began to rise in my heart. I would say over and over, If God has done all this for others, He will do as much for me, as He "is no respecter of persons." I did not delay in purchasing a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I had to read only a little while to realize that the word of God is indeed "quick, and powerful, and sharper than any twoedged sword," for all pain and discomfort had gone. That was three years ago, and I have not taken or given a dose of medicine since.

I would say to all suffering ones, that if they would but read this wonderful book, Science and Health, and study and practise its teachings, they would find the "pearl of great price."—Mrs. George Runion, Del Rio, Tenn.

In August, 1910, I concluded to try Christian Science treatment for a chronic stomach difficulty. I was at work in the city of Omaha, Neb., at that date, and being in great distress, I endeavored during my lunch hour to find a Christian Science practitioner. This I finally did, and told him my troubles, but added that I was due at work by one o'clock. He looked at his watch and found I had just eleven minutes. He told me to return at once and he would give me absent treatment. Then he walked with me to the elevator, and on reaching it I found that the distress I had endured all the morning, and for days at a time before, had left me, never to return. I thought it very wonderful at that time, as I had never seen or heard of the practitioner until then, and did not know anything about Christian Science. Now I know such healing is divinely natural. I am indeed thankful to know God, all good, an all-wise Father who watches over all, divine Love that meets every need, as I am being taught through the study of Christian Science.

Words cannot express my heartfelt gratitude to God for this manifestation of divine Love, also to our dear Leader, Mrs. Eddy; and I would advise all who are in any manner afflicted to try Christian Science healing, for it leads to God, "who forgiveth all thine iniquities; who healeth all thy diseases."—Mrs. Geneva Morton, Venice, Cal.

With sincere gratitude to God, infinite good, for all that has come to me through Christian Science, and to Mrs. Eddy who prepared herself through years of study of the Bible to be the bearer of the glorious message embodied in "Science and Health with Key to the Scriptures," I submit this chapter of the leading incidents in my experience, hoping it may encourage some suffering fellow being to seek and find "the Life that is Truth, and the Truth that is Life" (Science and Health, p. 97).

In 1857 I was attacked by what the doctors called liver complaint, and was treated for two years by three systems of medicine. Later, my case was diagnosed as acute stomach trouble, and I suffered from this complaint till 1906, sometimes better, sometimes worse, with oftentimes severe attacks of neuralgia, and had almost as many doctors as years. I also had three severe attacks of rheumatism, culminating in the most severe one in the spring of 1906. By this time I had pretty much lost faith in doctors, but my dear wife persisted in calling any doctor who was said to have any success with rheumatism. After suffering several weeks, I heard of a neighbor who had been sick a long time, about a year in bed, suddenly appearing on the street, well! As he was passing our house one morning, my wife called him in, and asked him what he had done to get well so quickly. He replied that he had taken Christian Science treatment. We had heard of Christian Science before, but had never met any one who had been entirely healed of a serious trouble. I at once said that I would like to have treatment, and as there was a practitioner in the village she came to our home at once. In a very short time I was entirely free from pain, was out attending to business in two weeks, clear of all disease, and have had no trouble with these ailments since.

The next June, that is, in 1907, I suffered a severe stroke of paralysis, could not walk, dress or undress, or even feed myself. A practitioner was speedily called, and soon the healing began. In about a week I could feed myself with a spoon, take a glass of water to my mouth, and walk with assistance. I then became very nervous and could only sleep for short, infrequent periods. Some one would read to me, often till after midnight, and I continued in this way for nearly three weeks. In the mean time my family were very restive; they insisted on calling a physician, as they claimed I was not improving. My grown children had come home, fearing I should pass on; but I held my faith in Science and resisted their appeals. Finally, they had gathered sympathizers in the parlor and were trying to devise some plan to have me accept the services of a physician, when the friend who had introduced the Christian Science practitioner called to spend the evening, as he often did. I told him of the pressure by my family and said it might be well to let a doctor come, to remove the anxiety on that score, but that I would not take his medicine, as I could surreptitiously dispose of it. He replied, "Do as you think best, it is for you to decide; for myself I would not do it." I answered at once, "Neither will I. Please step down to the parlor and tell them I will have no doctor, that I will go across the dark river first."

I was sound asleep before my friend left the house, and woke late the next morning, feeling fine and well except for a little weakness in the joints. I was at business in three weeks. From the day of that healing I have enjoyed better health than for many years previous.

J. C. Howell, La Grange, Ill.

A little over three years ago I was, to mortal sense, in a very serious condition. I had a bad cough with occasional hemorrhages, and had scarcely enough strength to keep at work; so when I sat down I did not care whether I ever got up again or not. The doctors pronounced my difficulty a lung trouble with heart complications, and as their medicine relieved me only temporarily, I was pretty much discouraged. About this time a Christian Scientist talked to me regarding myself, and said I could be healed; that many had been healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, a copy of which he offered to loan me. At first I was reluctant to accept his offer, because his statements regarding the book seemed incredible; but as I was willing to try anything in order to get well, I said I would read it, although I did not have any faith in it. Inside of six weeks, however, the benefits derived were so noticeable that I asked this Scientist to buy me a copy of Science and Health. I continued to read, and for two years I have had neither cough nor hemorrhages.

It is with thankfulness to God, with deep gratitude also to Mrs. Eddy for this wonderful truth, that I send this testimony, trusting that it may be read by some one who is in like bondage.—F. H. Richer, Ingram, Wis.

I feel it is time I should pay my tribute to Christian Science, and perhaps be the means of encouraging some one who needs help. Through the healing of my mother by Christian Science of creeping paralysis, at the age of seventy-four years, I became much interested, and the following year had treatment when my baby was born, with the result of an almost painless birth. This was a wonderful demonstration to me, for eleven years before, when my first baby was born, I had suffered extremely. Since then, I have

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had many proofs of this healing truth. The so-called children's ailments have been quickly overcome for my little boy, who has never had any other than Christian Science treatment, as it has been sufficient to meet every need.

The last two years I have passed through deep waters, to mortal sense, but with the understanding I have had of Christian Science, and by clinging steadfastly to the truth, I have been able to realize the assurance of the 91st Psalm, "I will be with him in trouble; I will deliver him;" also the words from Isaiah: "It shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve."

For all these blessings my heart goes out in gratitude to God, the giver of all good, and to our beloved Leader, Mrs. Eddy, for having been so patiently and lovingly helped along the road that leads ever upward.

MARY E. THAYER, Framingham, Mass.

With a grateful heart I write to testify to the healing of my little daughter. In the spring of 1910, when she was just three years of age, she was attacked with a bowel disorder. At first I was not much afraid, as I thought I would be able to help her with Christian Science; but I found that I could not overcome my own fear, and the child seemed to be losing strength rapidly, so early one morning I decided to ask a Christian Science practitioner for help. The child was still very ill when eleven o'clock came, but a few minutes afterward she suddenly became quite well. She raised herself up in my arms and said, "I am better now." I thought, "Oh, how I wish you were!" I had not seen the improvement then, but I soon realized it, as within half an hour she was dressed and walking about as if nothing had been wrong. When her father came home to dinner she sat at the table and ate a hearty meal, with no ill effects afterward.

In the afternoon she was singing and playing in her usual happy way. Next day being Sunday, we took her to church, and no trace of any illness was to be seen on her face. Since then she has been perfectly well. For this, and many other blessings, I am deeply grateful to God for leading me into Christian Science.

MRS. CAROLINE GYNN ROWLAND, Exeter House, Upperthorpe, Steel Bank, Sheffield, England.

I desire to express my gratitude for what Christian Science has done and is doing for me daily. If there is one thing more than another for which I am grateful, it is the power of right thought. Ten years ago I was sick with many ailments, some of them extending over a period of twenty years. I had tried all known material means, and was not only no better of my old complaints, but was taking on new ones. I was then persuaded by friends to try Christian Science, and went rather reluctantly to see a practitioner. I thought I might receive some help, and then drop the Science, as I did not think I wanted to be a Christian Scientist.

I took three weeks' treatment, also bought a copy of Science and Health and began its study. During the three weeks some of my ailments disappeared and I felt the touch of Truth. I continued my study, and one by one my old ailments disappeared, with the exception of a bad form of stomach trouble. At this time I was engaged in public business, and it became my duty many times to tell people of their wrong-doing. This I did not always do in a spirit of love, but I soon found that this was not in accordance with the teaching of Christ Jesus, or of Christian Science, and I strove to correct this error. Still the stomach trouble remained with me, and I again turned the search-light of Christian Science upon my own consciousness. I found that though I did not express myself audibly, the unspoken thought was just as bad; but I am learning that just so far as I can keep my thought right, and express love to my brother man, the physical condition is harmonious.

I am truly thankful to God, also grateful to our faithful Leader, Mrs. Eddy, for the illumination of the Bible as revealed to me through her works and words, wherewith we are able to heal ourselves and others.

MRS. LOTTA E. KNOX, Los Angeles, Cal.

[Translated from the German.]

In the spring of 1910 I became afflicted with a painful varicose abscess. Knowing that medical skill could do little or nothing toward bringing about a permanent cure, I applied by letter to a Christian Science practitioner in Berlin for treatment, which was most willingly given. The trouble, however, did not yield as readily as I had expected, or rather hoped; but I saw that it had to be eliminated by an internal process, not through medicine, but through the acquisition of greater confidence in God, through the casting out of the old Adam. As my confidence in God increased, the wound began to disappear, and with the realization that no evil, no suffering, could come from God, the pain diminished until it ceased altogether. Over a year has elapsed since my complete healing, and there has been no return of the disease during that time; neither did I have to neglect my professional duties for a single day during the period of my affliction.

Next to the Bible, "Science and Health with Key to the Scriptures" by Mrs. Eddy has become a very dear book to me, and I read in it daily (I was not familiar with the English formerly). I have also witnessed the healing effect of prayer in my family, and I thank God from the depths of my heart for the proofs of divine Love and Truth. It is with a grateful heart that I think of Mrs. Eddy, the Founder of Christian Science.

FRITZ OERGEL, Forst (Lausitz), Germany.

It is with a heart full of gratitude to God that I give my testimony of the healing I have received in Christian Science. For over ten years I had been troubled with severe headaches and stomach troubles in the worst form. For days at a time I could not eat anything, as it would instantly give me pain. I had medical treatment for years, but failed to get help, which convinced me that there was no help for me in medicine. A short time ago a friend advised me to try Christian Science. I did so, and can say that I was completely cured after three weeks' treatment. I am indeed thankful for all the blessings I have received since I became interested in Christian Science, and grateful to our dear Leader, Mrs. Eddy, who has been the means of bringing this blessed gospel to us.

MRS. HILDA SANDTNER, Bisbee, Ariz.

I hereby certify that in the first part of December, 1910, I had a very severe attack of throat trouble which was overcome in two treatments in Christian Science. This demonstration proved to me the verity of Principle as taught by our beloved Leader, Mrs. Eddy, and I am convinced that a true follower of the Christ can demonstrate his healing power. I hope this will be of use to many in proving the ability of Christian Science to give mankind a better understanding of our relationship to the Father-Mother God.

MISS LOUISETTE MACK, Philadelphia, Pa.

I would like to express my gratitude for some of the blessings which Christian Science has brought to me. It is such a help and comfort in the bringing up of children, and is so much easier than the old way, when they were entrusted to the care of doctors and nurses. If discord ever manifests itself in them, the understanding of Truth sustains both them and me, healing them and leaving me with a clearer

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realization of Truth's power and a firmer mental poise. My children have been sustained through an attack of whooping-cough, and healed of measles and other discords. Unlike former experiences when *materia medica* was employed, they were not confined to their beds and no outside help was necessary. They were left without any ill effects and went on with their school work harmoniously. One of my sons had a severe cough for four years, and though he has had a few attacks of it since we came into Science, they have been quickly relieved under Science treatment, whereas before it was continuous. We have had so much good from Christian Science that it would be a long story to try to tell it all.

Every day I have many proofs of the power of Truth. I can see that I am less sensitive and more charitable than I used to be. I seldom have a cold now, and when one does manifest itself it is quickly overcome. I appreciate the opportunity of attending the church services, and the Wednesday evening meetings have been especially helpful. I enjoy and look forward to the coming of the *Sentinel,* with its weekly message of Truth and Love. The Bible, with our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is more valuable to me than any of my possessions. Words are indeed weak when I try to express my gratitude to our Leader for this wonderful truth which was revealed to her and which she has so lovingly shared with all who will but drink from this life-giving stream.—MRS. W. J. SHELDON, Oak Park, Ill.

It is with great pleasure and thankfulness that I tell what Christian Science has done for me. For five years I suffered terribly from pains in my back, and although I consulted several doctors and took many remedies, I did not get relief; at last the pain became so severe that I made up my mind to see some one else. At this time, however, a lady advised me to see a Christian Science practitioner. I did so, though I did not believe in Christian Science, and after one treatment my back was completely cured. This was early in 1911, and I have had no return of the pain since.

MISS ELLA SPEED, Elsternwick, Melbourne, Australia.

[Translated from the German.]

About two years ago I became acquainted with Christian Science through a dear friend. When she saw my suffering, she gave me some literature to read, and among other things a copy of *Der Herold der Christian Science.* I had no hope at first, having been afflicted since early youth with a severe nervous trouble which at times would lead to terrible crises and make me look forward to the future with fear and anxiety, for I was fully aware that my mental powers were steadily declining. Last spring the trouble manifested itself so severely that I expected the worst. I suffered with intense headache, and from time to time would lose consciousness. Still I refused to consult a physician, a specialist having told me years ago that my trouble was incurable. My husband, seeing my distressed condition, then applied help to a Christian Science practitioner, who came, and lovingly gave me my first treatment.

After a short time I had sufficiently recovered to be able to call on the practitioner; I could take food without discomfort, and felt my trouble growing less every day. Three weeks later I experienced such well-being as I never had before, for formerly I had rarely been one day without pain, and my acquaintances marveled at the change which had taken place in me. I now know for a certainty that our heavenly Father, who is omnipotence and Love, will hereafter guide me. Words are insufficient to tell of God's loving care, and I can but inadequately express my gratitude to Him for all the blessings which He has bestowed upon me. I also feel profoundly indebted to our beloved Leader, Mrs. Eddy, for having led us again to a proper understanding of the teachings of Christ Jesus.

FRAU HEDWIG RAMPP, Bern, Switzerland.

FROM OUR EXCHANGES.

[Prof. Rudolph Eucken, Ph.D., in *Christian Commonwealth.*]

What obligations does the rebirth of religion in our time lay upon us? What are our immediate duties as friends and advocates of a free, rational, and spiritual faith? First, we must fully and frankly recognize the changes which through the productivity of the last centuries have been wrought in the spiritual concerns of mankind. Whatever, therefore, is antiquated, outgrown, and no longer useful, we must be willing to surrender as no longer of significance and value to our day and generation, as, perhaps, a positive harm to it. These older systems of thought and conceptions of religious truth once had their validity and importance, and are to be respected, even revered; but the picture of nature has become so enlarged, our insight into causal relations so deepened, our interpretation of universal law and order, our understanding of historical and critical processes, so extended, that we can no longer hold absolutely to the older philosophies and doctrines. Much in the old systems that was once held to be absolute truth is now felt to be only a symbol. The latter conception of it is the chief excuse for its retention on our part. But it will be still better if we openly and frankly disavow it, and not wait until our opponents compel us to do so. It is our duty as Protestants earnestly, reverently, to revise our traditional beliefs, that religion itself may live. Deprived of these husks of outgrown dogma, the essential kernel of religion will not die, but only be purified and released for new germination and increase.

[*Continent.*]

The right way to cure laxness of modern faith is by a path that leads up from the high level of Christian toleration to the higher level of this understanding: every conviction of truth that a man can attain to by deep living and high thinking and close fellowship with God, he owes to the world; he must hold on to it and live by it for the world's sake. Truth, that is to say, is a trust fund. It is in spiritual realms, not acquired by the wise, but granted to the faithful. It becomes not property for the owner's distinction, but endowment for mankind's benefit. And no one man's measure of it is complete in itself. His part is but a measure to be contributed, more or less, to the full truth-stores of the world. Whoever sees these things, can neither be vain of his own acquirement nor bitter toward those who for the present will not have his truth; but still less can he cease to care for and cherish that truth in his own breast. As a trustee, he must keep his trust undamaged until the world does take it. Keeping the trust, he must openly testify meantime to its worth as he understands it. Especially must he live it to the highest limit of his power in order to be an illustration commending his faith. Truth's trustee, conscious of his responsibility, becomes not a dogmatist seeking proselytes, but a brother of men desiring to spread the benefit of his own blessings. It is thus that tolerance and conviction are to be married in the household of faith.

[*Quincy* (Ill.) *Herald.*]

One of the most gratifying things that comes to the notice of the average good citizen is the evidence of increasing interest in the Bible. There are more persons reading that good book just now than ever before in the history of the world. Whether a man be a church-member or a rank outsider, a believer or an agnostic, he will be ready to concede that the people who are reading the Bible are getting better morally and are making better citizens,—are more honest, more honorable, more just in their dealings with their brother men.

To the careful student of human conditions there appears a greater leaning toward spiritual things. The discovery is being made that the Bible can bring not only deliverance

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from sin, but physical healing to those who study it carefully, read it not perfunctorily but thoughtfully, and apply its precepts with honest endeavor to measure their lives by them and eliminate the material things, the carnal lusts and pleasures which are antagonistic to the higher spiritual life. And so we really see a positive and earnest awakening and a real sincere effort to attain to truer, holier, and hence to happier things as learned from the Scriptures.

[*British Congregationalist.*]

It goes without saying that the faith of the church is manifested not by her opinions, but in her works. This is true of the individual church, as well as of the church as a whole. And when we speak of the individual church, we come at once to its leaders and members. The measure of their faith is the conscience they put into their work in and for the church. As things are, it is too easy for the individual among us to escape responsibility by shifting it on to the whole of which he is a part. The church is wrong and faulty in this direction and in that. But what is the church but the man himself, and a number of others like him? It is what they do and say and think that makes up the churches' collective life, and when they fail the church fails.

[*Universalist Leader.*]

The Bible undertakes to ground religion in a golden rule of justice. What the world needs is a prophet who can put the aspirations of the toilers of the modern world into the mighty call of Isaiah, and who can turn the face of worship toward that East where is beginning a new day in industry. In that hour we shall find deep down in humanity one faith, one hope, one baptism, and one vision of the new earth in which dwelleth righteousness. When that time comes, we shall understand that the perversities and bigotries and mutual animosities which affect our discussions of these great human problems have not been all on one side of the controversy.

[*Christian Register.*]

The spirit of unrest is abroad. All men and nations are moved by it to question everything that is and to wonder what the next things will be. Every institution is challenged to show cause for its existence, and the assertion is frequently made that everything is different from what it was, say, fifty or a hundred years ago. The home and the church are conspicuous targets for criticism, assertion, and prophecy. All this is well, and good will come of it in due time; but it is well to remember that false spirits and false prophets are abroad, and that the unrest of the times is in part an artificial intoxication, while much of the assertion and prophecy is mere guesswork, and therefore worthless, if not injurious.

[*Christian Work and Evangelist.*]

A careful study of the teachings of Jesus reveals equal emphasis on two aspects of religion. The first is on the obligation of the soul toward God; the second, its obligation toward other souls. The gospel deals equally with man's personal relationships with his Father and his relationships with his fellow men. There is the parable of the repentant son who returns to the arms of the forgiving father; there is also the parable of the good Samaritan. The two together comprise the gospel.

[*Advance.*]

If you seek selfishly for a happy year for yourself, the year will bring you disappointment and heartache. But if you seek earnestly to bring the happiness of the year to others, every day will bring you something of joy, reflected from the high peaks of the joy you have brought to others.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Results" has been translated and is now printed in German (Die Christliche Wissenschaft: Ihre Resultate). This pamphlet contains 35 pages and is for sale at the prices of all the regular pamphlets as shown on the opposite page.

"Christian Science: A Religion of Progress," a lecture by William D. McCrackan, M.A., has been translated into French (Christian Science: Une Religion de Progrès), and is now ready for distribution in pamphlet form.

"Christian Science: Demonstrable Religion," a lecture by Frank H. Leonard, has been translated into Norwegian (Christian Science: Bevislig Religion), and is now ready for distribution in pamphlet form.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles.

"Birthright and Dominion," containing four articles and two poems.

"The Father's Business," containing five articles.

"The Law of Kindness," containing four articles and a poem.

"Confidence and Supply," containing five articles.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency. Money orders should be made payable at the Boston post-office.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

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A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 25.

BOSTON, FEBRUARY 22, 1913

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ITEMS OF INTEREST.

National.

Government ownership or control of telegraph lines is again recommended by Postmaster-General Hitchcock in his complete annual report transmitted to Congress. Mr. Hitchcock says: "In the last annual report the opinion was expressed that telegraph lines in the United States should be made a part of the postal system and operated in conjunction with the mail service. It is believed that under proper management such a consolidation would result in important economies and permit adoption of lower telegraph rates. Now that a postal saving system has been established and a parcel-post provided for, there would seem to be no better opportunity for the profitable extension of our postal business than through the adoption of a government telegraph system." Mr. Hitchcock also recommends that the use of the franking privilege be restricted "to official correspondence, not exceeding four ounces in weight, and to the mailing of such speeches and documents as are printed by order of Congress."

A decree of the United States circuit court at Cincinnati dissolves the Great Lakes Towing Company as a monopoly in control of the towing business of the fourteen principal ports of the Great Lakes. The decree decides that in driving out of business the numerous independent tug companies which were in active competition prior to 1899, when the company was formed, the Great Lakes company directly violated the Sherman antitrust law. The evidence showed that the company controlled ninety-five per cent of the towing business on the Great Lakes. The decree recites that letters of the towing company officials to its agents in various ports not only suggested to them the cutting of rates, but in some instances suggested the bribery of port officials. The company is given thirty days in which to suggest to the court the means of dissolution and complete elimination of present and past practises.

Thousands of human lives and hundreds of vessels, valued with their cargoes at nearly eleven million dollars, were saved from the perils of storm-swept seas by the little cutters of the revenue service which guard the coastline of the United States in an unbroken line from Maine to Texas and from Alaska to California. A total of two hundred and sixty distressed vessels were assisted during the year, and their burden, twenty-two hundred and twelve souls, rescued from danger. Forty-five derelicts and other dangerous obstructions to navigation were removed or destroyed. "For every dollar the government invested in the maintenance of the revenue cutter service," says Captain Berthold, "there has been a return of $4.36 in the form of property and lives saved from the perils of the sea."

The final batch of claims for loss of life and property in the Titanic disaster has been filed with the federal commissioner appointed in the limitation of liability proceedings begun by the Oceanic Steam Navigation Company. The first set of claims numbered 270, and amounted to about five million nine hundred thousand dollars. Since these were scheduled, another ninety have been received for $2,127,274, making a total of more than eight million dollars. To satisfy these, if the contention of the White Star line prevails, that the American law must apply, there will be about ninety-six thousand dollars, and if the court decides that the British rules may be enforced, about two million five hundred thousand dollars.

Attorney-General Wickersham announces that he has reached an agreement with the representatives of the Union Pacific and Southern Pacific railroads for the dissolution of the Harriman merger, as decreed by the Supreme Court. The Union Pacific agrees to sell its 1,265,500 shares of Southern Pacific stock to its own stockholders, and those of the Southern Pacific in what the government regards as a safe proportion. The Union Pacific will acquire the Central Pacific from the Southern Pacific, giving it an extension from Ogden to the Pacific coast.

James A. Patten, the cotton and grain speculator, pleaded guilty in the federal court at New York last week to the sixth count in an indictment charging him with restraint of trade. Judge Mayer imposed a fine of four thousand dollars, which was paid immediately. The sixth count charges Patten and his associates with having agreed under a contract to buy practically the entire raw cotton crop of 1909 in order to hold it out of the market until Nov. 1, 1910.

A gift of a million and a quarter dollars from Andrew Carnegie, in addition to fifteen million dollars previously received from him, is announced by the Carnegie Foundation for the advancement of teaching. The new gift has been conveyed to the Foundation as a special supplementary fund to help it carry out the purposes of the earlier fund.

The construction of twenty-eight armories is sought in a bill prepared by the Pennsylvania state armory board, which asks an appropriation of $1,331,800 for the new structures and the maintenance of the buildings now owned by the board.

An assistant director of the postal savings system has sailed from New York for San Juan, Porto Rico, to institute the system of postal savings banks in that island.

International.

The dream of the alchemist has been realized, and one element may be changed into another, or even created out of electrical force, according to the statements of the world-famous British chemists, Sir William Ramsay, Prof. Herman Collie, and Professor Patterson. These three, working independently of one another, have found that when an electric discharge is passed through a vacuum tube containing a little hydrogen, two rare gases, helium and neon, appear. They can appear in the tube in only one of two ways, says Sir William Ramsay; either by the transmutation of one element into another or by the creation of an element from electricity. In an interview Sir William said: "I do not know whether the discovery will mean that it will be possible to turn lead into gold. It might, though probably the cost would be too great to make it worth while."

The German government's petroleum monopoly bill has been revived by the committee of the Imperial Parliament, which reversed its action of Jan. 30 when it killed the first and vital paragraph of the measure containing this clause: "The importation and the preparation of mineral oils for burning in lamps (illuminating oils), as well as the wholesale trade in these oils, belongs exclusively to the imperial German government, as far as regards the interior of Germany."

When the French government established its protectorate in Tunis, it inaugurated a financial, educational, and agricultural department in order to advance the economic condition of the country; but until the present there has been no cooperation between these three branches of public work. There has just been created an organization called "Economic Service for the Natives" which is to centralize and coordinate the activities of the three departments.

Captain Scott and his four companions, who made the final dash to the south pole and reached it Jan. 18, 1912, perished on the journey back to their provision depots. This party had been preceded in reaching the pole by Captain Amundsen's expedition, which reached the pole Dec. 14-17, 1911.

British troops have entered Tibet, and the Dalai Lama, it is reported, has authorized four delegates to negotiate a treaty with the object of obtaining British protection in return for special advantages.

Industrial and Commercial.

A bill is now pending in Congress which has an important bearing on the problem in this country of the high cost of living. It is designed to effect a saving of two billion dollars a year in the unnecessary expense of marketing farm products and in saving products which now go to waste on account of a lack of market facilities. The theory on which the measure is based is that the high cost of living is due in large part to the enormous expenses incurred in the distribution of food products. The supporters of the measure argue that up to this time the entire attention of the government, through the department of agriculture, has been devoted to the question of production, to the absolute neglect of the question of distribution. It is pointed out, for instance, that the crop of 1912 will yield six billion dollars to the producer; yet when this same crop reaches the consumer, it will have increased in cost to the enormous sum of thirteen billion dollars, showing that under our present system it is more profitable to distribute than to produce.

Increased efficiency in the handling of freight-cars during the last six months has been "equivalent to an addition of more than one hundred and fifty thousand freight-cars" to the equipment of American railroads, is the statement made in a report to the interstate commerce commission by the general agent of the American Railway Association, who says the figures show that "the American freight-car beat the record for efficiency." These cars would have cost the roads a total of one hundred and twenty million dollars.

The bill to be introduced in the Oregon Legislature for the establishment of a state plant for mining the lime found on the north Pacific coast, and its distribution to farmers at cost, is considered of most importance to agricultural interests because it provides a practical method of overcoming a deposit which has "soured" thousands of acres of land in moist districts, making it unsuitable for many kinds of crops.

One of the largest purchases of coal land in the history of the country has been consummated, the deal embracing three hundred thousand acres of land in the Elkhorn field of Kentucky. A new company, under the name of the Elkhorn Fuel Company, which will have a capitalization of thirty million dollars, has been incorporated in West Virginia to handle the property.

The longest piece of straight railway line in the world is from Ryngan to Bourke in New South Wales. This railway runs one hundred and thirty-six miles on a level in a perfectly straight line.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

ATTACKING EVIL AS A BELIEF.

SAMUEL GREENWOOD.

THE teaching of Christian Science concerning evil is sometimes criticized by those who fail to see the distinction which it makes between the spiritual and the material. While Christian Science, following Scriptural precedent, declares that evil, from the spiritual standpoint, is unreal, it does not deny that a belief in a power besides God obtains in the human consciousness, and that this belief must be destroyed before the kingdom of heaven can fully come to that consciousness. There is no question but that, to finite sense, evil seems to be real, else that sense would feel no need of a savior; and it is equally certain that if evil were what it seems to be, there could be no savior from it. Christian Science does not belittle the problem of the belief in evil with which awakened humanity is grappling, but it does deny that evil is something intrinsically real, a God-known and God-permitted power, and it does this to the point of its disappearance.

Throughout her published writings on Christian Science, Mrs. Eddy teaches the necessity of a discriminating knowledge of the nature of evil and of its *modus operandi* in human consciousness,—not as something to be feared, but as something to be denied and mastered as a falsity. Because of their understanding that God is the only power, Christian Scientists are working to overcome evil, not as power, but as a false belief of power; not as something besides God, but as the false sense of something besides God. Mankind have believed evil to be as real and powerful as good, and have battled with it on that basis, but the conflict has naturally been a losing one. Mankind have been defeated because, although ostensibly fighting the enemy, they have in reality been arrayed on its side; that is, they have themselves assigned to evil all the power it needed to overcome them. Since it is not possible that evil should obtain in divine Mind, it is only in the so-called human mind that evil seems to exist; and how can this mind possibly hope to overcome evil, after having arrayed itself on evil's side?

Evil's only basis of activity, its only protection and continuity, is mankind's belief that there is another power than God, good. Take away this belief, let the infinity of good be recognized and adhered to, and the downfall and disappearance of what is called evil must inevitably follow, since it is nothing and can do nothing of itself. If we admit God's infinite nature, an opposed being or power can exist only in belief, and this false supposition cannot in any way affect what is true. It is to false sense alone that evil seems to bring its devices to pass, for being of the nature of a negation it has neither substance nor power. It never made a wicked man or woman, nor made God's man or woman wicked. It never transformed goodness into vice, love into hate, or life into death, else in the process it had extinguished both God and His creation. As Mrs. Eddy writes, "It is neither person, place, nor thing, but is simply a belief" (Science and Health, p. 71). Its only kingdom or realm of activity is the wrong mental state which St. Paul designates "the carnal mind;" but this mental state has no relation to or place in the infinite, all-knowing, divine Mind which the same apostle declared was in Christ Jesus.

Evil should not, therefore, be acknowledged as real by any Christian, since it is logically evident that it will cease even to seem a presence or a power to the human consciousness, when this consciousness ceases to acknowledge and obey it. The teaching that evil is unreal may be looked upon by the so-called human mind as an insult to its intelligence; but so might the first commandment, for that matter. The human race has gone on accepting material testimony until the sense of a power working in opposition to good seems to overshadow all human activity, religion not excepted. From this standpoint of belief and fear it no doubt seems preposterous on the part of Christian Science to pronounce the whole dark vision an illusion, an imposition upon man's God-derived intelligence and manhood; but what is the use of beating about the bush or of hiding from the truth on a question of such tremendous concern to humanity? Why not face the position frankly, and discover whether or not mankind have been deceived, whether what they have been fearing and fighting all these centuries has not been only their own false belief instead of a reality. Evil is either something or it is nothing; it is either true or it is not true; God made it or He did not make it. If it is an actual something or some one, if it springs from the same source as good, if God sanctions or permits it, mortals may as well let it have its course. But on the other hand, if evil is not of God, if we accept the Master's teaching that it has no truth in it, would it not be wise if Christians changed their attitude and their efforts accordingly?

Christian Science does not make light of the necessity for overcoming evil, in standing uncompromisingly for the absolute infinity of good, for it is thereby seen that evil is not a quality or even a possibility of God's image and likeness. Jesus did not ignore evil in giving it the lie, for he spent his life upon earth in destroying its claims. Why can we not see that evil asks nothing better than to be let alone, that is, to have its claim to be real, not denied or disputed? Why can we not see that evil has held its position in human consciousness, in spite of what the churches and other organizations have attempted to do, simply because it has been thus let alone? It has held its ground, not because it is real, but because its claim to be real has been let alone, that is, admitted. Mankind have exhausted their efforts in fighting the effects of their own belief in evil, but they have not attacked this belief itself or they would have been more successful.

The motives of the devoted men and women who have labored to save men from sin are above reproach, but they have been handicapped by their misconception of what they were fighting, and this misconception has foredoomed them to defeat. They were taught to believe that evil is stronger than they, stronger than anything they could bring to bear against it, that God Himself acknowledged its existence and power; in other words, that evil is impregnable. What could one hope to accomplish from that standpoint? What wonder that the sense of evil has continued to flourish in the face of all that Christendom has opposed to it, not be-

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cause it has any power, but because it has been let alone in its one and only stronghold, namely, human belief. Had it been met by such a recognition of God's allness as admits of no consent to the existence of another power, would evil be enthroned in the general belief of mortals as it is today?

That which differentiates the Christian Science method of warfare is this, that it attacks evil as a false belief and not a reality, and because of this it is successful where other methods fail. It is at just this point, however, that Christian Science is sometimes condemned, because it attributes no reality to aught but God and His creation; but what prompts this criticism? Does it proceed from a supreme love of good? Is it a God-imparted impulse? No, it is but the sense of evil itself crying out to be let alone. Opponents of Christian Science should awaken to see this, and consequently to see that to condemn the condemnation of evil, to deny that which denies evil, proceeds from evil, not from good, and partakes of the spirit which crucified Christ Jesus. When this is fully recognized, condemnations of Christian Science will cease. The Master was persecuted because he stripped evil of its every pretense to be true, and Christian Science meets with opposition because it follows his teaching in this respect.

If, as is self-evident, evil is unable to operate through the human consciousness unless this consciousness believes in it, why should not all Christians advocate disbelief in evil? Why encourage mortals to go on admitting the claims of evil, when it is this admission that makes them sinners? Is it in any sense godlike to believe in evil? Does such admission or belief add to one's usefulness, efficiency, or manhood? Does it make him happier, healthier, or wiser? Does it make him love God or his fellows better? Has this belief any place or any recognition in the kingdom of heaven that we are taught to work for and to establish?

The success that attends the Christian Scientist in overcoming evil is solely because he meets it as a false belief, and not as a God-endowed power. His conception of God as omnipotent good does not leave room for evil power. His conception of God as omnipresent Love does not leave room for an intelligence that can make men hateful, malicious, selfish, or depraved. His conception of God and His manifestation or creation as All-in-all does not leave room for an opposite cause or effect anywhere or at any time. He knows that if God filled all space and was infinite at the beginning, He is the same now, and always will be. Is any less absolute position consistent with the teaching of Christ Jesus? or is there any other way than by acknowledging God's allness by which men may realize the kingdom of good within their own consciousness?

"LIGHT ABOVE THE SUN."

IGERNA B. J. SOLLAS.

IN Science and Health we are told that "when the mist of mortal mind evaporates, the curse will be removed" (p. 557). There is an experience that belongs to Switzerland in winter which must have come with a burst of joy upon many an unexpectant visitor, and which well illustrates the common experiences of Christian Scientists. After a spell of hot bright sunshine and busy days spent in skating, skeeing, tobogganing, and general merriment, suddenly without warning all is plunged in dense mist, the view is cut off, the immediate surroundings look commonplace and dull; while the visitors, cold and complaining, are at a loss for occupation.

But some more buoyant spirits cannot believe that, beautiful as the sunshine is, we are wholly dependent upon it for happiness, and they set forth to enjoy the day and to find new beauties in spite of the mist. If the snow does not glint in myriad colors in the sunlight, the hoar frost on the pine trees displays dainty forms in infinite variety and cheers the toilers up-hill, who soon grow warm with their efforts. After climbing about a thousand feet they find the mist no longer a dense pall; it is breaking up into clouds, and the sun is struggling through. Soon the sun is brilliant, and they find themselves above the clouds, in a veritable earthly paradise, as they stand on the sunlit mountain-top, a snow-covered island in an archipelago of similar islands, throned in a sea of mist. The homeward journey is cheered with the thought of taking the good news to the others, for the mist shows no sign of lifting and may perhaps remain for days. But the news is not received as they expect it to be. The commonest reply is that it is hardly worth while to take so gloomy and toilsome a journey for the chance of a short time in the sunshine at the end.

Thus in Christian Science we sometimes find that we cannot always help people as we would by telling them the good news. They must want the light, and be willing to toil for it, and to "rejoice all the rugged way" (Poems, p. 14); otherwise we may be able to help them only by thoughts entertained in silence. Bacon quotes the saying, "No pleasure is comparable to the standing upon the vantage-ground of truth (a hill not to be commanded and where the air is always clear and serene) and to see the errors and wanderings and mists and tempests in the vale below;" and he adds, "So always that this prospect be with pity, and not with swelling or pride." Certainly Christian Scientists know that it is good to stand in the light upon the mountain-top, and to know that no sea of mist divides them from those below, but that the light is for all, always.

UNFOLDING COURAGE.

ROBERT O. CAMPBELL.

SOME years ago a man employed by a mercantile firm became subject to discouragement, following an occurrence which made impossible the fruition of a cherished hope. This event was beyond his power to control, as he was unaware of anything in his own experience having caused it; and no instruction in his life previous to this time had given him a glimpse of the fact that unfolding courage in his consciousness would free him from a dejected mental condition.

In this trouble he sought advice from one who had shown a friendly interest in his welfare, a man of wider experience. This friend, evidently knowing no way to destroy the direct result of the incident, counseled him to try to find relief by faithful efforts in the business in which he was engaged. His advice was to this effect: that the despondency would in time lose force, and if during the lapse of time every opportunity was improved to gain success in business, this success would be accompanied with results which would annul the consequences of the disappointment. Considered from a business view-point, this was not bad counsel, but its lack of anything that would increase his courage to endure, by turning thought to the spiritual, was apparent. The friend who recommended this course was an excellent type of manhood, one who met all obligations to the best of his ability and frequently sacrificed his own welfare for the benefit of others, yet his highest hope appeared to be in the result of human achievement. The teaching of Christianity had certainly influenced his life in many ways; but though the Christian imprint had proved helpful in shaping his manhood into a good standard of character, the wonder was that so much had been done without creating more dependence on a help above the human.

Several years after the recommendation to seek satisfaction in business prosperity was received by the employee, years filled with persistent effort to acquire capability and its consequent success, a series of business disturbances occurred which were world-wide in their hurtful effects, clearly exposing the weakness of basing one's welfare on material prosperity. During the period of depression which followed these disturbances in the world of trade, almost

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every branch of commerce became affected. Men who had gained success in great undertakings, who possessed undoubted capacity, appeared as helpless in their desires to restore the currents of trade to their proper channels as were those of lesser resources. In the life of the employee business experience had been gained, but the hope of success, which before had appeared possible, now seemed farther than ever from accomplishment, while some of the devices used to gain trade had become burdens difficult to lay down. New associations became necessary by reason of changed conditions, and anxious thought was almost continuous. At this time, moreover, physical ills had grown into such a state that the demand for their healing was urgent.

Men sometimes find in their experiences a condition so difficult to bear that the severity awakens hope in a change which may open for them new ways of progress. In this instance the need of physical healing was the channel that opened into the new way, but the course led to the spiritual and away from the material. A new era in the ministry of the Christ had dawned in the world through the discovery of Christian Science. In this man's contact with the new revelation, hope that was almost forgotten was revived; freedom from both mental and physical ills, through the ascendency of the spiritual in consciousness, was promised and later realized. In the study of the Christian Science text-book, "Science and Health with Key to the Scriptures," all the leisure hours of many days were filled with persistent searching for help from God. Little by little he gained glimpses of the Nazarene's healing method, and learned, with the healing, that all forms of worthy success were subordinate to the higher purpose of proving man's relationship to God.

This man's experience in Christian Science history is a common story. Multitudes are finding freedom from hopeless existence, cumbered with mental and physical ills, in a corrected apprehension of Christianity. These people, in their efforts to grasp the understanding of the Christ, will not be satisfied with anything less practical than a provable knowledge which bears fruit in overcoming the woe and suffering of humanity. Promises of happiness beyond the grave have slight influence with those who are seeking and finding relief from the burdens of the present time. Demands for a renewal of the Christ-healing, demonstrated by Jesus and practised by his disciples, are not being met by the statement that the healing recorded in the Scriptures is now unnecessary, especially as no smallest hint can be found in Jesus' teachings that his healing work would ever be discontinued so long as humanity needed its life-giving influence. Mrs. Eddy says (Science and Health, p. 306): "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal."

"WHAT YE SHALL SPEAK."

KATE W. BUCK.

WHEN Christ Jesus was commissioning his disciples for their great work of healing the ills of mankind, he said, respecting the prospective difficulties which mere human wisdom could not cope with, "It shall be given you in that same hour what ye shall speak."

A Christian Scientist was standing recently at a subway station when a young man, carrying a suit-case and umbrella, jumped on the running board of an incoming car which was moving at a high rate of speed. Losing his balance, he was dragged a short distance by the car, and finally fell face downward upon the pavement, almost at her feet. Time was when under such circumstances she would have felt a great sense of fear and anxiety, but instantly, like a revelation, there came to her this thought, as clear and authoritative as a voice: The idea of God, for which this man stands, has not fallen, knows nothing of falling, and is not hurt. She remembered that "the real man is spiritual and eternal" (Science and Health, p. 302). So sure was she of this fact that, while others cried out and two officials ran to the man's assistance, she stood absolutely unmoved, with a smile of joy and certainty on her face.

The man was helped to his feet, his coat badly torn and the umbrella smashed beyond repair. He swayed a little, and the Scientist noticed on his face a look of bewilderment and confusion. Instantly again came a clear realization that God's perfect idea is never bewildered or confused; that there is no reason why he should be. The man's face cleared, and straightening himself, he stood erect and smiling. Turning to the "starter," he said, "Thank you, I'm all right now, feeling fine; guess I'll make the North Station this time." Asked for his name, he replied: "What's the use? There is nothing the matter with me," and boarding a car he went his way, gazing rather ruefully at the torn coat. The "starter" and another official gazed at each other in amazement, one saying to the other, "Well, what do you think of that!"

The Scientist, who had been feeling that she was not making the progress she should in Christian Science, her desire to know and to do being so far ahead of her accomplishments, went her way, too, with a song of thanksgiving in her heart, at the same time saying to herself: "If this is the way Truth works, and if my understanding, which has seemed to me so small, is clear enough to let it so work through me, then indeed I too 'must be about my Father's business.'"

COMPASSION.

HERBERT ARTHUR HUTCHINSON.

POPE says, "To err is human, to forgive divine." In the record of the Master's ministry he often said to those who had gone to him for help, "Thy sins be forgiven thee;" and this divine forgiveness was a blotting out of sin, the only real forgiveness. Human forgiveness is often merely a forgetting, whereas the understanding of divine reality, which sees man perfect as God made him, effaces all trace of sin and shows compassion in Jesus' way. The statement that Jesus was "moved with compassion," defines his attitude toward those who were seeking for that uplifting of Christ, Truth; and "he healed them all" is the simple comment made.

In this age, also, we have an example of this God-given compassion, through the healing ministry of our dear Leader, who has described herself as "a willing disciple" (Science and Health, Pref., p. ix). We, too, must have this same compassion if we are to lift up the Christ-idea, to help those who seek release from bondage to evil. Should there come to us one who is borne down by the weight of sin placed on him by belief in evil, the burden of a misspent life, surely we can feel neither human sympathy nor antipathy toward this victim of fear, but only divine compassion, and such compassion will enable us to cast from him some portion at least of his weight of false sense. We can then listen patiently to the recital of misdeeds, however bad they may be, without any feeling of being shocked or horrified, by knowing that in the divine consciousness there is no evil, no shadow, and no terrible past, but that good and harmony are always present. Mrs. Eddy says, "Tenderness accompanies all the might imparted by Spirit" (Science and Health, p. 514).

In the gospel accounts of Jesus' works it is interesting to notice the numerous cases of dementia—those who were said to have an "unclean spirit"—that were healed. The first case of healing which Mark mentions was of this nature, and we read later of the release from error of "him that was possessed with the devil." The case of the epileptic boy will also occur to the reader. While all diseases are and must of necessity be healed by the truth of being, it is comforting to know that in Christian Science there is no incurable sickness or disease. The belief of dementia often

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seems particularly distressing to human thought because it is generally regarded with so much fear and thought to be almost the worst disease known; but the certainty that the deepest hell which human belief has invented can be and is daily being wiped out through Christian Science, must occasion great thankfulness among the families of those afflicted.

Statistics in the British Isles show that lunacy seems to be greatly on the increase, and some of the counties round about London have been spending immense amounts annually to provide new buildings to accommodate patients. This state of things can only be met by consecrating ourselves more fully to the healing work through Christian Science, because *materia medica* confesses its inability to meet this need by erecting these buildings. Let the relatives of those in this condition take heart, for there is no incurable disease in the divine economy, and divine Love meets this as well as every other need. All who turn honestly and sincerely to Christian Science for help will certainly find that divine power is as truly available today as at any time in the past.

The people who inhabit the world may be said to be divided generally into two classes,—the persecutors and the persecuted. When his persecutors were nailing Jesus to the cross, he said, "Father, forgive them; for they know not what they do." He had compassion even on them, "not imputing their trespasses unto them." When we are "persecuted for righteousness' sake," even by those who should know the truth, let us always remember him "who, when he was reviled, reviled not again; when he suffered, he threatened not." Persecution is often one of the greatest helps spiritually to the persecuted; and did not the Master say, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake"? In showing only compassion to all those who love or those who may think they hate us, we shall have no enemies, and we shall some time or other realize the fulfilment of that grand prophecy of Isaiah, "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."

INEXHAUSTIBLE SUPPLY.

CARL HORTON PIERCE.

BECAUSE of our past education and environment we have been accustomed to think of money as the basis of our supply, and the human mind insists that it is; whereas supply is found in the intelligence which enables us to solve the problems that confront us. A situation which seems insurmountable to the business man or housewife, is not insurmountable at all when one comes to analyze it in the light of Christian Science.

A little intelligent discussion; a willingness to yield one's will to the divine; a desire to take the step nearest at hand instead of trying to reach the top rung of the ladder before taking the lowest one; a meekness and gratitude for the privilege of solving the problem, rather than indignation because one has it to solve, and a righteous activity in proceeding to the solution,—these factors not only bring about satisfactory demonstrations, but they make it apparent that spiritual intelligence and not money is the means by which the answer has been obtained. Money cannot give the solution of our difficulties, but the reflection of intelligence, when brought into operation through unswerving faith and application, not only aids one to have the money at hand wherewith to meet his obligations, but it goes still farther by giving one those incidentals of harmonious life experience which mankind is wont to admit that money cannot buy.

This consciousness of supply as the manifestation of intelligence, obtained and retained, brings into one's experience more and more of affluence of thought and abundance of supply, so that not only one's own but the world's great need is met. For example, let us say that out of tribulation and suffering one has gleaned even a meager glimpse of that compassion which actuated Christ Jesus. From this well-spring of tenderness he is able to supply the needs of many others. Since "Love is reflected in love" (Science and Health, p. 17), the supply necessarily returns to the sender in whatever way will best meet his need. Certainly this is the experience of every earnest giver of good, every follower who is laboring in the vineyard, every faithful steward. In olden days we may not have been able to grasp the justice in Jesus' statement, "Whosoever hath, to him shall be given;" but in the light of Science we understand that every man "has" because intelligence is infinite here and now, is waiting always to be applied, and in reality is always an inseparable integer of man's spiritual consciousness. Therefore he who realizes that man has, "to him shall be given" in proportion to his exercise of this universally bestowed "talent."

Supply, then, means not only the receiving of good, as has been commonly believed, but the active doing of good; the intelligent application of our understanding of the divine Mind to every little detail of individual human experience,—the finding of a seemingly lost article; the outworking of a patent; the cleaning of a house; the founding of a business, —more than this, it means the giving out of truth in the healing work of Christian Science, which brings a rich return in blessings. While these other things are all related to human experience, they nevertheless have also a right to be, and are, governed harmoniously, even as Mrs. Eddy says in Science and Health: "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so called, as well as in the spiritual" (p. 427). Some one has said that in no way is God to be comprehended except as He is made manifest in the lives of those about us. God's infinitude of supply must be cognized in the abundance of our patience and compassion. Thus, as mankind becomes more Christlike in deed, harmony is substituted for discord and abundant supply for want.

Concurrent with this growing realization that supply is expressed by the reflection of divine intelligence rather than by money or any material possession, what peace enters the heart of the Christian Scientist as he begins to realize that no man taketh his joy from him! His joy multiplies, and his supply of good multiplies, as he realizes that he is really laying up treasures where neither moth nor rust doth corrupt. There is a feeling of security which bank accounts never gave and which their loss can never take away. Panic, pestilence, famine, woe,—these are powerless to rob such a one of his realization of the divine affluence, and, as our revered Leader points out in Science and Health, "to those leaning on the sustaining infinite, today is big with blessings" (Pref., p. vii).

[Written for the *Sentinel.*]

A THANK-OFFERING.

BENJAMIN JOHN WADE.

THOUGH power in me may not abide,
To praise Thee, Lord, in numbers grand,
I thank Thee Thou hast not denied
The grace to hear and understand.

I listen while another sounds
The strings my fingers trembled o'er,
Rejoicing that such skill abounds—
If less in me, in others more.

Thus listening, I have learned the truth:
A father's heart is not more mild
To burning words of stalwart youth
Than lispings of the younger child.

So unto Love's attentive ear,
These matchless pæans, half divine,
Are not more welcome nor more dear
Than are these broken chords of mine.

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SELECTED ARTICLES.

[Editorial in *Manchester* (N. H.) *Union.*]

The termination of the litigation over the estate of Mrs. Eddy, among other things, gives reassurance that when parties enter into a solemn agreement whose terms are drawn by attorneys of high ability, and specifically declared to be fully understood and accepted without reservation, such agreement will prove valid and binding. The story of this matter is familiar. During her lifetime Mrs. Eddy made a settlement with her heirs, making to them the payment direct and in trust of liberal sums of money on the condition that they themselves would not contest or question whatever disposition she might make of her estate at her decease. They accepted the proposition in what seemed to be the strongest and plainest terms that language could express, and received in full the immediate benefit of the financial terms therein contained.

Following her decease, however, and notwithstanding, action was brought contesting and questioning the disposition she had undertaken to make of her estate. Litigation was begun and carried forward in various courts and seemingly upon all the pretexts that able attorneys could devise, even to a bitter attack upon the religion which Mrs. Eddy had founded. As far as had been determined by the courts, the plain purpose of the testatrix had been sustained, when the undermined contentions are withdrawn in order that the terms of the agreement made during her lifetime and her wishes later determined might be fully carried out. It is a warranted conclusion that such would have been the outcome if the litigation had been terminated by court findings rather than by voluntary action.

Gratifying as the outcome is to Christian Scientists, it has the widest possible scope in the reassurance that carefully drawn and fully understood agreements cannot be successfully violated or upset later on by one party to the agreement, and if it shall be undertaken our courts will stand as a firm barrier against such an effort.

[Frederick Dixon in *Devon and Exeter Daily Gazette*, Exeter, England.]

I am sure that "Plain Peter" must be an exceptional person. It is perhaps a weakness that so exceptional a person should, behind the mask of anonymity, accuse those from whom he differs of dishonesty; but as Clerk of Edlin said of "the fighting instruction," there must be a reason for it which the ordinary man is too ignorant to discover. In his original article the critic wrote: "Cunning men have ever been quick to seize hold of this term and apply it to systems and devices from which they hope to draw immoral and unjust benefits, one such, for instance, being Christian Science." In his second article, he draws a discreet veil over this intemperance, but he kindly suggests that I am not quite honest. As for the list of distinguished men whom I quoted against him, he is good enough to admit that "we can, at least, give them credit for being sincere." At this point, the humor of the situation begins to manifest itself, and one remembers that it is "better to err with Pope than shine with Pye."

The simple fact is, that this critic has taken an entire column of your last issue to demonstrate, beyond cavil, that he has not the faintest suspicion of what Christian Science really teaches. He is falling foul of Mrs. Eddy the whole time for teaching something the orthodox theologians as consistently blame her for not teaching. The only conclusion, in short, it is possible to come to is, that he went out of his way, in the first instance, to be insulting to Christian Scientists, without having taken the ordinary means of discovering what Christian Science really teaches. Let me take a single example. He obviously imagines that Christian Scientists believe in an anthropomorphic God. They, of course, do nothing of the sort. If, however, you permit yourself to misrepresent an opponent to the extent of insisting that he define an isosceles triangle as a circle, there is no particular reason why you should not make a *reductio ad absurdum* of his conclusions. Do not, however, let us dignify such a process with the name of science. It is rather the way in which that astute Taoist, Chuang Tzu, disposed of the teaching of Confucius.

Still, if I may dare say so, I am not quite sure that this critic is so eminent a natural scientist as he gives us to understand. "All that real science asks," he writes, "is that any new theory propounded either by Peter, Paul, or Mrs. Eddy, shall be in harmony with established facts." Now, will he very kindly inform us what an established fact is in natural science? It was once an established fact that the sun moved round the earth; consequently the discovery that it was stationary was unscientific. It was once an established fact that the earth was flat; therefore the discovery that it was a sphere was most unscientific. It was once an established fact that matter was the only reality; therefore the whole of idealistic reasoning was hopelessly unscientific. It was even an established fact that the elements were unchangeable; therefore the discovery of radium was outside the pale of science. When you come to think of it, perhaps the only way to keep within this critic's definition would have been for humanity to continue dancing round mistletoe bushes with bodies painted green and vermilion; for, according to natural science, education has been disestablishing established facts ever since, and one cannot be quite sure that it is going to draw the line at the critic's conclusions.

Now, it so happens that Christian Science insists uncompromisingly that Science must agree with established facts, only it insists that those facts are not material, but spiritual. The critic, not having begun to know what Christian Science teaches, naturally has not begun to perceive where it diverges from natural science. I am therefore going to endeavor to explain to him. Natural science, its disciples insist, is confined to a knowledge of secondary causes, or physical facts; primary causes, or spiritual facts, being in the nature of things unknowable. It is precisely this conclusion to which exception is taken in Christian Science. A secondary fact, Christian Science replies, can only be relatively true, consequently is not an absolute fact. The primary fact must be the absolute fact, and the knowledge of primary facts must necessarily comprise the only absolute Science, for that which is not absolute is not scientific. Of course, if you are going to conclude that nothing can be known of primary facts, you, at any rate, are never likely to know anything of them, but that will not limit the knowledge of your neighbor. By this time the critic may have begun to discover why a Christian Scientist would not consider Huxley's definition of science adequate; not because, as he innocently imagines, it does not accept as a first cause what Matthew Arnold once fairly described as a huge non-natural man, but because it reduces Science to human opinions, always in a state of flux about secondary causes, instead of confining it to spiritual knowledge of the absolute.

The critic's Parthian shaft at Peter, Paul, and Mrs. Eddy is consequently an unfortunate one. God, Christian Science teaches, is divine Mind or Principle, the First Cause of all things that spiritually and eternally exist; consequently Science, as the apostle affirms, is a full or exact knowledge of God. "Jesus of Nazareth," Mrs. Eddy writes, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause" (Science and Health, p. 313). His gospel was the good news of this spiritual causation, expressed through his miracles, or object-lessons, in demonstration of the absolute truth of his theology. Peter, Paul, and Mrs. Eddy realized something of his teaching, and proved just so much as they understood in their healing of sorrow, and sickness, and sin; in a word, of all unlike God, or Principle. Christian Scientists are daily demonstrating their grasp of Principle in exact proportion to what the apostle calls their full, exact, or scientific knowledge of God.

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[From *Australian Review*, Sydney and Melbourne, Australia.]

One of the most interesting developments of newspaper enterprise of recent years is the phenomenal success of a Boston two-cent daily newspaper, *The Christian Science Monitor*, which is not a proselytizing sheet or a religious paper in the usual meaning of the term, but a genuine, up-to-date newspaper of the highest class. Four years ago its first issue appeared as a pioneer of clean journalism, a newspaper which was professedly "to injure no man, but to bless all mankind." Perhaps because of the object thus expressed, or probably because of its title, but more likely because if it adhered to its professed mission to provide only clean and wholesome reading it would have necessarily to exclude from its news sheets every item of salacious scandal and withhold from its advertising pages everything of immoral or degrading tendency, its early failure was predicted by all but the characteristically optimistic Christian Scientists.

The prediction never came near fulfilment, for the paper was an unqualified success from the start. During the Republican national convention at Chicago, it established a record by accomplishing with complete success a daring and original journalistic feat. Instead of depending on copy transmitted to headquarters through the time-honored medium of "our own reporter," it rented space in a vacant store adjoining the convention meeting place, and installed for the occasion a new and complete printing plant, with business office and editorial rooms, and issued a special daily edition during the continuance of the meetings. The high editorial standard and typographical excellence of the Boston publication characterized the temporary edition, and the Chicago *Inland Printer*, in an appreciative comment on the efficiency with which the work of installation and organization was carried through, expresses the opinion that "the enterprise and progressiveness of *The Christian Science Monitor* are as worthy of respect as the high standard it has set in the cleanliness and wholesomeness of its reading matter."

In addition to the telegraphic services of the United Press Association, the *Monitor* has correspondents throughout the world who regularly supply items of general interest and information, thus making the paper readable and instructive long after the date of issue. The *Monitor* has a considerable Australian circulation, and we understand it has been admitted to the Victorian prisons, the responsible official having recognized in the scope and nature of its contents, which include no items of criminal information, and in its freedom from sectarian bias, features which render it specially suitable as a prison newspaper.

[Charles F. Kraft in *Tacoma* (Wash.) *Tribune*.]

A sermon on Christian Science reported in a recent *Tribune* contains much that is inaccurate concerning this subject. I appreciate the clerical critic's evident sincerity, and hope to present that which will clear up the confusion which manifestly has obtained. The text selected by our critic implies the belief that Christian Scientists do not live Christian lives. On the contrary, it is generally conceded that the adherents of this faith are exceptionally lovers of the truth. Instead of "tearing the Bible to pieces," this religious teaching elucidates the truths of the Bible, so that it becomes a daily practical help to the Christian Scientist.

Objection has been made to the Christian Scientists' use of the term "mortal mind," and the critic declares that man's mind is not "mortal." It should be understood that by "mortal mind" is meant the vacillating, finite sense of things which Paul styled the "carnal mind" and which he said "is enmity against God." Christian Science declares that the only perfect intelligence, or Mind, is God. This Mind is immortal, and the spiritual, God-created man reflects this Mind. It was through the operation of this Mind that the Master healed the palsied man to whom our critic referred, and cast out devils—evils generally. These demonstrations of the power of Mind to correct the errors of "mortal mind," Christian Science is today repeating, by destroying wicked tendencies, and in the conceded healing of what our critic is pleased to call "real" ills.

Right here let me say that Mrs. Eddy never has claimed that sickness is "imaginary." In "Science and Health with Key to the Scriptures" (p. 460), she says: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy." And in "Rudimental Divine Science" (p. 10) she defines disease as "a thing of thought manifested on the body." In other words, disease is the result of error, evil. Being abnormal, unnatural, the manifestation of error, disease is not a part of God's real creation. Jesus defined evil, or devil, as a lie and a liar. A lie is never true, and a liar is not to be believed. When the crippled woman was brought to him to be healed, his diagnosis was that Satan (evil, devil, a lie) had bound her. How, it may be asked, could evil, being unreal, bind her? We answer, In the same manner that a lie always causes trouble; that is, through the belief that it is true. Christian Science strips evil of its false claims of power to produce either pleasure or pain and so destroys both the desire for it and the fear of it. This teaching is daily proving itself to be the truth which the Master promised his faithful followers should know, and that should make them free.

Notwithstanding our critic's contention, we fail to find reliable authority for his assertion that "God does not mean that all who are prayed for shall get well." We prefer to agree with his next declaration, that "healing the sick is in accord with the word of God." To charge God with our shortcomings and failures to realize the answer to our prayers, seems to us to be merely a begging of the question, for the promises that "the effectual fervent prayer of a righteous man availeth much," and that "the prayer of faith shall save the sick," plainly do not mean "sometimes," but always when faithfully and understandingly employed. Is it unreasonable, then, to assume that our failures are due, not to God's unwillingness, but rather to our own lack of spiritual growth and understanding faith?

Pleading in behalf of *materia medica*, our critic refers us to the Master's declaration: "They that are whole have no need of a physician, but they that are sick." It should be understood that he was here referring to the metaphysical truth, the great Physician, which he was demonstrating, and not to the physician doctor as our friend would have us believe. Jesus did not employ material means in healing the sick, and it is safe to conclude that he never intended his followers to do aught but follow him in all his ways. When sending out the disciples to preach the gospel, he added the command to "heal the sick," as he had done; and later on he promised that all those who should believe on him (not merely believe him), should do the same and even greater works than he himself had done.

Theologians frequently mistake the Christian Scientists' refusal to accept the teachings of scholastic theology, to be a rejection of Christ and his atonement, but the truth is that Christian Science explains Jesus' mission rationally, and is giving to its adherents a clearer faith and greater spirituality of thought than they formerly possessed. Because this teaching explains the seeming contradictions of the Bible which material thought has placed upon it, and thus brings reason and revelation into accord, Christian Science churches are usually filled to overflowing at the public services, with honest seekers for truth. And this without display, effort, or elaborate programs. It is not always "false reports" which spread rapidly. Truth is mighty, and its progress cannot be stayed. The world is looking for more than mere doctrinal theories. It wants practical proofs of present efficacy and power, and Christian Science is supplying this demand. "The tree is known by his fruit" today, even as in the day of the Master.

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[W. G. Watkins in *La Crosse* (Wis.) *Tribune.*]

A recent issue of your paper contained a reprint from the *Advent* in which misstatements are made about Christian Science. The critic's desire to be fair was obvious; nevertheless, even honest efforts to judge another correctly are fraught with an uncertainty which the master Christian recognized when he admonished his disciples to "judge not."

The reference to Christian Scientists as "Eddyites" savors of personalizing Mrs. Eddy's work—which is indeed the very opposite of what she taught and practised. Her years were spent in tireless effort to turn suffering humanity away from earth's vainglories and the shadowy substance of man's wisdom to the contemplation of the one living God who healeth all our diseases. What she impressed upon her students characterized her own attitude, as shown by the following quotation from page ix of the Preface of "Science and Health with Key to the Scriptures": "Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ."

Instead of Mrs. Eddy's book being a Bible to Christian Scientists, it has proven a commentary for which they had long been looking. Its golden thread of pure logic has endeared the Scriptures to hearts that had waxed gross, and has enabled deaf ears to hear and blind eyes to see the message of love with its healing for "all the nations." Every member of the Christian Science church affirms his fidelity to that Book of books in subscribing to the church tenets, the first of which reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

As to the comment about a "successor to Mrs. Eddy," I would quote from an article in the *Boston* (Mass.) *Times*, that "it is quite as much out of place to talk of a successor to the Discoverer and Founder of Christian Science as it is to talk of a successor to the discoverer of America. There is nothing in the position of the revered pastor emeritus of the Christian Science church which could be succeeded to by any man or woman. Already Mrs. Eddy's teachings have in a large measure become her successor, and she will never be succeeded by anything else than the spiritual influence she has planted in human consciousness." Christian Science is not what our critic terms it, "quasi-philosophy," but is a demonstrable religion, as attested by its beneficiaries in all parts of the world.

[William J. Bonnin in *Manchester* (Eng.) *and South District Advertiser.*]

The whole of the vast volume of healing work that is being achieved in Christian Science is being accomplished through the understanding of God as the only Life, and consequently of true health as one of His manifestations. All disease is in some degree the manifestation of a limitation of life,—the human sense of life, that is to say,—and all healing is a freeing from such limitation. And so Christian Science approaches the question of healing with the demand that the profoundly important point is, not to be acquainted with the nature and claims of disease, but to know more about life and about its one and only source. To seek to cure by the use of human will-power, or through the agency of the human mind, is to employ the very medium through which disease comes, for more and more is it coming to be recognized that all disease is mental in origin, and such a looking for both sweet and bitter water from the same fountain cannot hope to be successful. In the light of Christian Science, all methods depending on any manipulation of the human mind are seen to be forms of mental suggestion, and mental suggestion is the polar opposite of Christian Science.

There can be no doubt that the most successful healing ever performed was that by the Founder of Christianity, and there cannot be any very serious question that he intended his followers to prove by their healing work their understanding of his teaching. Christian Science teaches that this duty is still imperative. It teaches that it was Christ Jesus' understanding of the truth about God and man which enabled him to heal; that this understanding is the reflection of the one and only Mind, God; and it also teaches that as we let that Mind be in us "which was also in Christ Jesus," we shall be empowered to carry out those works of salvation from evil which are characteristic of a practical Christianity.

[David Anderson in *Melbourne* (Australia) *Reporter.*]

"Science and Health with Key to the Scriptures" is the Christian Scientist's commentary on the Bible. It is so because he has found it more elucidating in its results than any other aid or commentary he had previously used. Probably the critic has likewise his favorite book of Biblical commentary, and a sermon with Scriptural text affixed is only the Bible with the preacher's comment; or, to use the critic's expression, "the Bible plus" the preacher. Science and Health is a metaphysical work, containing on every page statements of the absolute and the relative. To understand it, the book must be carefully studied from an unbiased standpoint, and the only way to become acquainted with it is to study it for oneself. Disagreement with its statements is conceivable, but it is just a little surprising that critics should challenge these statements without making sure that they understand them, and, on the strength of a not very thoughtful perusal of the book, should feel justified in throwing stones at those who do not accept their criticism.

The remainder of the present attack is given as an extract from a pamphlet in which Christian Science is characterized as a religion of hallucination, inconsistencies, and contradictions; a prayerless religion, and a religion without a Saviour. The last two assertions alone write down the pamphleteer as ignorant of the very ABC of Christian Science. But if one wished correctly to understand this critic's views on any subject, say, baptism, would the latter quote as authority, or commend, a pamphlet by a writer of a totally different belief, and who had no very clear knowledge of that on which he had written? The truth or error of Christian Science is not affected by opinion, and discussion centered on opinion tends only to doubtful disputation. "The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity" (Science and Health, p. 342). Christian Science is a demonstrable religion, logical and practical, based on the potency of divine Love. Pulpit attacks on it do not appeal to the twentieth-century hearer. In face of such opposition it moves calmly on, adding to the number of its churches and societies with regular Sunday services at the rate of two per week.

[From an editorial in *Indianapolis* (Ind.) *Independent.*]

Mrs. Eddy discovered that if a person keeps his mind clean and fixed on higher things, his body will be in good health. The "pestilence that walketh in darkness," and "the destruction that wasteth at noonday," will not harm a true Christian Scientist. Christian Science really makes the sick well. A thousand cases can be cited in this city in which physicians have given up patients and Christian Science practitioners have restored them to health. The Christian Science faith is optimism of the most exalted kind. Certainly if it does no good, it can do no harm. But it does good. It gets a patient into a calm state of mind; it fills him with faith and a firm belief that good health is his birthright and that he may have it. This is half the battle in combating a bodily ailment; and the healer continues until, finally, the one-time sick man walks the street well, cheerful, and hopeful. Furthermore, Christian Science raises the standard of citizenship. It makes people clean; they realize that cleanliness really is next to godliness, and that decency and right living go hand in hand with good health and long life.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"FEAR YE NOT."

THROUGHOUT Science and Health Mrs. Eddy points Christian Scientists to the need for faithful endeavor on their own part that they may attain to the freedom from all evil which is man's heritage. She holds out no hope that those who seek ease and comfort for ease and comfort's sake shall progress very far toward the goal in Christian Science, but keeps before them the paramount requirement of salvation as laid down by the Master, "Seek ye first the kingdom of God." No one, however, has put greater stress than has she upon the encouraging promises of both the Old and the New Testaments which open heaven to them that love God. Nor is this the far-away heaven for the attainment of which one must pass through the dark portal after having patiently endured the trials with which he believed himself to have been afflicted as a test of his faith. Rather is it a present-day realization of the peace that passeth understanding, of the harmony which is an outward manifestation of the indwelling of the Holy Spirit, of the establishment of the kingdom of God in the hearts of men. Jesus said, "Lo, I am with you alway;" and it is the consciousness of this divine ever-presence, too pure to know or behold evil, which dispels the illusion of inharmony, casts it out for the nothingness that it is, and points us to Him who is "our refuge and strength, a very present help in trouble."

Perhaps few but Christian Scientists fully appreciate these promises, because only those can trust God in all things who have recognized that "a higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness and in health, stands at the door of this age, knocking for admission" (Science and Health, p. 224). Christian Scientists regard all these promises as possible of fulfilment, and they also realize that the first step toward their fulfilment must be the recognition of the omnipotence, omniscience, and omnipresence of God, and the consequent unreality of all which is unlike Him. With this recognition of the allness of God, and of man in His likeness, the element of fear which so largely enters into every human problem is eliminated, and in its stead is the consciousness that to one thus guarded belongs the assurance of the psalmist: "There shall no evil befall thee."

The Master announced his mission to humanity in the words of the prophet Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised;" and wherever he went the shackles with which error would assert its dominion over the sin-sick and suffering fell away at his word. Such, too, was the commission laid upon his followers, that they should likewise heal the sick and comfort the sorrowing, rouse men from the sense of lethargy and despair to claim the freedom which is theirs by the gift of God.

In the light of the teachings of Christian Science we have come to see how unreal and unnecessary is this age-long servitude to the claims of mortal sense that humanity has rendered; that it is neither the law nor the will of divine Love that mankind should be subject to sin and the suffering which is its consequent, and we have enlisted in this new crusade which has "sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science" (Science and Health, p. 226). Faced fearlessly, the illusion that seemed so real vanishes at the word of Truth, and through daily overcoming of the errors of sense we press forward to the goal, the final deliverance from evil, when we shall fear no more. Evil may spread its nets, set forth its cunning devices, but naught can stay the progress of Truth, for "my spirit remaineth among you: fear ye not," saith the Lord of hosts.

ARCHIBALD MCLELLAN.

PERFECTION DEMANDED.

IT is not always borne in mind that perfection is a demand of Principle which applies to all we think, say, and do, from the least thing to the greatest, and that lapses from obedience to this demand are sure to cost us dear. Christ Jesus said that the one who knew his master's will and did it not should be "beaten with many stripes;" from which saying some have argued that it would be better not to know the moral and spiritual requirement, because of the greater obligation apparently resting upon such a one. This is, however, merely an evasion of the real issue involved, which is the fact that man is a spiritual being and no rest can be found for any one except as he yields cheerful and ready response to the demand to advance toward perfection at every step of the way. This means, of course, that we should strive each day more earnestly after the spiritual; and so doing, we shall find that it is man's native element as truly as the air is that of the bird, and that man could not if he would live in an atmosphere less pure, since God is Spirit and man His likeness.

In the epistle to the Hebrews we find certain passages which seem to teach that one who has stumbled and fallen after having taken the first steps toward a Christian life, is in a hopeless condition. Here it must be remembered that the apostle was addressing those who presumably believed in the fall of man from a purely spiritual condition to a grossly material one. This mental state held tenaciously to material things even in attempting to approach the infinite, although centuries before that time the prophet Micah said that God only required of men "to do justly, and to love mercy, and to walk humbly" with God. But the tendency of the carnal mind, then as now, was to multiply doctrines and ordinances, in forgetfulness of the demand that we leave behind us these "rudiments of the world," and "go on unto perfection." Religious history tells us that at one time it was taught that if any fell into sin after they had been baptized they were eternally lost, even though this rite had been performed in their infancy. Happily our Lord never taught any such thing, but even in the case of Peter, when foreseeing his sad defection, the Master saw beyond it his entire rehabilitation, and said, "When thou art converted, strengthen thy brethren."

In Christian Science we learn that mortal man is subject to frequent lapses, and that only as the mortal sense is "put off" by denial and demonstration are we ready to prove what man is, and to realize that the demand for perfection is not "grievous" but "joyous." Christian Science declares for "perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259). This includes perfect health and perfect morals, perfect justice and perfect purity, as the ideal which should never be lost sight of. If, however, one should seem to express sickness instead of health, it would not prove that the divine ideal had lapsed, but that the individual had temporarily lost sight of it, for without a clear recognition of this ideal there can be no true health or moral progress.

If we were to concede that an evil condition could not be overcome at any stage, we would be giving to evil more power than to good, a belief which has held professed Christians in almost hopeless bondage to sin and disease, until emancipation has come to humanity through the truth

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revealed and demonstrated in Christian Science. Then the law of the absoluteness of good is seen, and it restoreth the soul, the spiritual sense. Then, too, as this law is written upon the heart and mind, according to promise, the "new and living way" to perfection is reached, and we draw near to our Father "in full assurance of faith."

ANNIE M. KNOTT.

THE SOWER.

"I KNOW that the healing work is the one thing I ought to do. I have my time, am independent, and long to be useful; but I don't feel that I am worthy, it doesn't seem to be for me." The speaker was an earnest Christian Scientist, a long way above the average in her apprehension of the life-problem and in her sincerity of devotion to its solution, and yet through this door of humble reserve she had given entrance to an enemy which was seeking to interdict an activity and usefulness for which she seemed to be splendidly equipped.

This disposition to blackball one's own usefulness by continuous self-depreciation is never fully healed till he has come to realize that divine Truth is the redemptive fact, and that the imperfections of the channel through which it is conveyed in no degree lessens its life-giving, sickness-healing power. It is fitting that we feel impelled to remove our shoes ere we essay to follow the footprints of the Nazarene, but it is not fitting for us to forget that though the enunciation be imperfect, the truth spoken is able to accomplish that whereunto it is sent. The Master defined our ministry in that brief sentence, "A sower went forth to sow." The husbandman has entire confidence in the growing power of the grain, and having entered the awaiting field, so sings the poet,

> with the august gesture of a god,
> A gesture that is question and command,
> He hurls the bread of nations from his hand.

He has done his part in committing the good seed to the soil, and he rests in the unwavering assurance that these little life-centers can take care of themselves, and that, with the blessing of the early and latter rain, which heaven bestows, they will also take care of the crop. He has sown the seed as the conditions favored, and he leaves the coming miracle of good to its care.

This much we also can do. However great our seeming lack of wisdom and of worth, we can bring the truth to those who, impelled by need, are willing to receive it, and we can leave it in the soil of their awakening thought to accomplish a work which is entirely beyond both our philosophy and our capacity to do, knowing that the imperfections of the sower do not devitalize the humbly spoken words of Truth. Christian Scientists have great occasion for thankfulness that despite the seeming handicap which unillumined and uncanny sense, the fears and faults and foolishness of human personality, has invariably brought to its efficiency and progress, the truth of God has nevertheless accomplished miracles of grace in all the centuries, and that today an apprehension of the Principle and rule of the Master's teaching is attainable which renders it the privilege, as our Leader has said, of "every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness" (Science and Health, p. 37).

This plea of unworthiness makes a show of humility and reverence for high things which seems so entirely in keeping as to deceive sometimes the very elect, though not infrequently it is in fact a cover for mental laziness, for content that others should do our work, and for an utterly false concept of the relation of human sense to the divine achievement. As such it is a subtle mesmerism of which we do well always to be reminded when we read those words of St. James: "Resist the devil, and he will flee from you."

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

AUSTIN, TEXAS.—First Church of Christ, Scientist, of Austin, had its beginning in the meeting together of a few people who had been mentally and physically helped by the teaching of Christian Science. They first met in a private home in 1889, but as the interest grew larger, various places were from time to time rented, until a few years ago a hall was secured in the business section of the city. Not long since, the church purchased one of the most desirable building sites in the city, located at Colorado and West Fourteenth streets, almost within a stone's throw of the state capitol. The interior of the stone building on this property has been entirely remodeled and handsomely furnished, with the reading-room adjoining the church proper. This building will be used until the increased demand for more space shall necessitate the erection of a larger edifice, when it is designed to erect a beautiful structure in keeping with the location and the requirements of the church.

Extensive improvements are now being made about the grounds, including a cement walk and curbing to extend around the entire street frontage. When this is finished, the grounds will be terraced and prepared for landscape gardening in the spring. It is also designed to complete the interior furnishing before long by installing a small pipe organ in a wing to be erected on the east side of the building.

Austin Daily Statesman.

SAN FRANCISCO, CAL.—*The Christian Science Monitor* committee in its annual report says: The Thanksgiving edition was more widely circulated this year. Over two thousand names were forwarded from San Francisco, in cooperation with the distribution committee and several small societies up-country. The handling of this special edition in bulk for direct distribution was tried and found satisfactory, and this feature of the work will be greatly enlarged upon next year. The field has been asked to renew its activities, and your committee is prepared to launch forth upon a broader basis, placing the *Monitor* wherever it may do good, provided we are welcomed. In no case do we force ourselves upon unwilling minds. It is realized by the committee that four hundred subscribers are not our limit for next year, but a rich harvest of subscribers, readers, and friends, surpassing our fondest realizations.

Correspondence.

ITHACA, N. Y.—It has been my privilege to be a member of the lecture committee for some time past; consequently I have been in a position to know of the attitude of the newspapers toward Christian Science. We have persistently knocked at their doors, but with unsatisfactory results, so far as lecture work was concerned, until last year, when we succeeded in getting the annual lecture printed in full in one of the papers. This year, when the editor-in-chief of our leading newspaper, the *Ithaca Daily Journal,* was approached in the interest of Christian Science, he was most courteous and kind, and after listening to our reasons for asking his paper to publish the lecture in full, he very kindly agreed to accept the copy as it was and gave us some very valuable points. The lecture appeared in full, and in splendid form and position. The attendance at the lecture was, we think, larger than ever before, and the audience was mainly composed of thinking men and women.—*Correspondence.*

SAN BERNARDINO, CAL.—With a view of eventually erecting a handsome new structure, First Church of Christ, Scientist, has completed arrangements for the purchase of sixty-eight additional feet of frontage on E street, just south of the present church building. This will give a total

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frontage of one hundred and twenty-six feet on E street and sufficient depth to make a commodious building site.

Owing to the growth of the congregation of the Scientist church during the past two years, it has for some time been recognized that steps must soon be taken toward a larger and more modern church home, and the arrangement to secure the Curtis property has been the outcome.

San Bernardino Sun.

LEXINGTON, KY.—One year ago First Church of Christ, Scientist, moved from its rooms on Second street to the large banquet hall in the Merrick Lodge building, where we have grown under demonstrations of love, and where at our last lecture there were over five hundred in attendance. Our growth is also shown in the fitting up of a rest-room at our county fair, where hundreds of pieces of literature were distributed. We are now considering a beautiful site on which to erect a church edifice, and we have set aside the last Sunday of the months which contain five Sundays for contributions to the building fund. We were gratified by a generous response on the twenty-ninth day of December.

Correspondence.

WHITTIER, CAL.—On Bailey street, at the southwest corner of Central park, one of the finest locations in the city, is the new edifice of First Church of Christ, Scientist. The lines of the church, inside and outside, are restful and pleasing. On the main floor are the auditorium, the reading-room, and offices, while in the large basement is the Sunday school room.—*Whittier News.*

GRAND ISLAND, NEB.—First Church of Christ, Scientist, has completed and is now occupying its new building, a frame structure somewhat of the bungalow style and located at the corner of Third street and Greenwich avenue, with a north front. The dimensions of the auditorium are 27 x 40 feet, and the seating capacity is about one hundred and thirty.—*Correspondence.*

FORT COLLINS, COL.—The members of the Christian Science faith who have been holding their meetings in the Unitarian church, are now holding services in rooms which have recently been fitted up in the basement of the First National bank. The reading-room will also be located in the building.—*Fort Collins Express.*

PENDLETON, ORE.—Articles of incorporation have been filed by officers of First Church of Christ, Scientist, of Pendleton. The purpose of the new corporation, as stated in the articles, is to perpetuate the teachings and practise of Christian Science.—*East Oregonian.*

OAK PARK, ILL.—The Christian Scientists of Oak Park have completed their plans for a church building to be erected at the corner of Euclid avenue and Pleasant street, where they expect to break ground in the near future.

Correspondence.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

NORTH YAKIMA, WASH.

The lecture on Christian Science by Virgil O. Strickler in the Masonic Temple hall was well attended by an appreciative audience. J. Lenox Ward, prosecuting attorney, in introducing Mr. Strickler, said:—

The cause of the enthusiasm of the adherents of Christian Science is that they believe they have caught a glimpse of the true nature of God; while their explanation of the violent criticism by their opponents is that their opponents are fiercely attacking a misconception of the teaching of Christian Science, and not the teaching itself. It may be well to act upon the admonition of Gamaliel of old, "Let them alone: for if this counsel or this work be of men, it *will* come to naught: but if it be of God, ye cannot overthrow *it;* lest haply ye be found even to fight against God." Whether or not this doctrine is of men or of God, and whether or not it is a dying or a living belief, the fact that in the third of a century since its foundation it has established churches in all civilized countries and in all cities of any importance in this country, shows the prosperity which the church has enjoyed. It is time, if criticism be made, that it be made intelligently, and that all people should understand its precepts and Principle, as most of the differences of opinions and anguish of mind are caused by misunderstandings. It is well people are desiring to get the truth; and I believe that is why you are here tonight, to gain a more thorough understanding of the doctrine and Principle of the Christian Science church.—*Yakima Herald.*

ALTRINCHAM, ENGLAND.

Bliss Knapp, who lectured at the Public hall on Christian Science, was greeted with a large attendance. W. Melland, who presided, said this movement had been so very much misunderstood in the past, and was being misunderstood today, though in a lesser degree,—very often due to sheer ignorance,—that it seemed only right that a board of lectureship should be established which could send its lecturers all over the world to do away with the misapprehension under which Christian Science had lain for so long. That this misapprehension existed was not, he thought, at all astonishing when they remembered how much people took their opinions of subjects ready-made from the newspapers. The daily press had not grasped the meaning and significance of Christian Science, and therefore when it did speak about it in its columns it frequently misrepresented it.

This religion had made enormous strides, especially in latter years, and he very much doubted whether there was a single country in the whole of the civilized world but what had some adherents of this new-old faith. This religion was attracting very large numbers of people for the reason, it seemed to him, that it did not offer an empty creed, but something which many other religions did not, namely, a direct inspiration, and it had eminently a bearing on the daily lives of its adherents. Many thousands were turning toward it today, but he imagined that Christian Scientists did not lay very much stress on mere numbers. He fancied that what they asked was, Were the followers of Christian Science living the Christ-life? On the answer given to that question lay the verdict as to whether success or failure was being achieved.

In the north of England and in that part of the world many people were turning toward Christian Science because it was an eminently practical religion. In that part of the world they were supposed to be very practical, and naturally a religion that bore upon daily lives and did not simply theorize, but proved its statements step by step, had a very strong attraction for them, and although it was in the highest degree metaphysical it was, for the very reason of being

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able to give those proofs of its truth, open to the understanding of the most simple-minded persons. To those persons who disapproved of Christian Science, one would say that if it was not true they need have no fear of it. If it was not true it could not live. If it was of God, and was of the truth, then nothing could stop it. It had come to stay, and the more it was criticized and the more it was reviled, the quicker it would come. That had always been so in the history of persecution.

One thing that had attracted him very much to Christian Science was the attitude it bore toward those who reviled it. It did not revile in return; so far as he had ever seen, it went on its quiet, peaceful way. There was one feature that he had specially noticed when he had come across Christian Scientists, and that was the tone and feeling of happiness and harmony, and of calm and concord, that seemed to reign among them. He had met a good many in that country, in the United States, in Canada, France, Belgium, Switzerland, and wherever he had been among them he had noticed that quality.—*Altrincham Guardian.*

WHEATON, ILL.

Frank H. Leonard, who lectured on Christian Science in Library hall, was introduced as follows by Albert C. Swan:—

The question "What is truth" is answered in Christian Science by demonstration. Christian Science has come, to quote the words of the prophet Isaiah, "to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, . . . to comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." In fact it has been only through the wonderful works which it has accomplished, and the gratifying results accorded to thousands, yea hundreds of thousands of its happy adherents and followers, that it has been able to circle the civilized globe. Christian Scientists are not disposed to force their views upon others, and it is not the purpose of the lecturer to convert anybody to its faith, but that Christian Science may be set before the public in its true light. Christian Scientists have accepted this teaching because through it they have been able to enjoy a greater measure of peace, of life, of happiness, of hope, a greater measure of all those things which go to make for the happiness and well-being of mankind. Christian Science teaches the omnipotence and omnipresence of God. It has no unkind word, it harbors no malice, and bears no hatred toward those of differing beliefs and opinions. It is the religion taught by the golden rule; it is to be lived for happiness' sake. It is a religion intended for the rich, the poor, the halt, the blind, the strong, the weak; for the sick and the sinning. It teaches the fatherhood of God and the brotherhood of man.

Correspondence.

WATERBURY, CONN.

The annual lecture on Christian Science was delivered at Leavenworth hall by Francis J. Fluno, M.D. Dr. Fluno was introduced by Representative Seth D. Bingham of Naugatuck, who spoke as follows:—

You have been invited to attend this lecture to hear one propound to you the objects, the aims, the tenets of Christian Science; to tell you what it teaches, what it practises, what it accomplishes; to correct mistaken, erroneous impressions regarding it, and to acquaint you with the wonderful message of peace and love that it proclaims. We view the turbulent, disturbed, chaotic religious and political atmosphere of this time, not with alarm or superstitious fear, but with supreme confidence and an abiding faith in the power and supremacy of truth and good to overcome and eliminate all error. We regard compassionately the unequal struggle of humanity for better conditions, for health and harmony and happiness, and we triumphantly point you to that unbounded, never-failing, ever-available source of all supply, divine Love, for a remedy. We affirm that Christian Science is the most potent, the most efficacious therapeutic agent ever known in this or in any other age of this world; and in verification of that statement we proudly yet humbly offer you the testimony of thousands who have been healed of sin, disease, and fear, of poverty and want, and who now rejoice in the glorious liberty of the promise.—*Correspondence.*

POTTSVILLE, PA.

William R. Rathvon delivered a lecture on Christian Science at the Y. M. C. A. hall. He was introduced by Attorney A. D. Knittle, who said:—

This is an age of education and enlightenment, which brings in its train advancement in all the affairs of humanity. Witness the tremendous strides taken in the past few decades in electricity, mechanics, aeronautics, and all the other sciences. Why not then in religion, the very science of life, both material and spiritual? If by progression and enlightenment, brought about by modern thought, we can develop a religion freed from the mists of doctrinism and ecclesiasticism, so simple and clear that it will approach the religion taught by Christ in his lifetime, the world will be the gainer. I am not a Christian Scientist, but I have a number of friends who are; and I say to you that if you and I by studying Christian Science can gain that peace which I personally see is characteristic of them, we shall be more than repaid for our investigation.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Ashland, Ohio.—Ashland opera house, 8 p.m., March 3.
Ashtabula, Ohio.—City hall, 7:30 p.m., March 6.
Augusta, Ga.—The Grand, 3:30 p.m., March 2.
Cheltenham, Gloucestershire, England.—Town hall, 3 p.m., March 15.
Chicago, Ill. (Seventh Church).—Church edifice, 5318 Kenmore avenue, 8 p.m., March 6 and 7.
Cincinnati, Ohio (First Church).—Emery auditorium, 8:15 p.m., March 7.
Deadwood, S. Dak.—Opera house, 3 p.m., March 2.
Greenfield, Mass.—Grinnell hall, 8 p.m., March 4.
Kingston, N. Y.—Association hall, 507 Broadway, 8 p.m., March 3.
Leeds, England.—Town hall, 3:15 p.m., March 2.
Leavenworth, Kan.—Church edifice, corner 6th and Spruce streets, 8 p.m., March 4.
Montrose, Col.—Church, South Second and Park avenue, 8 p.m., March 6.
Philadelphia, Pa. (First and Second Churches).—Metropolitan opera house, 3:30 p.m., March 2.
Portsmouth, Hampshire, England.—Portland hall, Southsea, 8 p.m., March 14.
Tallahassee, Fla.—High school auditorium, 8:15 p.m., March 6.
Toledo, Ohio.—Valentine theater, 3:15 p.m., March 2.
University of Michigan, Ann Arbor, Mich.—Sarah Caswell Angell hall, 8 p.m., March 4.
Vancouver, B. C. (First and Second Churches).—Dominion hall, 8:30 p.m., March 7.
Willmar, Minn.—Opera house, 8 p.m., March 6.
Woburn, Mass.—Lyceum hall, 3:30 p.m., March 2.

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TESTIMONIES OF HEALING.

I am more grateful for Christian Science than I can find words to express. I came to it as the result of the wonderful healing of a dear friend. I had been a physical wreck for nearly three years, having been a sufferer from a disease of the stomach and bowels in its worst form, and from nervous exhaustion. I had also received a very serious internal injury, and some of the best physicians of this city had told me that a severe operation was necessary before I could ever be well again. I had, however, put it off so long that they were afraid to operate on account of my weakened physical condition, so after trying the different medical schools, also electricity, massage, and last of all will-power, I thought there was nothing else for me.

It was after this that I decided to try Christian Science, as when I saw what had been done for my friend I remembered that God is no respecter of persons and that what He had done for her He could do for me. My second thought was that what God could not do, man need not try to do, and in this state of mind I decided to lay all material means aside and take my first treatment. I had been confined to my bed for three weeks and was hardly able to raise my hand, but as I did not want my husband to know what I was going to do, I got up and dressed myself, though with great difficulty, and went to the practitioner. I said nothing to any one about it, but I was beautifully healed of every ailment in that first treatment.

In this connection I also wish to state that during the last week I was in bed we had to call the physician three different times during the night, as I would have such severe sinking-spells from weakness (I had not been able to eat any solid food for nearly eight months). The last time, we called the doctor about three o'clock and he stayed several hours. When he left he remarked to a neighbor that he thought my departure was only a matter of a short time. It was, however, on the following day that I was healed in Christian Science, and I at once threw away a large quantity of expensive medicine. I continued the treatment in Christian Science the rest of the week, to be sure that I was well, as my healing was so wonderful I could hardly realize it was permanent. That was three years ago, and ever since then I have been healthier, happier, stronger than ever before. I also have a greater sense of peace and content.

I was greatly reduced in weight when I took my first treatment, but after being in Science only three months I had gained wonderfully. About a year later I had a remarkable demonstration at childbirth. A child was born to me, a thing which the doctors had told us would be utterly impossible. I was confined to my bed only three days, and in a week was doing my usual housework. Since then we have had many proofs of God's care for our baby, myself, and husband, and for all these blessings, and the wonderful spiritual enlightenment which Christian Science has brought me, I am more grateful than I can find words to express,—grateful to know that God is Love, and grateful to Mrs. Eddy, who has given humanity this wonderful understanding of God as All-in-all.

MRS. J. R. SCHERRER, Kansas City, Mo.

I would like to tell a few of my experiences in what Christian Science has done for me. When I first heard of it, I attended the services a few times and then borrowed a copy of Science and Health. During the reading of that book I lost the habit of smoking, which previously I had been trying to give up myself. About three months later I asked for treatment for very severe pains in the back which had been troubling me for some time, and was healed in one week. A fortnight later I left off a body-belt which the doctor had ordered me to wear fifteen months before. About five months later I had inflammation in one of my eyes for five weeks, during which time it seemed to get worse, and finding that I could not overcome it myself, and having a very important engagement to attend a week later, I asked for treatment from a Christian Science practitioner, and was completely healed before the time for the engagement arrived.

For these healings and for many other blessings obtained through the knowledge of Truth, I am very grateful, and for the new understanding of the Bible gained through the study of "Science and Health with Key to the Scriptures" I cannot express my gratitude. My thanks are due to all who have so kindly helped me to attain to this understanding, and also for the literature, which is such a great help to me. Most of all, I am grateful to God, who gave humanity in Mrs. Eddy so wise and practical a Leader. I hope this testimony may be of benefit to some one who is like myself a working man.—THOMAS ALLEN, Rochdale, England.

I wish to bear witness to what Truth has done for me. In 1897 I became a sufferer from what was pronounced a disease of the hip-joint. About this time my first baby came, and for months I was in a most hopeless condition. The disease presented itself again before the birth of my next three babies, so that it was necessary for me to have an operation each time. The last one was in 1903, when the spine also had become diseased. At this time three different surgeons pronounced my case tubercular disease of the hip-joint and spine, and as soon as I had recovered from the operation a change of climate was advised, as my lungs were diseased.

In 1907 we moved to Watsonville, my husband thinking the change would benefit me. We had been there but a short time when my father visited us and gave me a copy of Science and Health, telling me it was the key to the Bible. I shall never forget the joy and peace that came to me from the reading of this book. I was healed in one night of the lung trouble, also of a bowel disorder from which I had suffered since childhood. I began to study the Lesson-Sermons and other literature of Christian Science, this giving me a better understanding of the Bible. I have had two children born since coming into Christian Science, but have had no return of the disease, for which I am very grateful.

Words are inadequate to express my love and gratitude to God for His goodness to me. I now realize more than ever how much we owe Mrs. Eddy for the divinely authorized way shown us. It is true that God is ever present and with Him all things are possible.

MRS. KATE E. CRAMER, San Jose, Cal.

I wish to state what Christian Science has done for me. In December, 1910, I was taken with an attack of stomach trouble and nervousness. I sent for a physician about three days later, who diagnosed the case and prescribed three kinds of medicine. He said that I must not eat certain kinds of food for a long time, and put me on a restricted diet. This physician went to Chicago after he had made two visits, and as I was not improving we called another physician, who prescribed different medicine but advised me to eat meat to get some strength. I did so, but as I seemed to be growing worse I discontinued this treatment, as it caused me so much distress. I was then advised to try other things, but they all had to be discontinued on account of the great suffering they seemed to produce. I again changed my physician, and continued for four weeks, but grew just a little worse each day, so that I at last realized I must look elsewhere for help.

My thoughts turned to Christian Science, although I had never heard or known anything about it except as a church. I telephoned to a Scientist and asked him to come to me, and upon his arrival was advised to procure a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Having done so, I asked for a practitioner, who

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came and very kindly pointed out some portions which would be specially helpful to read. He gave me three treatments, after which he informed me that he had to go away, but would get me another practitioner. After a few treatments by this lady, I noticed that I was improving quite fast and that fear of food had left me. I was gaining strength, was able to sleep all night, and a feeling came over me that was comforting and beyond expression. I also found I was gaining daily in weight, and I was able to walk six to eight blocks after ten days' treatment. I was able to go to work after about three weeks, and did the usual amount with ease.

I am unable to express in words my gratitude for being led into Christian Science. I am grateful to God; also to Mrs. Eddy, who was the channel through whom this healing truth came to mankind. I also wish to state that I am grateful for the ability to overcome all temptations to dishonesty.—A. R. SCHWARTZBACH, Mitchell, S. Dak.

I give this testimony with the hope that in some way my experience may help others. In 1908, looking back upon fifteen years of despairing invalidism, pain, and seemingly unbearable sorrow, I stood facing Christian Science, the key to liberty. I had thought much of God all my life, yet I got into this awful tangle because I made evil real. When, however, the truth was seen, I threw away all medicine, and waited and watched for the physical change to come; yet it came not, because I had not obeyed the command "to be absent from the body, and to be present with the Lord." I could not see this as a necessity at that time, so the struggle went on, weeks drifting into months of clinging, doubting, and striving, my physical condition seemingly growing steadily worse.

One day, as I was suffering intensely, I called up my practitioner, and sent her a wave of self-pity, doubt, and fear. Like a shot from a cannon came back the answer, and the word of Truth penetrated deep into my sense, startling me out of self into God. The receiver was thrust into its place without a word, and I quivered as if I had been struck. I have, however, been deeply thankful ever since for this wound made by "the sword of the Spirit." I saw plainly that I must make a clear decision. This meant either to go back to *materia medica*, which had seemed to hold the pain in check so that I could endure it, or turn away and face what to my thought meant the awful fear of increasing pain and death. Before I emerged from the telephone booth I had repeated the words of Job, "Though he slay me, yet will I trust in him,"—with all that I was or all I ever hoped to be. In spite of this decision I grew steadily worse, new complications setting in; yet no "wavering" came to me, for I had made my decision forever, and I had no desire even to look back.

An experience which came soon after this showed me that my greatest need was to realize that when a definite choice is made between the spiritual and the material, the healing has really taken place. I did not at first understand this, but as a friend offered to help me, I accepted gladly, and in fifteen minutes I arose from the bed "every whit whole." I was healed absolutely, and fearless of any return of the disease. I have been constantly employed since, and have had no sense of any of my former ills. I am always well, happy, fearless, glad, and free. I was at the same time healed of a great and seemingly hopeless sense of sorrow, almost despair. This has all been wiped out, and I have almost forgotten I ever grieved. My greatest joy comes to me through the knowledge that I can now help others, and I submit this testimony with the assurance that many will see the way to the healing power of Truth. In leaving behind us all belief in material means, we gain all true gifts,—life, health, strength, and peace.

Words cannot express the gratitude I feel to God, or to our faithful and God-strengthened Leader, who was a pure channel through which the love of God flowed freely. My gratitude also goes out to Christ Jesus, who showed us the beauty of selflessness and the power of Truth and Love. I am deeply thankful that a waiting world has been given this glorious truth which will set all men free.

MRS. ADELL LONERGAN, Chicago, Ill.

[Translated from the German.]

I would like to add my expression of sincerest gratitude for all the benefits I have experienced through Christian Science. In 1909 an abdominal trouble of a stubborn nature manifested itself, and for a whole year caused me terrible suffering, so that it became utterly impossible for me to attend to my household duties. We applied to a specialist in Spandau, under whose care I remained six weeks; but there being no indication of improvement, we went to another physician for women's diseases, who agreed perfectly with the former physician's diagnosis. I spent nine months under his care, but to no avail; for although I was relieved of the pain somewhat, I did not get well.

One day, when life seemed a burden, a dear friend told me about Christian Science. I had never heard of it before, but I felt as if a hope had arisen within me. I anxiously asked for some copies of *Der Herold der Christian Science* to read (which were gladly handed to me), and having quickly made up my mind to follow my innermost desire, I decided to put all my trust in God. We now went to Berlin, in order to call on a practitioner. She gave me several treatments, with the marvelous result that I recovered my health, and felt better than ever before in my life. In the spring of 1911 I became afflicted with a sore foot, which was healed with a few treatments in a wonderful way; and when some time ago I fell and injured myself, the practitioner lent me her faithful assistance, and the pain disappeared as quickly as it had set in.

Words fail to express the gratitude I feel that our heavenly Father should thus have caused the light of Truth and Love to shine into my life, for I now have the certainty that there can be no evil or inharmonious workings in His child. I am also grateful to Mrs. Eddy for having again brought to the world this wondrous revelation of the Christ-power.—FRAU ANNA KRÜGER, Parey a. Elbe, Germany.

I wish to acknowledge publicly what Christian Science has done for me and mine. I had been a church-member for twenty years, and my husband was an elder and an active worker in the church, but we could not find a satisfying faith. We read the Bible, but neither rest, peace, nor health came to us, since we were looking for good in material things, where it cannot be found. Finally, Christian Science was brought to me, and I began the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. At that time I was expecting my three-year-old child to pass away, as it did; and this was a burden I had to carry myself, I thought; but through study of the text-book I came to understand the meaning of Christ Jesus' loving invitation: "Learn of me; . . . my yoke is easy, and my burden is light." New hope arose in me, and I soon realized that Christian Science brings us so near to God that all discord of the body is destroyed, and that there is neither yoke nor burden to be borne, except as we allow mortal mind to deceive us.

I want to say that the understanding of Christian Science which I have gained has enabled me to overcome many ills of the flesh, and I am assured that there is no disease which cannot be destroyed if we but live close to God and acknowledge no power apart from the divine Mind. I am the mother of four children, three of whom knew little but sickness and medicine until the age of eight; then Science brought a new sense of life into our home. That was about sixteen years ago, and now we have a four-year-old child who has never known of medicine, and who lives so much in God that sometimes she is a rebuke to me.

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If only I could put into words all that Christian Science has done for me—but it cannot be told! I do thank God, and am grateful to dear Mrs. Eddy, who has worked so faithfully to demonstrate to the world that this is the truth, the religion which our Saviour taught and practised. Her teaching has brought me closer to the divine Principle of being, for the love that she taught us will never die; it will live throughout eternity. May I be worthy to be called a child of God.—Mrs. Bettie Johnson, Union City, Tenn.

As I recall the past, consider the present, and read in the Bible the promises to all who love and obey God, my heart goes out in gratitude and love to our revered Leader for her interpretation of the Scriptures as given in Science and Health. This has helped me to a full realization of man's true birthright; and not only so, but it has helped all who love the truth therein taught. The blessings that have come into our home since I have been studying the Bible and Science and Health have been many, and I can now truly say to every one, "I love you."

Love is leading me in paths that are healing and pleasant. For many years I was a constant user of tobacco, save when I was endeavoring to break myself of the habit through will-power, during weeks of torture which only a confirmed user of the weed can know; but today, through the reading of Science and Health and the understanding of its teachings, I am free, and I cannot recall one desire for tobacco during the past three years. Each day brings trial and temptation in various forms, and while I am not walking over the waves all the time, I can say, with a heart full of love to God and hope for a higher understanding of the truth, "Praise God, from whom all blessings flow."

C. N. Ambrose, Escondido, Cal.

In April, 1908, I was suffering from pain on a spot where I had as a child received a severe blow from a cricket-ball. I was examined by a doctor in this town, and he advised an early operation; but as he was just leaving for a five-weeks holiday, it was agreed that I should wait until his return. A lady who was staying in my home at the time, asked me why I did not try Christian Science first. I answered that I knew nothing about it. She then told me how she had been cured by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and more with the desire to please my friend than to have Christian Science treatment, I wrote to a practitioner in Zürich and asked for information. She very kindly sent me some literature on the subject, and I was astonished indeed to find what I called a reasonable religion, without any contradictions about God, and something which I could accept.

I had long been dissatisfied with religion as I knew it, and felt like a hypocrite every time I went to church; so I gradually left off going, and decided to act up to my conscience, as nearly as possible, until I saw my way more clearly. In Christian Science, however, I found what I needed,—something to guide me in all my actions, a religion which met my highest ideals and promised to give a solution to every human problem. I speedily asked for treatment, and was well before the doctor returned from his holiday. Since then my every need has been met most wonderfully, and the blessings never cease to flow.

It is nearly five years since the operation was to have taken place, and I have had no further trouble whatever from the ailment. I have experienced other healing since then, and am very grateful. So-called poisoning in one foot was soon overcome, and an internal trouble with violent pain at intervals for about a year was finally destroyed. I am perfectly well, and my household of eight persons has not had a doctor for five years. I can never find words for my thankfulness to God for a knowledge of Truth; and it can only be by an active life, ever striving to practise the truth, that I can show my gratitude to our brave Leader. My heart gladly echoes the words, "Glory to God in the highest."—Mrs. S. E. Welti, Bern, Switzerland.

I wish to express my gratitude for Christian Science, not only in the physical help given me, but for the understanding of the truth which I have gained through its teaching. Two or three years ago, when I first became interested in Christian Science and had very little knowledge of its divine Principle, I never failed to receive help and increased understanding when I went to a practitioner. At one time, when I was suffering from a severe headache, the treatment relieved me very quickly. At another time I had headache and some fever, and symptoms seemed to point toward a serious condition; but these all disappeared, and I was healed in a very short time. For all of these blessings, and many more which I cannot mention, I am deeply grateful.

Mrs. Annie B. Allen, Concord Junction, Mass.

By obeying the instruction contained in our inspired text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, who bids us "cling steadfastly to God and His idea" (p. 495), and remembering that as God's children we reflect only and always harmony, I have been healed of what *materia medica* declares to be an incurable disease of the ear. For this healing and many other blessings which have come through the earnest study of Christian Science, I wish to render my grateful thanks to our Father-Mother God, the giver of all good, and to our dear Leader, who has so patiently and courageously blazed the way for us.

Annie Eilsler, Nutley, N. J.

I wish to express my thankfulness to God for what Christian Science has done for myself and family. It is about seven years since I became interested in its teaching, and the blessings I have received have been many. At one time I had fifteen teeth extracted without taking anything, and I experienced no pain. I have three children, and they have also been healed of many ailments and so-called children's diseases. My husband, too, has been healed of stomach trouble, and has also been greatly helped in his business. For all the blessings we have received I am truly grateful to our dear Leader, who labored so faithfully to teach mankind that God does heal the sick.

Mary E. Lindergren, Boston, Mass.

I take pleasure in stating that through Christian Science I have been healed of asthma and bronchitis of many years' standing. Several members of my family have also been helped by this truth to overcome various forms of sickness and trouble. A little girl seven years old, who was suffering from an affection of the ear, which the doctor said would require an operation, though it would impair her hearing, was completely healed through Christian Science treatment in three weeks. For all these healings,—my own, and the others which were under my personal observation,—I am profoundly grateful.

George H. McCarthy, Washington, D. C.

[Translated from the German.]

In giving this testimony I wish to express my gratitude for the healing which I experienced through Christian Science half a year ago. I became afflicted with poisoning in one finger, and suffered great pain. On a former kindred occasion I had the finger lanced by a physician, but as this had caused me much suffering, I was afraid to go to him again. I tried all kinds of remedies, but to no avail, as the finger grew worse.

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I had before this heard of Christian Science, and had frequently read *Der Herold der Christian Science*, so I decided to apply to a practitioner for help. The pain in the finger disappeared after the first treatment, though when I went to bed it set in again; but this was perhaps because I had expected this result. Still I kept on reading *Der Herold* and went to see the practitioner twice more, and I was healed of the trouble in about a week's time. Soon after, an abscess formed in my mouth, and my face was badly swollen. I again applied to the practitioner, and was healed of the trouble in a few days, whereas formerly I had struggled with an affliction of the same kind for weeks. For these instances of healing I am deeply grateful.

MARTHA BLÜMEL, Berlin, Germany.

I am certainly thankful it is my privilege to know something of Christian Science, and I wish to take this opportunity to express my gratitude for the many blessings which have come to my home through the study of this wonderful truth. About seven years ago I was healed of eye trouble, at that time leaving off glasses which I had worn for four years, and which the oculist had told me I would always have to use. This healing was accomplished while reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. Other ailments also have been overcome, and everything I have I owe to Christian Science.

BLANCHE M. ROGERS, Spokane, Wash.

[Translated from the German.]

About a year ago I caught a severe cold, which was followed by a serious condition of the throat. Shortly before this occurred, I had heard of Christian Science through a dear friend in America, and I also knew that there were several Christian Science practitioners in Frankfort-on-the-Main. I had thought of asking for help; and after I had been laid up for seven or eight days, stricken with high fever and unable to take even milk, when the woman who was caring for me informed me that she would be unable to do so any longer unless I was moved to her home, I decided to write to a practitioner, and ask her to call on me.

About five o'clock that afternoon I felt a sudden change, and I immediately knew that I was being ministered unto, as I was able to drink some milk without difficulty and had recovered my speech. About an hour later a very kind lady came to see me, and explained the nature and scope of Christian Science. When mention was made of the hour in which I had experienced improvement, we shared the joyous surprise of finding that the healing had taken place at the instant when the true and good thought action began in my behalf. On that same evening I ate some solid food, and on the following day I got up and attended to my housework, with the sense of being perfectly restored. The lady who had been instrumental in my recovery through Truth and Love was not an advertised practitioner, but she was a faithful adherent of Christian Science teaching, and had manifested much love and appreciation of everything that is true, good, and beautiful; the practitioner had sent her to me because her own time was taken up.

Since that healing I have experienced many good and great things through the apprehension and acceptance of the true ideas which Christian Science brings us; and in one instance where Christian Science seemed to fail, this was due solely to my mistaken attitude toward Truth, for Truth never fails. It is we who fail to come into perfect harmony with divine Truth. To strive after this purest, highest, and most sublime goal should be our constant and sole desire, since the fulfilment of this desire includes all happiness and bliss. I give sincere thanks to all who have helped me to apprehend this glorious concept of life.

EMMA RITZMANN, Wallershausen b. Cassel, Germany.

FROM OUR EXCHANGES.

[Dr. W. Tudor Jones in *Christian Commonwealth.*]

We are so much in the midst of wars and rumors of wars that the meaning and value of religion seem for the moment to have receded into the background, or indeed to have disappeared altogether. The attention of the world is drawn to objects outside the religious aspect, but the religious aspect, in so far as it is a reality at all, will make its contribution in the settlement of all these disputes. It is our own fault if religion is not strong enough to prevent conflicts, and it is a sign of weakness that the ethical and religious elements have taken such a secondary place. When the disputes of nations are investigated, they are found to rest upon certain imaginary or real rights which each nation holds it is entitled to possess. The consciousness of the rights of individuals and nations has developed more rapidly than the consciousness of duties.

The new presentation of religion is concerned with this all-important fact. In Germany today the advocates of the need of a better understanding between their own country and England are leaders of religion who have worked their way out of traditional theology to the conception of an international ethic. These leaders believe that no peace and good will can ever come about between nations until religion is something infinitely more than a number of theological propositions, whether such propositions belong to the past or the present. Their work is no other than a deepening of the meaning of religion to include spiritual experience and overpersonal ideals which include the good of all. We have been spending too much time in talking about our religion, and too little time in attempting to realize and live it out in the individual life and in the community. There is no power besides an international, spiritual ethic that will overcome race prejudice, hatred, and selfishness. Many men—indeed, strong armies of them—are conscious of this fact today.

[James I. Vance, D.D., in *Christian Intelligencer.*]

Our real concern should be, not what is the value of the church, nor yet what is its true mission, but is it fulfilling its mission? Is it doing the thing it was built to do? Is it a spiritual force today, or just a homeopathic church? Is it doing a lot of little things, but falling short in the one supreme thing? It may nurse all sorts of sick reforms that cry for milk, and say mean things about the church when it fails to give them cream, but if it fails to lead men to know God in the pardon of their sins, it fails. If the church fails, it fails largely because the people who compose it are themselves not spiritual. Here is where we are weak. The trouble with the church is not that it is behind the times, that it preaches dead doctrines, that it is not interested in present-day movements, that it does not tie up to prohibition or progressive legislation, that it does not preach the initiative and referendum or espouse an employer's liability act, but that its membership is composed, not entirely, thank God, but entirely too largely, of people who have no religious experience, and no personal acquaintance with God. Religion does not grip them; it merely sugar-coats them. They go through the forms, perhaps, but they know nothing of that power of God in their lives which rides down expediency, popularity, and gain, and all baser motives. They probably conform to the forms of religion, but the forms are not enough. Putty has form; dough has form; sawdust may have form, but no power.

[*Christian Register.*]

The persistent use of language representing heaven as a place or state of being which qualified people die into by mere operation of time, is false to common opinion and common sense. To suppose that the mere ending of this life precipitates the issue between bliss and torment for all time afterward, is to forget the fundamental fact of character. A man carries what he is wherever he goes, and

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having a ticket of admission given on other grounds will not help him feel at home when he gets into the wrong place. There are people who might dwell in a heaven a thousand years and never know they were there; and what Father Taylor said of Emerson, that if he went to hell he would change the climate and the tide of immigration would set that way, is true of many persons. Montaigne's wisdom as to this world's goods applies well for any world: "Whatsoever the goods of fortune are, a man must have a proper sense to savor them. It is the enjoying and not the possessing of them that makes us happy."

[*Dallas (Tex.) News.*]

There is little doubt that creeds and dogmas as often enslave as they liberate. Religion itself has never harmed any one, but many of its misguided and thoughtless adherents have. Zeal is too often exercised more for inducing others to think our way than for the purpose of awakening one to his responsibility in the matter of life and future destiny. How infinitely more desirable it is to induce one to manifest faith and prayerfulness rather than bigotry and prejudice; to realize his condition and say with the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me;" to heed the admonition of him who said, "Watch ye and pray, lest ye enter into temptation." It is such a one who will recall this indispensable commandment and try to comply with it: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

[*British Congregationalist.*]

Spiritual forces can never be reckoned by count of heads. The most elementary knowledge of church history would convince any man of common intelligence that, again and again, when by the numerical test the church has been weakest, by the real test of spiritual vitality and moral force it had been strongest, and, not less truly, the days of its greatest popularity have not been the days of its truest strength. The ultimate and only reliable test of a Christian church is how far Christ is taught, lived, trusted, obeyed in that church: how can the count of heads determine that? Any man who knows the life of the churches knows that there are individuals who would only count one in a statistical census who count for scores in that spiritual census which God alone can take, and that others may be reckoned by tens or scores in a mere census of figures who would not—all grouped together—count for more than one in the estimate of spiritual forces.

[*Universalist Leader.*]

When we complain that the people are impatient and desert the churches, suppose we try again the simple messages and lessons of life which Christ preached, and see if in this day, as in the olden time, they do not hear gladly; coming again and again, with eager desire, because there is something they want, something they must have. Without cant, without superstition, make the Christ of yesterday the Christ of today, entering into all the life of today as he entered into all the life of the past; entering in to serve and not to get, and the whole world will hear him gladly!

[*Advance.*]

He is in each one of us, the person whom we may become. How shall we define him; how shall we dare to believe in him; how shall we achieve him? This question lies back of all our moral and spiritual problems and strivings. The answer is in Christ. In him is seen the possible man. Triumphant over every threatening circumstance, supreme above every temptation stood Jesus. Master of death and every fear appeared the Redeemer. It was his triumph, and it was ours also. What he was we are to become.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Results" has been translated and is now printed in German (Die Christliche Wissenschaft: Ihre Resultate). This pamphlet contains 35 pages and is for sale at the prices of all the regular pamphlets as shown on the opposite page.

"Christian Science: A Religion of Progress," a lecture by William D. McCrackan, M.A., has been translated into French (Christian Science: Une Religion de Progrès), and is now ready for distribution in pamphlet form.

"Christian Science: Demonstrable Religion," a lecture by Frank H. Leonard, has been translated into Norwegian (Christian Science: Bevislig Religion), and is now ready for distribution in pamphlet form.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles.

"Birthright and Dominion," containing four articles and two poems.

"The Father's Business," containing five articles.

"The Law of Kindness," containing four articles and a poem.

"Confidence and Supply," containing five articles.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency. Money orders should be made payable at the Boston post-office.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGON. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

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MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, MARCH 1, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

There will be no strike of firemen on the eastern railroads, for they have agreed to arbitrate under the Erdman act the controversy over wages and additional firemen with the Brotherhood of Locomotive Firemen and Enginemen. Three men, acting under the law, will decide the firemen's claims, and their decision will be binding. The firemen have selected as their representative on the board of arbitrators, Albert Phillips of Sacramento, Cal., vice-president of their organization, and the railroads have chosen W. W. Atterbury, vice-president and general manager of the Pennsylvania lines; east. These two men will select a third or neutral member, and within thirty days thereafter the arbitrators must render their findings.

Another suit to oust alleged illegal entrymen from oil lands in Kern county, Cal., has been filed by the government in the federal court at Los Angeles, Cal. The action involves one hundred and sixty acres of land valued at five hundred thousand dollars. Chief among twenty-five defendants named in the suit are the Consolidated Midway Oil Company, the National Pacific Oil Company, and the Standard Oil Company. The government alleges that despite the presidential order of Sept. 27, 1909, by which the land was withdrawn from entry, the defendants have continued to operate on the property.

The United States district court has denied to owners of patents the right to fix the price for the resale of their patented articles. Judge Ray, who rendered the decision, held that the jobber or dealer who assents to fix prices as demanded by the patentee and manufacturer becomes a party to an illegal combination in restraint of trade. The action was brought by the Waltham Watch Company against a New York jeweler, to restrain the defendant for selling for less than a fixed price watch movements patented, manufactured, and sold by the Waltham company

The United States district court at Detroit, Mich., has found the so-called bath-tub trust guilty under the Sherman act. The penalty provides for a fine of five thousand dollars, imprisonment for a period not exceeding one year, or both. The specific charge against the combine is criminal conspiracy in restraint of trade. Last November the so-called trust was dissolved by the Supreme Court in a civil suit instituted at Baltimore. The criminal case was a retrial, the first trial having resulted in a disagreement.

A test is to be made to establish and maintain communication between the great naval wireless station at Arlington, Va., and the scout cruiser Salem, which is out in the Atlantic. The communication, it is planned, will be maintained if possible up to a distance of three thousand miles. If the tests are satisfactory, the government will pay the final instalment of two hundred and fifty thousand dollars due to the contractors who erected the towers.

The president of the National Cash Register Company, who with twenty-eight other officials or former officials of the company was convicted of criminal violation of the Sherman antitrust law, has been sentenced to pay a fine of five thousand dollars and to serve one year in jail. The twenty-eight other defendants were sentenced to terms ranging from three months to a year in jail and to pay the costs.

More than fifteen thousand girls in New York who work on white goods are affected by an agreement reached last week between representatives of their union and the Cotton Garment Manufacturers' Association. The employees have gained the increased wages and shorter working hours for which they struck several weeks ago.

Men of Italian nativity in Missouri are circulating a petition to be sent to Congress asking loans of one thousand dollars by the government to enable a man to buy farm equipment. The plan includes an allowance of forty acres of homestead land and seven years to repay the loan.

Damages paid on account of injuries to crops in Massachusetts by wild deer last year amounted to $9,680, and there are supplementary claims amounting to $5,715, which will be paid as soon as a deficiency bill can be passed. The total for the three previous years is $24,800.

Mail advices relate that the United States wireless operator at Eagle, Alaska, heard the government station at Key West, Fla., sending a message to Mare Island, Cal. Air-line distance from Key West to Eagle is more than four thousand miles.

After waiting twenty-six years for a building of its own in Washington, the geological survey has been recommended to receive an appropriation of two and a half million dollars by the House committee on public buildings and grounds.

The House refused by a vote of 213 to 114 to pass over the President's veto the Dillingham-Burnett immigration bill, which provided a literacy test for immigrants. The Senate by a vote of 72 to 18 had passed it over the veto.

International.

The drift of Japan in the direction of a more democratic form of government is afforded by the present disagreement between Prince Katsura and the elder statesmen. A keen political campaign is being waged throughout the whole country against the cabinet by the Seiyu-kai and the Kokuminto, which has caused Prince Katsura to speak seriously of forming a special party of his own in the Diet. Such a step would mean a very definite move in the direction of the responsibility of the executive to Parliament. The opinion is gaining ground among the stronger statesmen in Japan that the country has advanced beyond the stage of bureaucracy and that it is time that a government on really democratic lines was established.

The island of Crete was finally evacuated by the protecting powers, Great Britain, Russia, France, and Italy, last week and the Greek flag was hoisted amid enthusiastic demonstrations by the Cretans. The British cruiser Yarmouth landed a detachment of bluejackets and marines in Suda bay, and these men hauled down the flags of these powers which have flown since 1898, as well as the flag of Turkey, with full military honors. The flags were handed over to the consuls of the respective countries, that of Turkey being placed in charge of the German consulate.

A parliamentary "white paper" has just been published by the British government giving the figures for the amount of advances made under the land acts of 1903 and 1905, which show that under the former act £50,323,232 worth of agricultural land has passed from landlord to tenant, and under the later act, which makes the advance to the landlord in the shape of guaranteed three per cent stock, not cash, the sales have amounted to £1,632,100.

The House of Lords has rejected the Welsh disestablishment bill, 252 to 51. Thus its fate is identical with that of the home rule bill; it must be passed by two succeeding sessions of the House of Commons before it can become a law.

Industrial and Commercial.

What is expected to revolutionize the fieldwork of the lumbering industry is a machine invented by two men of Portland, Ore., which, it is declared, will reduce the cost of logging from 50 to 75 per cent, in addition to saving an average of eight feet to the tree that is wasted under the present methods. The machine consists of a gasoline motor, to which is attached a drill operated at six thousand revolutions a minute. By moving the drill back and forth, it eats its way through a tree with such rapidity that it will fell a tree eight feet in diameter at the butt within five minutes, and at one quarter to one third less than the former cost.

After successfully passing many crucial tests, proving its efficiency, the Pennsylvania Railroad Company has adopted a device which is to supplant the Westinghouse air-brake. Electricity is used instead of compressed air. A train traveling seventy miles an hour can be stopped within the time that the speed of a train equipped with the old brake, traveling at the same rate, is reduced to forty-five miles an hour. Although the new device will require a financial outlay approximately three times as great as the old air-brake apparatus, the extra expense is justified, according to the statement of railroad men.

The recent rapid rise in crude oil prices, which has brought Pennsylvania crude oil up to $2.10 a barrel, has had a stimulating effect upon prospecting, and as a result many new wells have been discovered. Last week the Quintette Oil Company of Wellsville, N. Y., opened up a gusher in the Allegheny field in New York state, which is said to be the largest producer found in that field in a score of years. The new well produced two hundred barrels of oil in the first twenty-four hours after it was opened.

According to a report received at the University of California from scientists on board a demonstration train now touring southern California, the damage from frost to the citrus crops in the southern part of the state was not so great as reported. The investigators found that at least three fourths of the trees would bear as heavily as last year and that the reported damage from frost in the oranges remaining on the trees has been exaggerated.

The territory around Alpine, Texas, which was formerly devoted exclusively to cattle grazing, is being rapidly converted into apple orchards. The altitude of the valley is five thousand feet. The first apple orchards in this section were planted by ranchmen as an experiment, but the trees produced so abundantly and the fruit was of such a high grade that steps were taken to commercialize the industry.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

MAN'S RIGHTS DIVINE ENTITIES.

WILLIAM D. MC CRACKAN, M.A.

IN the year 1776 the thirteen American colonies issued a Declaration of Independence, and in 1789 the National Assembly of France promulgated a declaration entitled "The Rights of Man." Both documents seemed to be due to political conditions; the first to a disagreement between the American colonies and the British home government as to taxation, the second to the failure of the French Assembly to effect a reconciliation with the King of France. Both declarations refer to God in terms which show that there was an appeal to His authority. The Declaration of Independence states: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." The French Assembly issued its statements "in the presence of the Supreme Being," and referred to liberty as "one of the *rights of man.*"

In truth both declarations were more than political documents. They set forth metaphysical facts, facts which cannot be substantiated by the testimony of mere physical sense and can only be perceived mentally. According to material sense, "all men" are not endowed with the rights to liberty, or to life and happiness. According to sense perception, some men seem to be bound in hopeless slavery to sin, sickness, or other grievous taskmasters; nor can it be truthfully maintained, from the basis of physical observation alone, that man is endowed with the inalienable right to life, since it is common belief that all men must die. Again, as far as such observation is concerned, all men by no means manifest the right to the pursuit of happiness. The widespread misery to which the sight of material eyes and the hearing of material ears bear witness, would seem to indicate that multitudes are debarred from pursuing happiness, much more from overtaking and possessing it.

Yet these two historic declarations, issued at a period in history when the old was giving way to the new and the map of the world was being changed, contain statements which are true in the realm beyond physics,—that of metaphysics. Christian Science is today issuing a declaration of independence from the false beliefs of scholastic theology, material medicine, and mistaken science which the statesmen of 1776 could not foresee. It is reasonable to suppose that could they have done so, many of them would have rejoiced greatly, since Christian Science is establishing the rights of man on a basis so sure and sound that no earthly tyrant in the guise of mortal error can ever overthrow them. Christian Science is proving that independence from error means dependence upon Truth, and that the rights of man are not material but spiritual, endowing him with health, happiness, strength, virtue, completeness, and life eternal, by reason of his sonship with God.

Though the signers of the historic documents just cited evidently perceived that God was somehow connected with the rights which they were justly claiming for all men, only scientific Christianity, *i.e.,* the understanding of God as absolute Principle, could have opened up to their understanding the glorious vista of man already blessed, already possessing his inalienable rights. The metaphysical certainty requisite to a full enjoyment of man's rights can come only from spiritual understanding, from a mental perception which is both Christian and scientific.

The mistakes of the past as well as of the present in regard to government, proceed from ignorance of God. To know God is to know man. No amount of study devoted to the physical counterfeit calling itself man can give the required information concerning man as he is, in the image and likeness of God. Then to participate intelligently in governing man, it behooves us first of all to know somewhat about the nature of God. One can readily imagine what would be the surprise of a candidate for public office on being informed by his electors that he must satisfy them as to his understanding of God before he could receive their votes. And yet it is clear that such a candidate might be well versed in all the characteristics of the material body and all the idiosyncrasies of the human mind, might be a past master of physiology and psychology, and yet know little about man as he really is, or be able to minister to present human need.

Today the trend of public thought is evidently in the direction of recognizing man as a mental being, as a thinker, and not as a mere material mechanism; so that the qualifications of those who are to fill public offices will be judged more and more from a metaphysical standpoint. True government, such as will guarantee the rights of man, must be based upon the recognition that God is the source of all real life, that He is Life itself, and so is the Life of man. The successful incumbent of every government office, executive, legislative, or judiciary, must eventually base his conclusions and acts upon this understanding, and be governed by it.

So, too, in dealing with the glorious right of man called liberty, those who are responsible for government must never lose sight of the fact that liberty is of divine origin, as the signers of the Declaration of Independence evidently perceived. Only in the atmosphere of liberty can human nature develop into true manhood or hope to attain "unto the measure of the stature of the fulness of Christ." It is the special province of truth to bring liberty, for Jesus said to the Jews, "The truth shall make you free." Mrs. Eddy was inspired to write, concerning liberty and the rights of man, in the text-book of Christian Science: "Truth brings the elements of liberty. On its banner is the Soul-inspired motto, 'Slavery is abolished' " (Science and Health, p. 224). She also referred to the coming of Christian Science in the following words: "The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God" (p. 226). Liberty which is based upon the understanding of God can never be abused, nor degenerate into license, for license is the belief that liberty is a material condition instead of a mental or spiritual entity. The "glorious liberty of the children of God" is safe in the keeping of the Father-Mother God.

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Happiness, too, flourishes as a growth of the divine planting. What the Father hath not planted must be uprooted, but happiness which is of divine origin can never fade or decay, but will blossom ever more beautifully unto the perfect day. The pursuit of happiness, both for ourselves and others, is an entirely legitimate and natural occupation. It brightens human existence, gives purpose and scope to endeavor, and purifies desire, so long as it is recognized as the pursuit of a spiritual activity, having its origin in the divine Mind.

The apparent failure of mankind to attain happiness is due to a misunderstanding of the essential nature of happiness itself. So long as people believe that happiness lies in the accumulation of matter or in the exercise of personal control, they are led astray into the pursuit of phantoms. When they would grasp substance as the reward for their labor, they find themselves vainly beating the air and are forced to return empty-handed to the point of departure. The false concept of happiness which lures mankind into bypaths of failure, disillusionment, and despair, is wholly unmasked by Christian Science, and the pursuit thereof shown to be futile and foolish.

Christian Science is daily adding to the world's stock of "life" and "liberty." It is guiding "the pursuit of happiness" into profitable channels by proving that these rights of man are the entities of God's creation; that they partake of His nature, hence are mental and spiritual realities. It is demonstrating to expectant multitudes who have turned their faces toward hope and faith, that to know God is to possess His gifts, to be conscious of the actual enjoyment of true being, to rejoice in real existence with all the rights of man pertaining thereto.

CHRISTIAN SONG.

GEORGE H. KINTER.

So far as we know, all attempts at Christian worship have included Christian song. In Paul's epistle to the Ephesians, he urges them to "be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." In earlier times the singing of psalms comprised a major part of public worship, and now we have the use of ancient and modern religious poetry set to music as an essential part of church services. Our own Hymnal expresses the endeavor to bring into use for the Christian Science services the best that poetry, combined with music, affords.

It will be of interest to Christian Scientists to know of their revered Leader's love of hymn singing, and that it brightened many of her hours. We all know how happy she was in expressing her thought poetically, and that many of her choicest poems have been set to music, especially for use as hymns and solos in our services, Christian song thus rightly and beautifully entering into our worship. All Christian Scientists do not know, however, that Mrs. Eddy was very fond of music, and especially of sacred songs. She frequently indulged herself to the extent of having songs and hymns sung for her in her home, and from the time she settled in the new home at Chestnut Hill, she devoted one room almost exclusively to this purpose. It was her custom every morning, before the daily routine of the household was fully entered into, to have some one of her helpers take a seat at the piano and play and sing for a longer or shorter period, sometimes as much as a full hour being devoted to this helpful, happy exercise. Quite as frequently she would call in all her helpers and ask for singing in concert, usually on these occasions selecting many of the hymns herself.

It is not unlikely that our friends throughout the Christian Science world would be happy to know what were some of the selections which she usually chose. Almost invariably the first hymn called for was the "Communion Doxology," which appears on the first page of the Christian Science Hymnal. Then in turn, and with happy variations, she would ask for others, occasionally one of her own hymns, "O'er Waiting Harpstrings of the Mind," or "Shepherd, Show Me How to Go," and nearly every day, "Mother's Evening Prayer."

Mrs. Eddy had a rare memory for the hymns and songs of her earlier years, and often called for some which were sung in her childhood days. All who knew her, whether through her writings or by way of personal association, will readily admit that whatever the theme she touched upon, it at once glowed with new spiritual meaning, and it is surely our privilege to gain this same inspiration for ourselves, and to some extent at least to impart it to others, that the spiritual healing of Christian Science may have "free course, and be glorified."

DIVINE GUIDANCE.

GRACE A. WILLIAMS.

WHEN in doubt and perplexity, knowing not which way to turn, and seemingly lost in the wilderness and chaos of mortal mind, we need only appeal to the divine Mind for guidance; for experience teaches that the human mind is no guide, but ever leads astray. Unerring guidance must always come from above the erring human mind, as the following incident will show.

A friend and I had been lost for three hours in a trackless mountain forest. Divine Science was then new to me; I had only glimpsed the teachings of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which my mother had been studying for a year, but I had seen in reading the chapter on Prayer that it contained the truth and essence of Christianity. Now, bewildered and lost in the dark, silent forest, in which was neither life nor light, I stumbled on blindly, not knowing whither to go nor which way to turn, while my companion, I soon noticed, kept turning to the right, as erring mortal mind in its confusion leads lost people to do. I told him of this tendency, and he threw up his hands and with white, despairing face said: "Well, then, suppose you take the lead. I have not the faintest idea which way to go."

For a moment all looked black to me, for I was as hopelessly dazed as my companion. Standing there, gazing blankly at the unresponsive wilderness on every side, lo, through that awful stillness came a "still small voice" whispering, "Apply Christian Science!" I snatched at this angelic monition, and began to work with what little I knew of divine Truth. I tried to realize God's omnipresence and never-failing care; to realize that His ideas could not be lost or get out of their proper places, because infinite intelligence knows where all His ideas are and never loses sight of them. I soon began to see that as there was no confusion in the one Mind, His ideas could not go astray or become confused. I had worked in this way, still walking on, for about ten minutes, when suddenly I seemed to be all cleared up mentally, and I began to see that if we turned back to the left and advanced in a straight diagonal line, we would eventually reach the place of intersection of the two main roads. It was so clear to me that I was able to make my friend see it, and so entirely to his satisfaction that he was willing to go the opposite way from which we had been going, for this reversal of direction was the outcome of the spiritual enlightenment of my thought.

With uncertainty and confusion gone, and still working in Science, I forged rapidly ahead, regardless of swamp and bog, for even in these miry places we always seemed to find secure ground on which to step. I continued in a strangely undeviating line, always at the same direct angle, past many obstacles and difficulties; but it never seemed right to turn out of the path for anything that loomed up. We climbed, crawled, and waded, until at last we saw, after being cheated by several false openings, a white farmhouse amid broad meadows in the distance through the thinning ranks of trees. If we had continued straight ahead, we

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would have walked directly into the ell of the farmhouse, so unerring was the path over which the divine hand had led us, and if we could have walked through the house walls, we would have eventually come to the intersection of the two main roads without one deflection from our path. It had taken an hour for us to get out of the woods, and we had been lost from ten in the morning until two in the afternoon, the hour at which we reached the farmhouse. My friend had often lost hope during our long way out, not having that sweet secret which was guiding me and buoying me up with hope and confidence.

Did not Moses tell the Israelites again and again not to turn either to the right hand or to the left hand, even as God had commanded him, on their long march out of Egypt, the land of dark and confused mortal mind, into the land (consciousness) of light and love? When in trouble, perplexity, and despair, can we wisely turn anywhere but to the divine Mind for wisdom, guidance, enlightenment? Can mortal mind, which causes all these troubles, give us wisdom, guidance, enlightenment? Did not Abraham start out alone for the unknown country, not knowing whither he went, but trusting the divine guidance unfalteringly? Blind mortals do not see the paths they are taking, but the divine hand leads unerringly those who clasp it in unquestioning faith, for in Truth there is no error.

PRECIOUS METAL.

T. STANLEY BALL, B.A.

IN "Miscellaneous Writings" by Mrs. Eddy, there is a striking paragraph abounding with figurative meaning. It reads: "God is a consuming fire. He separates the dross from the gold, purifies the human character, through the furnace of affliction" (p. 151). It would be difficult indeed to find a more apt material symbol of a spiritual fact than this, for it indicates clearly the order of Truth's activity in the refinement of human character. In assaying metal with the view of ascertaining if its purity is up to the standard required for hall-marking, a certain amount of it is wrapped in a piece of sheet lead, then placed in a small porous crucible called a cupel, and exposed to a bright red heat. The metals melt; but while the pure silver and gold combine, the lead and other inferior metals become oxidized and the oxides are absorbed by the cupel, leaving a small button of pure gold and silver.

Until purified by the furnace, the dross masquerades as part of the pure metal, the evil and the good are apparently mingled and form a whole; but the assayer knows that the only thing which possesses any real worth is the gold, and his fire unerringly and completely separates it from the dross, which shrinks and hides itself, and finally disappears into and forms part of its kindred element, worthless and useless matter. Worthless and useless indeed; for it is a significant fact in physical science that it could not, even were it desired, be recovered from the vessel of bone ash into which it has disappeared. The tenacity of error finds its parallel in the result of the refiner's fire, for the cupel is coated with a layer of shining metal, a pretense of silver, reminding us of the wise man's saying, that "burning lips and a wicked heart are like a potsherd covered with silver dross."

The spiritual lesson is obvious. We see that error usually simulates the good and the real, and as in the case of the pure gold and the baser metal, its pretense is that it gives bulk and therefore greater apparent value, but its worthlessness is proved by the refiner's fire. The assayer of gold purges by his process the dross from the ore and sets the golden metal free, in the same manner as Christian Science teaches how Truth gradually yet surely refines our materialistic thought and belief until only the pure and the good remain. Our Leader has aptly taken the illustration of the assayer's furnace to point out the refining and purifying effect of Spirit upon human consciousness; and it is a notable circumstance that the pure gold cannot, when tried in the furnace, continue to mingle with the dross. In reality, they never did mingle: the gold was always there and forever pure, and could never be less than pure. The process of eliminating the worthless and the impure brings to light the beauty and purity of the true gold, and, freed from the dross foreign to its nature, all that is good and pure is at length seen to be the whole.

Carefully observing the effect of the fierce flame upon the composition, we discern a seemingly terrible struggle taking place, a desperate attempt of the reluctant base metals still to adhere to the pure; but just as the belief in both good and evil cannot be held in the consciousness of the ever-presence of divine Love, so the consuming fire gradually and surely overcomes and expels the base element, every vestige of evil being effectually and forever eliminated, so that nothing but the pure, tried metal remains. The process is fascinating and rich in spiritual lessons. It is difficult to foresee the end of the conflict except through the understanding of the allness of good, for the evil, to mortal sense, seems to be exaggerated; but grain by grain, surely and unerringly, the good predominates, until the end is reached. In the consciousness of individuals this struggle between the pretensions of evil and the absolute good takes place more or less rapidly, according to the regenerating process of the advance in the understanding of divine Science, until eventually nothing appears but the good which has always existed as a reality, and mortal error vanishes into its native nothingness.

Mrs. Eddy has also drawn upon the same figurative illustration in pointing out that "sorrow has its reward. It never leaves us where it found us. The furnace separates the gold from the dross that the precious metal may be graven with the image of God" (Science and Health, p. 66). These assuring words have been a soothing balm to many a heart susceptible to some sense of human sorrow before the consciousness became fully awake to the realization of the ever-presence and all-power of good. By means of the fervent fire of spiritual understanding the dross of materiality will vanish and its nothingness be clearly realized, leaving the free pure gold, man exhibiting his unchanging nature as the image and likeness of God.

LESSONS FROM THE SHEEP.

ESTHER MURRAY.

WHILE on a sheep farm here in South Africa, I noticed there would often be one goat among a flock of sheep. On inquiring the reason of this, I was told that it was very difficult to get sheep to go through a river or even a gateway, but that the goat would go and then the sheep would follow. One farmer in the neighborhood, however, lost a number of sheep through this practise. A goat used for this purpose leaped across a chasm to a small ledge, where he was safe, but there was no room for the sheep. A number of them tried to follow but fell into the abyss. This experience was a lesson to me, because it shows we must beware of following where personality leads; we must be sure it is the truth which is leading us. In her "Message to The Mother Church for 1901" (p. 34) our Leader says: "Study the Bible and the text-book of our denomination; obey strictly the laws that be, and follow your Leader only so far as she follows Christ."

Another lesson which my stay at the sheep farm taught me was this: When I first heard of Christian Science and understood what it meant, I longed to help with the healing, but it seemed presumptuous to think I was then fitted for so great a work. One day, however, after reading Jesus' words about the "good shepherd," the thought came to me that though I might not be ready to be a shepherd, I could begin by thinking of myself as a sheep-dog bringing stray sheep into the fold. So I began to work, helping each one that came my way as best I could, and directing them to the

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Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have thus found that in helping others I have helped myself, and I feel sure we should never let the thought that we are not worthy hinder us from trying to do the work of Truth, because it is only by working that we learn. By using our one talent faithfully, we prove that we are ready to receive more; and we are not called upon to do work for which we are not fitted.

YOUTH AND AGE.

MYRTLE B. S. JACKSON.

CHRISTIAN SCIENTISTS accept with joy Mrs. Eddy's statement of absolute truth: "Man in Science is neither young nor old. He has neither birth nor death" (Science and Health, p. 244); and they endeavor to make this fact operative in daily experience. It is noticeable that they seize with legitimate expectation upon the possibility that as the years of this mortal consciousness increase they will still retain their freshness and vigor, and expand only in the direction of wider spheres of usefulness and activity.

This is all very beautiful and true, but under these conditions it is only fair to expect that the same privileges may be extended in the opposite way, and that if man is not to grow old, he is likewise not to remain young in the limited sense of being considered foolish, inexperienced, and undeveloped, and incapable on that account of doing good work for the cause. Many ponder thoughtfully over the stories of little Samuel, who abode in the temple, and to whom a special revelation of God came; over Joshua, the young student of Moses; over the prophetic utterance of Isaiah, "A little child shall lead them;" over Paul's loving admonition to Timothy, "Let no man despise thy youth," and more especially over our Master's own words concerning children, "Of such is the kingdom of heaven;" but what would they say in practical experience to the youth or maiden who presumed to differ from them on any metaphysical point, or who dared to evince a profounder acquaintance with the meaning of a given statement than they themselves had given it? The human mind is wholly paradoxical from start to finish, and it is quite possible to be wise at eighteen and frivolous at eighty-two. "The thoughts of youth are long, long thoughts," says the poet; but who is ready to admit this?

The practise of older folk, parents perchance, who sit in ponderous judgment upon the young, is a very primitive error of mortal mind, and these elders sometimes fail to realize that the recognition of man's spiritual selfhood often awakens very early in consciousness, and that when this occurs, it is as much the Mind and power of Christ as if it came at a later period. To be advised to be contented, docile, and meek does not in any way satisfy the infinite immortal cravings to work, to understand, to be independent, individual, trustworthy, and to take due share in bringing the redemptive mission of good to mankind. Few know how bewildering, how stultifying to spiritual growth is a repressive, depreciative attitude on the part of one's elders, nor with what a leaden weight the prescriptive opinions of maturer age crush down upon the earnest young heart, so full of earnestness and vigor, so eager to overflow with spontaneous love and life, so capable, if older people would only see aright, of reflecting and demonstrating them both speedily and well.

If youth and age are to meet together in that sweet concord whereof it has been said, "He maketh men to be of one mind in an house," the motives for affection must be wrested from the false foundation on which human life has built up its social relationship, and real regard born of mutual respect and appreciation take their place. A feeling of dutiful obligation on the part of the younger to the elder is not enough to soften the carborundum of selfish sixteen, nor is an attitude of police supervision, however conscientious, warranted to cancel the thought of personal possession and personal wishes so ascendent in the minds of those in authority. The only way to solve the problem is to establish true friendship on the firm basis from which all friendship springs, genuine fellowship and love, and this will scarcely be attained by drawing a thick cord athwart the interests of the world, and saying, "These belong to skittish youth and those to reverend middle age; youth has neither taste, tact, nor nice discrimination, I will therefore choose for it;" or, "Middle age has solemn, stuffy, restrictive sentiments, I will therefore not confide my inmost feelings to its dictatorial care." Both young and old must be willing to make some sacrifices in order to give and receive each other's good.

And it is appreciable that in this mortal existence most ideas, whether of a simple or complex character, are incomplete, and it is only by adjusting and fitting together the chips of human concepts, and making some unity of the world's big puzzle, that the infinite oneness and allness of God, and His wholly harmonious and harmoniously whole creation, dawns upon us. To a large extent the world understands how necessary to each other are the several qualities of the masculine and feminine, and that when the attraction between them is purely spiritual how strong an influence for good is their united thought; but mankind has not yet learned to avail itself of the blessings attendant upon the unity of youth and age.

While it is certain that there are no limits to the reflection of divine Mind, and that heavenly inspiration flashes forth at all periods of our terrestrial pilgrimage, still there are qualities of thought which tend to appear more definitely at given seasons, and there is a large opportunity for a marvelously sweet interchange of benefits between youth and middle age. The young on the threshold of facing the phenomena of mortality are grateful to be lifted on to that level of thought which allows them to share the experience, insight, knowledge, and control of those who have attained it, they are grateful for gifts and for genuine, tender protection; while the elder mind needs the hope, the spontaneity, the gaiety, the unfolding vigor, the warm, whole-hearted affection and dauntless progressiveness of youth to stir it out of its ruts of prejudice and push it along the steeps of true aspiration. Under these sympathetic conditions, "heart meets heart reciprocally blest" (Miscellaneous Writings, p. 207); homes and churches become centers of love and comfort, strongholds of activity and life, gladdened by sunshiny, unselfish children and busy songful workers, and the bitter, blighting influences of criticism and condemnation forever cease.

[Written for the *Sentinel*.]

RECEIVING AND GIVING.

LOUISE ELIZABETH LITZSINGER.

WHAT shall I render unto God
For all the wealth that Love bestows?
For comfort, peace,—for boundless joy
That from His omnipresence flows?

The Giver of exhaustless good
Needs naught that man could e'er devise;
Indeed, the best that he could bring
Were but the good Love's hand supplies.

Fresh-water lakes, we know, are they
Whose outlet yields what inlet brings;
In verdant meadows they disclose
Their treasure from inflowing springs.

Thus would my grateful tribute find
Expression in dispensing love,
The whole of human sense transformed
By light descending from above.

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SELECTED ARTICLES.

[David Anderson in *Australian Farm and Home*, Melbourne, Australia.]

Somewhat less than forty years ago an American lady, Mrs. Eddy, submitted to the public a metaphysical treatise dealing with the relation of man to his Maker. The unique characteristic of the work was the insistent and consistent adherence throughout to the Scriptural premises on which it was based,—the allness of God, Spirit, and man made in God's image and likeness,—and from that adherence its writer never swerved.

The full significance and far-reaching import of the logical conclusions from these premises are not readily manifest to the reader who gives the book a casual and mayhap a hasty and somewhat careless perusal; and they are never visible to the critic who, from the view-point of opposition, allows his mental vision to be obscured and his judgment warped by an attitude of preconceived hostility to the writer and to the title and subject of her book. The truths involved are indeed slowly grasped in their entirety by the unbiased investigator who gives the book systematic study along with the Bible, and who is willing to make personal test of its statements by honest effort to reduce them to practise.

Differing radically from established scholastic theology, as well as from systems of "orthodox" religion and "regular" medicine, no other book has ever met with more sustained adverse criticism and opposition from the pulpit, the medical profession, and the press, or has been more generally misconstrued by those who are content to form literary and religious opinions at second hand; and few books, if any, have had a wider circulation during their author's lifetime, or are exercising greater influence on the religious thought of today, than the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Combining a code of Christian ethics with a wholly metaphysical system of healing disease, clergymen denounced its theology as devilish, although some conceded that, in a strictly limited sense, it might possibly be an aid to the sick; and medical critics declared its therapeutics to be a dangerous menace, although some were constrained to admit its morality as altogether Christlike. Today clergy and medical men are joining hands in agreement that salvation from sin and disease are closely allied as mental processes, and that while in a strictly limited sense the mind governs the body, the treatment of "serious" or "organic" disease must be by mind mixed with medicine.

Medical men have not formulated any clear-cut or unanimously agreed-on distinction between functional and organic complaints, but certain diseases are still classed as "incurable." Ailments of that class, including such diseases as tuberculosis, cancer, locomotor ataxia, etc., medically diagnosed as such, have been healed in Christian Science after long periods of the best medical treatment available have been undergone in vain. Well-authenticated cases of such cures are instanced by an independent inquirer and careful investigator who is not a Christian Scientist, B. O. Flower, a former editor of the *Twentieth Century Magazine*, in his book entitled "Christian Science as a Religious Belief and a Therapeutic Agent," in which comparison is made of the teaching and practises of Jesus Christ with those of Christian Science, and consideration is given to the opposition of those unfriendly to the latter. The public are beginning to realize, from personal observation and knowledge of current happenings throughout the globe, that whether Christian Science be right or wrong in its ethics and therapeutics, it is bringing the comfort and well-being of moral and physical health, and the light and happiness of a spiritual regeneration to dwellers in homes formerly sin-darkened and disease-stricken, and they are beginning to wonder why those whose avocation is the effort to make the world of tomorrow better than the one of today, should quarrel with a religion that produces such results.

[George Shaw Cook in *Lakeview Times and News*, Chicago, Ill.]

It would be entirely inconsistent with the fundamentals of Christian Science to attempt to combine its practise with the practise of medicine. To the extent that material means were employed by the metaphysician, and to the extent that he compromised with matter and placed his dependence thereon, to that extent would he stultify his faith in the power of Mind as the healer of diseases. By such methods the practitioner would become like the "kingdom divided against itself" which Christ Jesus said "cannot stand." The Master consistently declared, "If therefore thine eye be single, thy whole body shall be full of light," and, "It is the spirit that quickeneth; the flesh profiteth nothing."

Christian Science is the restoration or reestablishment of primitive Christianity, and as such it must necessarily use the means in healing which were employed by Jesus and his students and followers in the early Christian church. It is recorded of Jesus that he healed "all manner of sickness and all manner of disease among the people," and when questioned as to how the healing work was done, he said, "The Father that dwelleth in me, he doeth the works."

Although the practise of medicine was in vogue for two thousand years before the advent of Jesus, it is not recorded that he cooperated with medical doctors in his healing work or that he even called upon them for diagnoses. On the contrary, there is every reason to infer from the gospel record that he healed functional and organic, acute and chronic diseases, without failure and without the use of drugs or material remedies. Christ Jesus said to the man whom he healed of the palsy, "Be of good cheer; thy sins be forgiven thee," indicating that the forgiveness or destruction of sin was what released him from the bondage of disease. To the woman who had "suffered many things of many physicians" and who "was nothing bettered, but rather grew worse," he said after he had healed her, "Thy faith hath made thee whole." When he healed Peter's wife's mother of a fever, he "rebuked the fever; and it left her." In the Acts of the Apostles it is recorded that when Peter was appealed to for help at the gate of the temple by the man who had been lame from birth, he bade him in the name of Christ "rise up and walk," and the man was immediately healed of his lameness. When asked how this healing was accomplished, Peter insisted that it was through faith in the name of Christ, and then made the remarkable declaration, "There is none other name under heaven given among men, whereby we must be saved."

Christian Scientists believe that the so-called miracles which were performed by Jesus and his followers, and to some extent by the ancient prophets, were miraculous only in the sense that they were wonderful or marvelous. They believe that these works were not special interpositions of God without regard to law, but that they were natural manifestations of the power of God according to His law. They believe that Christ Jesus understood this law and that his works were done in accordance with it. They believe that the same law is operative today, and that it is discovered to the world by Mrs. Eddy in her book, "Science and Health with Key to the Scriptures." They have learned through the study of this book that the same Mind "which was also in Christ Jesus" is present with men today; that it is abundantly able to heal sickness and may be relied upon with absolute confidence; that sole reliance upon divine Mind in the time of trouble is better than reliance upon non-intelligent matter, and far better than the attempt to rely on both.

[George S. Powell in *Greensboro* (N.C.) *News*.]

Referring to a sermon reported in a recent issue, allow me to say that the preacher was not justified in trying to connect the teaching of Christian Science with that of Plato, Fichte, and Berkeley. Christian Science teaches that God's creation is perfect, harmonious, and indestructible, that evil can be overcome and destroyed, as the Bible teaches, and

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therefore it is not of God. If evil, sin, and disease were of God, they could not be destroyed, and it would be wrong to attempt to destroy them, for "God saw every thing that he had made, and, behold, it was very good"—"All things were made by him; and without him was not any thing made that was made." God is Spirit, and His creation, including man, is spiritual, indestructible, real, eternal. This is what Christian Science means when speaking of the real and the unreal, and it is what Jesus meant when he said: "It is the spirit that quickeneth; the flesh profiteth nothing." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," and "Ye shall know the truth, and the truth shall make you free."

Gibbon, in his history of the "Decline and Fall of the Roman Empire," says it is reported that for three hundred years after the crucifixion of Jesus, his followers exercised this divine power by healing the sick and raising the dead. This power was lost when Constantine, in establishing a state religion, undertook to popularize Christianity by concessions to pagan Rome, with the result that the healing Christ, the seamless robe, was laid aside for man-made creeds and dogmas. The trend of public thought today is, however, toward the religion taught by Jesus and the apostles,—a demonstrable religion that will give present relief from sin, sickness, discord, strife, and greed. If the Bible is true, and man is made in the image and likeness of God, Spirit, not matter, he lives, moves, and has his being in God; "the kingdom of God is within" him; he is an heir of God, and joint-heir with Christ Jesus, and he has the divine right to overcome these inharmonious conditions.

[Ezra W. Palmer in *Denver* (Col.) *Post.*]

When we analyze the claims of evil, it of necessity is apparent that either God made evil or He did not. And it is because men for long ages have had a confused conception of God that they have been equally confused as to the validity of the claims of evil, and have believed either that evil was created by God, or that it is an entity of itself, acting contrary to God's wishes and frequently overruling them. Christian Science brings order into this chaos. It teaches that there is one supreme, governing intelligence, the one Mind, God; that the one Mind is Spirit, perfect, the sum total of all good, and that His creations, man and the universe, partake of His qualities and likewise are spiritual and perfect. Jesus had this ideal in view when he said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." In Genesis we read that God created the heaven and the earth, and that everything He had made was very good. If, therefore, God is good and supreme, where, then, is the necessity for evil, which would, if permitted, set at naught the divine decrees? And if God's creations are good, like Him, of what avail is any foreign element which would endeavor to impair the happiness of His children?

If God created evil, then God must know evil; evil would therefore be a part of the divine consciousness, eternal and immortal, and for mortals to strive to overcome it would be to attempt to overthrow the divine order and integrity. Such a concept would only land us in chaos and despair. If we refuse to make God responsible for evil, and at the same time contend that evil is a reality, where do we land? We must inevitably set up evil as a kingdom in itself, arrayed against God's kingdom, warring against Him, overturning His power, condemning men to sin, sickness, and death, and disrupting the supremacy of God's government. The theological concept of Satan, as portrayed by Milton and other writers, expresses this so-called dual nature of the universe. Since evil in its very nature is the antipode of God, it were impossible that He should create evil. In Habakkuk we read: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Jesus spoke of himself as "the light of the world," and in John, God is spoken of as "the light of men." Now, darkness is the antipode of light, and where light is, darkness cannot exist. Darkness is incapable of analysis, because it is nothing, being the mere absence of light. Light, however, cannot by any process of reasoning be shown to be responsible for darkness, nor is there any possible connection between them. In like manner, God is not responsible for or in any manner connected with evil.

Nor can evil have existence contrary to the divine will, because, were this true, God would not be supreme. His power being divided with his antipode, He would not be all knowing, all wise, and ever present. In fact, when we admit a place for evil, to that degree do we take away from God the qualities of infinite perfection. If evil has no place in God's kingdom, nor in a hostile antipodal kingdom, how then can evil be accounted for in this work-a-day world of ours? Jesus defined the devil (evil) as "a liar, and the father of it." A lie has no real existence, it is a deception, and it retains the appearance of reality only so long as its true nature is not perceived. If a lie is known as a lie, it deceives no one and is powerless. Where does a lie find a local habitation? Where but in the thought of him who utters it and by him who believes it or allows himself to be influenced by it? Evil therefore can only find lodgment in the false beliefs of the human mortal mind, and it is to this source Mrs. Eddy traces it. In Science and Health (p. 178) she states that all evil comes from mortal mind. By the term mortal mind Mrs. Eddy means more than the evil beliefs which may influence any one individual or any group of individuals. By it she means the belief of an existence apart from God, human knowledge, the carnal mind, of which St. Paul speaks in Romans, when he says, "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." If all men ceased believing evil, thinking evil, and acting under evil intimations, and were to put on the Mind of Christ, evil would cease, men would see the allness of Spirit, and the problem of a so-called dual universe would vanish like darkness before the majesty of the sun.

Jesus Christ clearly saw the omnipotence of the Father, and the nothingness of evil in whatever form manifested. And because he knew only one Life, God, he saw the falsity of any claim to life or power by mortal belief, and he destroyed every manifestation of evil which presented itself, whether it were lack of food, a storm at sea, hatred of enemies, a form of sickness, or death itself. The things which Jesus destroyed were not realities but illusions, human beliefs, wrong thoughts manifested, the delusive bondage of sin, sickness, and death. Jesus knew that God did not create evil, that evil was not good in the making, and that evil was not necessary to emphasize good; he saw it for what it was, "a liar, and the father of it."

Thinkers in all ages have more or less clearly seen this idealism, this allness and immanence of good, but only in the Bible has it been so clearly taught as to be of practical value to mankind. The weakness of philosophy has been that it had no remedy to heal the ills of humanity. This the teachings of Jesus supplied. He saw so clearly God as infinite Spirit, and the true universe, including man, as the spiritual idea of God, that the evil beliefs of men and women who came to him were seen as falsities, not binding on the children of God. So, when the people looked to God for help, they were healed of every manifestation of evil, whether sickness or sin. To Mrs. Eddy belongs the credit of making clear, in our time, the true nature of God and the nothingness of the claims of evil, as revealed in the Bible; and because of the light shed on the Scriptures through her illumined understanding, as set forth in Science and Health, true spiritual healing is again made practical to destroy the ills of the flesh.

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[Charles F. Kraft in *Spokesman-Review*, Spokane, Wash.]

A recent issue of the *Spokesman-Review*, in reporting the sermon of a prominent Methodist minister in your city, credits him with having declared that "the man who needs a doctor is the man in whose heart the plague of sin has left its mark;" that "Christ is the great Physician who has the infallible remedy which destroys the virus of sin," but that he believes in calling in a physician to prescribe for the diseases which he says "are but the symptoms of the disease of sins." The report also has it that he "explained" that he is neither "a Christian Scientist nor a faith-healer."

Whether our Methodist brother designated himself by this or that name is really not of so much importance as is his position on the subject under discussion. Indeed to the ordinarily well-informed his explanation is entirely unnecessary. However, for the benefit of those who may be misinformed or uninformed, permit me to say that Christian Scientists maintain that Christ, Truth, not only "has been," but is, the remedy for all sin, or error, and its concomitants, disease and discord of every name and nature.

The "works" of Christian Science are compelling so-called "orthodox" religious teachers to lay greater stress than heretofore on the fact that sin causes bodily suffering, and that departure from sin is necessary to an improved physical as well as a better moral condition. Christian Science, however, goes farther, and declares that not only wilful sin, but ignorance of God's law and erroneous beliefs concerning His creation must be corrected in order that the fear, discord, and disease to which mankind is in bondage may be destroyed.

Christian Science, by according a better understanding of God, is correcting the mental, moral, and physical abnormities of human experience, and cannot, therefore, be in any sense allied to what is known as faith-healing, or healing through a blind faith in God. Its adherents are learning that instead of a priesthood set apart, all Christians should be "kings and priests unto God," "able ministers of the new testament;" that through the knowledge of the truth that makes free, they should be able and willing to obey the whole command to both "preach the gospel" and "heal the sick" in the way the Master taught, and to realize the "signs following" which he promised to all "them that believe."

[Royal D. Stearns in *Wahoo* (Neb.) *Wasp*.]

Your critic says the "basic principle of the teachings" of Christian Science "is the doctrine that 'nothing is matter,' 'all is Mind' [Science and Health, pp. 113, 275]." Jesus said to the Samaritan woman that "God is a Spirit" and that He must be worshiped " in spirit and in truth." That is the way Christian Scientists worship the heavenly Father. Can anything be more scientific than the truth? As to the unreality of matter which seems to excite your critic, if he has kept up with the trend of thought of his physical science friends, he has seen the numerous statements which many learned men have made on this subject. Professor Ostwald of the University of Leipsic, Germany, says: "Matter is a thing of thought." Grant Allen asserts, "The universe as known to us consists wholly of Mind," and "matter is a doubtful and uncertain inference of the human intelligence." Huxley states: "After all, what do we know of this terrible matter except as the name of the unknown hypothetical cause of states of our own consciousness?" Professor Browne, Professor Davis of Virginia, Professor Woodhull of Columbia University, Professor Tait of Cambridge, and many other prominent scientists, take a kindred position. When Mrs. Eddy first declared that matter was unreal, she stood alone, and her assertions brought forth unstinted ridicule from physical scientists; but today the thinking, investigating scientist admits that she was correct.

Your critic says, "The Christian Scientist may call hunger and food, etc., illusions." He doubtless loses sight of the teaching of Jesus in Matthew: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" He well knew that mortals must take some thought for the necessities of daily living; yet he also knew that a vision of reality once had, would forever lift the people above that sordid sense and enable them to apprehend more clearly that the same divine Love which took care of the birds and flowers would also take care of them. About the first thing the Christian thinker, from a Christian Science view-point, has to learn, however, is the distinction between his desires and his needs. He wants many things he thinks are good for him; he needs really only what actually is good for him. And to distinguish between what he should and should not be expecting divine Love to give him, is perhaps his greatest want. It is quite common in human experience, if the individual prays at all, for him to ask personal favors, and then he wonders why they are not granted. Undoubtedly one of the first needful lessons for us to acquire is to get rid of so many material desires rather than to have them gratified. The highest Christianity teaches us that God heeds our need, and that when we are willing to stop outlining what we think we need and to place our welfare under the logical operation of divine law, we shall be abundantly satisfied.

After emphasizing the need of giving less and less thought to the material things of life and putting more and more trust in the spiritual, Mrs. Eddy writes: "The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily" (Science and Health, p. 62).

[Charles W. J. Tennant in *Saturday Standard*, Dumfries, Scotland.]

I have read with much interest the report of the Antiquarian Society jubilee in a recent issue, but in the address of Mr. Scott-Elliot I notice that he classes Christian Science with mesmerism, hypnotism, esoteric Buddhism, crystal-gazing, etc., and calls it "an ancient superstition." Now, nothing could be said about Christian Science that would be wider of the mark than this. Mrs. Eddy defines Christian Science "as the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1). Christian Science destroys ignorance, fear, and superstition, and demonstrates the saying of our Master, "Ye shall know the truth, and the truth shall make you free." The ever increasing number of those who are taking up the study of Christian Science testify of their freedom from fear gained through an understanding of the subject.

Mesmerism and hypnotism, on the other hand, always dwell in the realm of the human or carnal mind, and work through the belief of will-power, one mind controlling another; and since the carnal mind believes in good and evil dwelling together in the same consciousness, in other words, a "house divided against itself" which "is brought to desolation," no good can come of it. In the practise of Christian Science it is the utilization of the divine Mind, the Mind that was in Christ Jesus, which produces the beneficial results seen in the healing of sin and sickness, and brings to the patient the knowledge which Jesus said should come, namely, that "the kingdom of God is come unto you."

God is the life of all the generations that have been, are, and are to be, and coming generations will continue to improve the conception which humanity forms of Him, of His law, and of our duties. You are bound to adore Him and to glorify Him wheresoever He manifests His presence. The universe is His temple, and the sin of every unresisted and unexpiated profanation of the temple, weighs on the head of each and all believers.—MAZZINI.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

FACTS AND FIGURES.

UNDER the plausible guise of a desire for the public good, and upon the plea that the public is either incapable or not to be trusted in its judgment of what is best for its own interests, the medical societies of the different states are becoming more aggressive and more persistent than ever before in their efforts to secure the enactment of legislation for the purpose of preventing the practise of any system of healing disease which is not within their scope and control. One of the methods by which this kind of legislation is expected to be secured is set forth with engaging frankness in an article in the *Journal of the American Medical Association* of Feb. 15, 1913, from which we take the following excerpt:—

"At the spring meeting of the medical society of a certain county in southwest Kansas, suggestion was made that one of the members of the society should be a candidate for the Legislature, in order that the interests of physicians might be safeguarded by representatives from among the profession. This was determined because the interests of physicians were menaced by the last Legislature and were also seriously threatened through the activities of the chiropractors and the League for Medical Freedom in the Legislature which was to be chosen and is now in session. . . . Notwithstanding that the physician-candidate was a Democrat, while most of the members of the society were Republicans (Seward county is strongly Republican), they stood together 'as one man' and succeeded in electing him. But the story does not end here. The doctors agreed not only that they would work for his election, which they did most heartily, but also that they would turn back all of his patients on his return from the Legislature and pay him a per diem bonus as well while he was in attendance at the capital. . . . Is it not about time that the physicians of the country should emulate the example set by the Seward County Medical Society and 'get together'?"

That there is an ulterior purpose in the legislation which these societies are trying to secure, and that it is not demanded by the public, is becoming more and more apparent at every legislative hearing on the various and sundry bills introduced by or for the physicians at each session of the state lawmaking bodies, but it may not be so generally known that many of the editorials apparently advocating such legislation, as they appear in newspapers throughout the United States, are sent out in bulletin form from the headquarters of the American Medical Association. One of these bulletins is before us at this writing, and later on we shall doubtless see editorials embodying this text, under the eye-catching captions of "School Diseases," "The Stomach in Hunger," "Applied Ideals," "Athletics and Health," "The Specialist," "Alleged Discovery of a Cancer Germ," etc., appearing in some of the smaller newspapers of the country. The object in thus broadcasting these editorials seems to be the manipulation of public sentiment through the fear of disease which they are more than likely to engender, but the institutors of this sort of propaganda should not count too much on the general impressionability of the people.

That, however, an effort is being made to keep the public in ignorance of the real situation, and the fallaciousness of the arguments used to perpetuate this ignorance, is well illustrated in the oft-quoted statement that the United States government is spending millions of dollars for the preservation of hog life and nothing for the preservation of human life. This statement is more brilliant than true, as the facts are that a report called for by the United States Senate and just submitted by the secretary of the treasury shows that the expenditures of the government in its various activities intended to conserve the public health have amounted to $19,800,026.23 in the fiscal year just closed, and that 15,632 employees of the United States are engaged in these activities. Here are facts and figures that speak for themselves, and if it is also true, as we are informed, that every one of the physicians employed in the departments and bureaus of the government are of one school of medicine, the system which is at the back of all legislative efforts to compel the people to submit to its treatment and none other, the animus and purpose of the present legislative activity is plainly apparent.

The figures given above prove that the government has been liberal in its appropriations for this purpose, and even those who have been quoting the "hog and human" epigram must feel reasonably surprised at the magnitude of these federal expenditures.

ARCHIBALD MCLELLAN.

GLIMPSES OF MAN.

THE most impressive object within the range of human vision is humanity, and a truly great man is certainly the most impressive thing in the world. The all-inspiring influence of the Master becomes quite explicable when we remember that as none other he not only defined man, made him appear, but showed how his stature may be fashioned day by day at the hands of all who are humbly aspiring; and the purport of Christian Science might be epitomized in the statement that it is effecting man's reappearance. The contribution which all truly great men have made to this disclosure has been the proof of their impelling, though often ill-understood greatness, and this fact is illustrated when we think of him whose natal day has just been celebrated in all the states, and whose memory is honored in all the world.

An interesting aftermath of whatever may be said in praise of Washington's honesty and integrity of character, his dignity and kindliness of bearing, his conscience and command as a leader, is this, that while many men have given prominence to the worth of some special endowment, such as the patriotism of a Mazzini, the statesmanship of a Pitt, the humanitarianism of a Wilberforce, so that a given distinguishing quality or character is always associated with the given name, Washington has done much to lead the world to think of that to which all these virtues pertain; namely, man. He did his greatest deed when he brought, not only to the American colonies, but to all the nations, a new and inspiring sense of man's native largeness and worth, gave it place and dominion in the thought of mankind. He has helped us all to think of man as capable of doing any and every noble thing, and that by virtue of the completeness of his true, God-given selfhood. As President-elect Wilson has recently said of another distinguished American, "He was great and peculiar, not in some distinctive characteristic, but in his breadth as the representative of a vast movement." Though a slaveholder, Washington was a splendid embodiment of the eternal assertion of democracy, of the sovereignty of man.

The indomitable heroism of Captain Scott and his comrades makes moving appeal to the heart of all humanity; as one has said, The spirit with which these men met their fate "has such nobility as to become a sublime inspiration." Their record speaks for daring and brave uncomplaining endurance, and thus we who in the spirituality and compass of our living bring to our fellow men a clearer sense of manliness, may direct the human gaze to him who said, "And I, if I be lifted up from the earth, will draw all men unto me."

Through instruction there has come to Christian Scientists what seems to have come in a degree to Washington and Gladstone and their kind by intuition, namely, a higher revelation of man as great not in giving emphasis

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to some special virtue or capacity, but in himself, his origin, nature, and destiny, and this is the most helpful influence that can be exerted by any human personality, to make us think more nobly of ourselves, of what it means to be a man. In the crises of sickness and sin, Christian Science is bringing into demonstration today this greatness and power of man as it has been apprehended and made manifest only here and there and that indefinitely since the early days of Christianity. It is inspiring human sense, so long enthralled by the belief of man as discouragingly if not hopelessly material, with a vision of the Christlike proportions of the stature of the man of Spirit to which, as Paul has said, we may all come "in the unity of the faith, and of the knowledge of the Son of God."

JOHN B. WILLIS.

SCIENCE VERSUS SUPERSTITION.

THERE is no denying that mortals can never be content with the narrow range of existence to which material sense bears testimony. The senses allure and hint at endless pleasures, but long ago the wise man learned through sad experience that the end of all these things is death. This does not mean that pleasure in itself is wrong, for the psalmist says, "At thy right hand there are pleasures for evermore." These pleasures, however, are the flower and fruitage of spiritual consciousness and rest upon divine Principle, so that they are indeed "for evermore."

Mortals in general start life with the pursuit of happiness rather than a quest for Truth, and the result of this mistake is found in disappointment, sorrow, sickness, and it may be death. Many then reach out blindly for help from an "unknown God," and when no help comes they doubt the existence of the God who knows and loves and guides all His children. In the barren soil of unbelief the weeds of superstition then spring up, and instead of the knowing of God which Christ Jesus declared to be life eternal, there is a false sense of being and its laws, expressed in religious superstition and medical superstition, both phases of this error obscuring to mortal sense the light of divine Truth. This is finely expressed in Rebecca's hymn, as given in "Ivanhoe":—

> Our fathers would not know Thy ways,
> And Thou hast left them to their own.

Again, this was voiced by the Master, who sorrowfully said, "Ye will not come to me, that ye might have life."

In turning thought away from God, superstition of any sort dulls the moral sense and leads misguided mortals deeper and deeper into the mire of error. Because of this we find in the Scriptures the most solemn warnings against its indulgence; indeed the children of Israel were told that those who dwelt in the land before them were driven out because of their superstitious beliefs and practises. With the warning, however, was given this assurance of divine Love: "I am the Lord that healeth thee." The kind of healing here promised has its explanation and fulfilment in Christian Science, which, contrary to a prejudiced opinion, destroys all belief in superstition in demonstrating the infinite power of Truth to meet every need of humanity. Of old Isaiah said, in a warning against necromancy, "I will wait upon the Lord, that hideth his face from the house of Jacob. . . . Should not a people seek unto their God?" At another time he warns the faithful against those who "whisper out of the dust," as well he may when we remember that man's heritage is spiritual.

Our revered Leader reminds us that "human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin" (Science and Health, p. 99); yet this is more important than all else, for as we rise above sin and honor God by acknowledging Him in all our ways, we at the same time rise above sickness, sorrow, and the fear of death. The belief that we can be really healed without overcoming sin is in itself an ancient superstition, which can find no support in Jesus' teachings or in Christian Science which declares that "superstition and understanding can never combine" (Science and Health, p. 288). Superstition always clings to a blind belief that evil has power, indeed this is its very basis, while Christian Science lifts the individual, step by step, into the realization of one Mind and one power, namely, that of good. The vision of the Apocalypse shows the dark shadows of sin and superstition fading out as they are pierced by the rays of divine Truth, and the men and nations thus saved walk in the clear light of spiritual being into which nothing can ever enter that "defileth . . . or maketh a lie."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

MINNESOTA.—The past year has been one of comparative freedom from disturbing situations. The field has been responsive to any demand made upon it, and the general public has seemed less critical and more appreciative of the work that Christian Science is doing in demonstration of its divine Principle. The press has been very kindly, not only in its references to Christian Science and in the correction of misstatements, but also, and in a very gratifying degree, in kindly reference, in reprints of articles which have appeared in the publications, and in a general recognition of the position of Christian Science as a religious movement. During the past year we have continued our subscriptions for the various penal and reform institutions of the city and state, libraries, clubs, and other places where they would seem to be appreciated and productive of good. We have also succeeded this year in placing all our periodicals and the works of Mrs. Eddy on all observation and library cars of the Minneapolis, Sault Ste. Marie, and the Northern Pacific railroads, thus adding splendid avenues for the introduction of Science literature.

Report of Committee on Publication.

WINCHESTER, MASS.—In the reading-room of First Church of Christ, Scientist, the sale of literature and subscriptions to our periodicals have been steadily increasing. More copies of Science and Health have been sold to beginners than ever before in the same length of time. We have had to increase our subscriptions to the *Journal* and *Sentinel*, to meet the demand for them, and a larger number of subscriptions for the *Journal, Sentinel, Quarterly,* and *Monitor* were taken in January than ever before in any one month. We all rejoice in the growth of this department of our work.—*Correspondence.*

UTAH.—The Christian Science publication committee for Utah in the annual report says: Probably the most important progress of the year just closed is the greater knowledge Christian Scientists have gained of the nature and scope and

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consequent value of *The Christian Science Monitor,* and too much importance cannot be attached to our work for and with the *Monitor,* for the reason that its mission may be compared to that of John the Baptist in his relation to Christ Jesus, in that it is a forerunner of the healing and saving Christ-principle. Experience is showing that our great daily paper may be placed in the hands of every one who speaks our language, irrespective of what his religious beliefs and prejudices may be, and it is found that even a cursory examination of the paper will invariably break down prejudice against Christian Science.

Upward of eighteen thousand pieces of literature were mailed and distributed through this office, in addition to the distribution work carried on by *Monitor* and distribution committees in Salt Lake, Ogden, Provo, Park City, and Milford, of which reports will be made to the respective churches.—*Correspondence.*

MANCHESTER, ENGLAND.—The members of First and Second Churches of Christ, Scientist, held a joint Thanksgiving service at First Church on Jan. 4, and the edifice was crowded beyond its seating capacity. This is the fourth united Thanksgiving service held by these two churches, and each has shown an increased attendance. Testimonies of the healing and saving power of Christian Science were given, swelling into a long pæan of joy and gratitude for the freedom and harmony which Christian Science had brought into the lives of these witnesses for the truth, in place of the bondage to suffering and discord formerly dominating their experience.

Many bore witness to the priceless treasure which the Bible had become to them through the spiritual understanding revealed by the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, while others expressed gratitude for all the Christian Science literature, the constant heralds of hope and joy and peace to humanity. The *Journal, Sentinel,* and *Monitor* were each awarded meeds of gratitude as healing messengers, purifying, strengthening, and exalting all who open their consciousness to receive these gracious visitors. Never has there been among the members a deeper consciousness of unity, of zeal for the cause, and of loyalty to the Christian Science Board of Directors in Boston, nor of tender love for our revered Leader, Mrs. Eddy, for again presenting Christ, Truth, to a needy world in the teaching of Christian Science.—*Correspondence.*

LONG BEACH, CAL.—A Los Angeles architect has completed plans for the edifice of First Church of Christ, Scientist, to be erected on Elm avenue, near Fifth street. The building will be one story high and will have a basement. The ground dimensions are 90 x 140 feet. The auditorium will seat nine hundred people. The Sunday school room and classrooms will be in the basement.—*Long Beach Press.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

HULL, ENGLAND.

A lecture on Christian Science was given at the Royal Institution, Hull, by Bliss Knapp. B. Haworth-Booth, J.P., D.L., presided. There was a large attendance, nearly the whole of the seating accommodation being occupied. The chairman said it was a common thing to hear Christian Science misrepresented, and he believed that the lectures by authorized members of the Christian Science board of lectureship were the best means of dispelling the darkness and throwing light upon the subject. It was not denied that Christian Science interpreted the gospel teaching in a manner new to the thought of this age; but Jesus plainly told his followers that in the years to come the world would receive fresh light on the momentous subjects on which he had spoken, and that this fuller light was not to supersede but to explain his words. He said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . he shall receive of mine, and shall show it unto you."

The age through which we were passing had been rich beyond all others in new discoveries for the great well-being of men, but such men as Bell, Edison, Kelvin, and Marconi did not create the forces now available for all. So Mrs. Eddy did not create Christian Science; she perceived and gave to the world something in the Saviour's teaching which preceding ages had failed to perceive, and thus it fell that the wayfaring man today, if he be willing to be instructed, might know things of which the wise and prudent of this world were ignorant; he might gain a deeper and grander understanding of the truth of God, expressing itself in a wonderful improvement in health and happiness, and in a greatly extended capacity to be of service to others.

On all sides they saw the slaves of sickness and the slaves of sin; but they had Christ's promise, "Ye shall know the truth, and the truth shall make you free." This freedom came through Christian Science; it was a demonstration of the healing of Christ; it was a freedom full, perfect, and sufficient; it was a Christianity worthy of the divine giver "who forgiveth all thine iniquities; who healeth all thy diseases." "Because of the spiritual uplift and physical improvement in my own life and in other lives near to me," said the chairman, "I am grateful for every opportunity to add my mite toward the universal adoption of this new-old truth."—*Eastern Morning News.*

TACOMA, WASH.

Virgil O. Strickler at his lecture on Christian Science in the Tacoma theater was introduced by Charles A. Brower, first reader of the church, who spoke in part as follows:—

It is not within my province to tell you what Christian Science is, the lecturer will do that; suffice it for me to say that it heals sickness and sin and binds up the broken-hearted. I have just heard of a man who was healed of a supposedly incurable drink habit and the vices that go with it. In my own family there have been cures of so-called incurable diseases. One sister, who was pronounced beyond material help as the result of a Cæsarean operation, was raised to health and strength in a few weeks through Christian Science treatment. I myself was healed of asthma, with which I had been afflicted ever since childhood, and for seventeen years Christian Science has been my only medicine. Christian Science is valuable because it is practical and can be used now. There is no waiting for future salvation, but we are taught, as Paul said, to let that Mind be in us "which was also in Christ Jesus," and Jesus said, "The kingdom of God is within you."—*Correspondence.*

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EVANSTON, ILL.

The lecture on Christian Science, under the auspices of First Church of Christ, Scientist, was given before the largest audience that ever attended a similar lecture in this city. Every seat in the Evanston theater was filled a half hour before time for the beginning of the lecture, and it became necessary to use seats on the stage. Besides this, quite a number of people were turned away, being unable to gain entrance to the building. The lecturer of the afternoon, William R. Rathvon, was introduced by Chancellor L. Jenks of this city, who made the following remarks:—

All sects of Christianity unite in certain beliefs, among which is that of the absolute control of the universe by an all-wise Providence, possessing and using infinite power and unbounded love. The most important study of man is his relation to this supreme power. Scripture informs us that man was made in the image and likeness of God. Think, then, what must be man's attributes! Like begets like. Unlimited power, wisdom, love, health, life, happiness, and success belong to man as his birthright. He has no power, capacity, or tendencies underived from the one beneficent source. Whence, then, comes the age-long problem of sin, sickness, suffering, sorrow, failure, and at the end the descent into the grave? It were sacrilege to ascribe these evils to an all-wise and all-loving Father. Here lies the greatest mystery of all ages. No truth in all the universe can equal in importance the truth on this subject. This is the truth Jesus referred to when he said, "Ye shall know the truth, and the truth shall make you free." To those who thronged about him on the mount, he made another promise —that the pure in heart should see God.

In God's good time, these promises have been fulfilled. Less than half a century ago there came to a pure-hearted New England woman a message bearing a new interpretation of the Scriptures, a higher meaning of the life and mission of Jesus. Daily a great multitude of happy men and women who have read her message, and have grasped the truth therein set forth, are proving that it does make men free. All of truth is not understood. We can demonstrate it only to the extent of our understanding. But enough already has been apprehended of this truth which makes us free to strike from mankind a thousand limitations which were believed to be inevitable, and to establish a higher standard of health, purity, happiness, longevity, efficiency, and success.—*Evanston Index.*

LYNN, MASS.

A good-sized audience attended a lecture on Christian Science by Judge Clifford P. Smith, delivered in the First Universalist church. The Rev. Frederic W. Perkins, D.D., pastor of the church, in introducing the lecturer, spoke in part as follows:—

The great issue of our time is between a practical spiritual life on the one hand, and a practical material ideal on the other. I stand here to assert publicly what those who know me know to be true, that I would be the friend and helper of those, under whatever name, who would live by the power of the Spirit. The issue is too momentous, the consequences are too serious, to allow sincere religious practitioners to indulge in the wasteful luxury of suspicion and bigotry and misrepresentation. I will endeavor to be loyal to my own conceptions of truth. I will, if need be, voice in kindliness and candor my dissent from another's methods. But I will be more eager to voice my approval of his spiritual purpose, and when I cannot agree with him, I will be glad of any spiritual successes which he, in his own way, may win. I feel at home in any company of men and women who are striving to realize the presence of the divine Father and to live out the divine sonship which is latent in us all.

Lynn Item.

SALT LAKE CITY, UTAH.

Before an audience which packed the Salt Lake theater, Virgil O. Strickler delivered a lecture upon the fundamental teachings of Christian Science. The speaker was introduced by Robert B. Porter of Salt Lake, who said:—

Whether or not we are members of the Christian Science church, we must acknowledge that it has been a tremendous force during the past half century. Whether or not we believe in its teachings, we must admit it has had a wonderful influence for good during that time. Every new organization, every great movement, must encounter hostile criticism and often ridicule from those who oppose it. The Christian Science church has not escaped this criticism or this ridicule, but disregarding it, has grown until the world has been forced to acknowledge its mission.

Every religion that gives hope and courage; that makes men and women better; that teaches them a higher regard for all things spiritual—every religion that lifts men a little above where they stood before—has a right to exist, and should meet a responsive chord from every worker in humanity's cause everywhere. The man who believes only in his own cause, and refuses to listen to the cause of others, is a bigot, narrow, and of little use to his fellow men. The man who believes in his own cause, but who also believes there is good in everything, is a sage, broad and liberal, and a coworker in all great reforms. Growth is a law of nature as well as a command of God. Growth is development along right lines. Development comes from contact with other men; in sifting from all things the good, as the individual is able to judge the good, and in paying heed to one's conscience.—*Salt Lake Herald-Republican.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Amarillo, Texas.—Grand opera house, 8 p.m., March 13.
Bedford, England.—Town hall, 8 p.m., March 10.
Colfax, Wash.—Congregational church, 8 p.m., March 10.
Denver, Col. (First Church).—Church edifice, corner Fourteenth avenue and Logan street, 3 p.m., March 9, and 8 p.m., March 10.
Grand Haven, Mich.—Unitarian church, 8 p.m., March 11.
Grand Junction, Col.—Majestic theater, 8 p.m., March 4.
Hagerstown, Md.—Court house, 8 p.m., March 14.
Hoboken, N. J.—Gayety theater, 8 p.m., March 9.
Jacksonville, Ill.—Grand opera house, 3 p.m., March 9.
Kansas City, Mo. (First, Second, and Third Churches).—Convention hall, 3:30 p.m., March 9.
Laconia, N. H.—First Unitarian church, 8 p.m., March 14.
Lancaster, N. H.—Opera house, March 13.
Lewiston, Idaho.—March 13.
Marinette, Wis.—Church edifice, corner Liberty and Stephenson streets, 8 p.m., March 13.
Milwaukee, Wis. (Fourth Church).—Auditorium, 8:15 p.m., March 11.
Moscow, Idaho.—Egan hall, 8 p.m., March 11.
New Brighton, Staten Island, N. Y.—Curtis lyceum, Wall street and Stuyvesant place, 8:20 p.m., March 11.
New Britain, Conn.—Ruswin lyceum, 3:30 p.m., March 9.
Provo, Utah.—Princess theater, 7:30 p.m., March 9.
Rockland, Mass.—Grand Army hall, School street, 7:45 p.m., March 7.
Tomah, Wis.—Unique theater, 8 p.m., March 11.
Trenton, N. J.—Taylor opera house, 3 p.m., March 9.
Walla Walla, Wash.—Keelor Grand theater, 4 p.m., March 9.
Winnemucca, Nev.—Nixon opera house, March 11.
Woburn, Mass.—Lyceum hall, 3 p.m., March 2.
Yonkers, N. Y.—Yonkers public library hall, 8:15 p.m., March 11.

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TESTIMONIES OF HEALING.

It is just a year ago that a fellow sufferer who had been restored to health by the teachings of Christian Science advised me to go to a Christian Science practitioner and be healed. For twenty-five years I had battled for life against the belief in a torpid liver, nervous and stomach trouble, continuous headaches, and sleeplessness. I spent thousands of dollars for the services of physicians and medicines, and only employed the most honorable and capable men in the profession. It is likely that had it not been for their skill I would have died long ago; but though they gave me temporary relief, they did not cure me. Twenty-five years ago I quit the practise of my profession, the law, traveled for two years, and returned to San Francisco more helpless than when I left. I took the "rest-cure," lived on milk for two years, was in practise again, but always troubled as above stated. I took enough of one drug prescribed for headaches to kill an ordinary man, and tried every other drug in vain; but not until I had been treated by a Christian Science practitioner for a month did I obtain relief.

Today I am in perfect health, eating anything and everything I wish, with never an ache or a pain. Those who have known me for years marvel at my recovery; some who do not know me so well, think I imagined I was sick, and that if I had exercised will-power I could have cured myself. To such as believe that disease can be cured by will-power emanating from mortal mind, I have only to say that the physicians who attended me claimed that it was will-power which had saved my life and given me strength to conduct my business. I went into the world to earn my own living at the age of nine years, and no one ever gave me a dollar unless I worked for it. Will-power kept me from letting my friends or those whom I loved know what I suffered, but will-power could not and did not cure me. I think it proper and useful to say that I have never used tobacco, and I have led a temperate and simple life. I read the Bible and loved God and had faith in divine power, but I now know that I never understood the teachings of Christ Jesus until I studied the Scriptures, aided by the interpretation given in Science and Health by Mrs. Eddy. May God direct every man and woman in our beloved land to learn from these two books, not only to live a godly life, but to live a life of happiness and comfort, free from pain, and absolutely fearless of sickness or death.

In conclusion I would advise any one who is unfamiliar with the writings of Mrs. Eddy, and is suffering from bodily ailments and seemingly unable to help himself, to go to a practitioner. Six years ago I was advised to study the Science and was given the text-book to read. I read several chapters, and came to the conclusion that I could not reap any benefit from it, so I gave it up. I now feel that by my failure to seek the needed help at this time I lost five years' time, which had I been a well man would have been the most valuable period of my life to myself, to those I love, and to my city. I send this testimony in deepest gratitude.—J. A. STEPHENS, San Francisco, Cal.

[Translated from the German.]

At the age of ten I began to be ill, and I suffered for years. In May, 1907, when my mother passed on, I broke down completely; my appetite failed, and I was unable to take any solid food. I consulted several physicians, also specialists, but they could not agree in their diagnosis. Our family physician had given me up entirely, and said that the slightest excitement would cause death. While in this distressed condition, there was added another affliction in the summer of 1909. At intervals of eight to fourteen days I was seized with spasms, which were only relieved by hypodermic injections, thus inducing a state of stupefaction.

About this time we heard of Christian Science through dear relatives, and the trouble having reached a stage where the opiate failed to relieve me and I could not bear the after-effects any longer, I went to Hannover, accompanied by my brother. I had been unable to leave my bed for three months, but received absent treatment during the journey. Upon our arrival the practitioner explained Christian Science to us, and my courage was renewed at once. I remained in Hannover under treatment, and the spasms ceased for some time, but it took further efforts before they were entirely overcome. In the following year I experienced many proofs of God's omnipotence and love, for whenever the practitioner was notified of my need, the attack would cease, in most instances quite suddenly. I was unable to help myself in such cases, as I would lose consciousness. In the winter of 1910, however, after a severe crisis, there was a decided change for the better. During this period of chemicalization I had several attacks which affected the left side, so that it became totally paralyzed. I also lost my speech and eyesight, and lay unconscious for a week, but I did not resort to any kind of material remedies and had no physician attend me, as I knew that a radical change was taking place within and that I was under God's protecting care. After this my condition improved visibly and rapidly, so that in the following spring I was able to walk with a stick, and soon after to go to Braunschweig alone, in order to attend the Christian Science service. My healing took over two years in all, but I have been in very good health ever since. I am twenty-three years of age, and able to do the housework as never before. Everything has taken a turn for the better.

The deepest and most sincere gratitude fills me as I write this testimony, gratitude to God, to Mrs. Eddy, and to all the dear ones who have helped me to live this new life; and the hope is present with me that this testimony may be the means whereby many fellow beings, weighed down by sickness, as well as seekers after Truth, may be helped to find the way to the light which dispels all darkness. I am deeply grateful for the physical healing, but more especially for the spiritual regeneration, and my endeavor is to walk more and more in the footsteps of our Master.

IDA MEIER, Osterode a. F., Bez. Magdeburg, Germany.

I fully corroborate the above statements of my sister, and can only add that the glory of God was indeed made manifest in her case. In my own case, although there is much yet for me to overcome, I know that I shall eventually attain my physical freedom through walking in the way of Truth. A marked change has taken place in our home, and I feel greatly indebted to our Leader, Mrs. Eddy, more especially for the fact that while still on this plane she caused Science and Health to be given to the German-speaking people in the form of a translation. For this treasure, which the German people will be able to appreciate more and more as time goes on, thousands are rising in gratitude.

F. MEIER, Osterode a. F., Bez. Magdeburg, Germany.

The testimonies in the *Sentinel* have been so helpful to me that I give mine in the hope that it may encourage some other beginner. Until recently I scoffed at Christian Science, as I considered the teaching full of absurdities and said that I did not like to see people bowing down to Mrs. Eddy. My husband's mother was healed about ten years ago, as the result of two treatments in Christian Science after the attending physician had given up all hope of her recovery; nevertheless, absent treatment seemed so absurdly foolish that we attributed her relief to other causes. She has been a devoted Scientist ever since, although we said: "You might have gotten well anyway."

In September, 1910, I was taken suddenly ill with what the doctors called ovarian hernia, and a foreign growth which could not be relieved without an operation. It was to find a way out of this difficulty that I began the study of Christian Science as taught by Mrs. Eddy. I asked help of a local practitioner, but I shall have to say that I expected

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her to do the work without my giving up material means. I had been a sufferer from a bowel disorder for so long that it seemed absolutely impossible and extremely dangerous to me to neglect taking the medicine provided by my physician. I had often been taken ill suddenly with a condition of the bowels which I had supposedly inherited from my mother, and the doctor's advice was to be very careful as to diet, etc. When the practitioner discovered that I was using drugs, she remonstrated, and I gave a feeble consent to her advice to try to trust Science. This brought me face to face with radical reliance on God, divine Principle, as taught in Science and Health.

The test of my faithfulness came in a few weeks, when I was again taken with an attack which wakened me from sound sleep. My promise to do without material means came to mind just as I was about to ask for the usual help. I saw the necessity for prompt action, as the suffering was intense, but I resolved to endure rather than prove unfaithful, and I had just made this decision when I was so immediately changed from rigidness and suffering to a quiet restful peace that I wondered at it. It pointed the way for me as clearly as if God had spoken to me, and I have had no fear of the trouble and have had no attacks since. I have needed no medicine since that time and both the rupture and the bowel disorder are completely healed.

"The straight and narrow way," which I recognized Christian Science to be, gave me some doubts as to whether I cared to cast my lot with the other followers, for fear I might not be able to live up to their expectations; but those fears have gradually been overcome, and I realize that God expects us to do our best and no more. I have given myself to the perfect work of patience, looking to Love to smooth off all the rough edges of my nature, for in the light of Christian Science I realized how much I lacked, though I had belonged to a Christian church all my life. I have had too many proofs to doubt God's willingness to heal our physical ills, or that Christian Science can show the way to the healing fount. I am looking forward with pleasure to class instruction, and the study of the Lesson is a daily source of profit and pleasure. I should like to add that many minor troubles have been overcome quickly. It is the results that add conviction in every case, and I trust the "fruit" of my faith may add conviction to others in needless trouble.—MRS. EMMA STELTER HOPKINS, Champaign, Ill.

A deep sense of gratitude will not let me keep silent; I feel I must give a testimony of my wonderful healing in Christian Science. In 1910 I was attacked with rheumatism, which came suddenly and was persistent; but hoping that it would pass off with a night's rest, I continued my work through the day, being greatly absorbed in my painting. I had, however, a distressing time all night, and the next morning I placed myself in the hands of a Christian Science practitioner. After three treatments I was so greatly relieved that I thought myself well and went out to do some errands, but after walking a few blocks something seemed to give way under my left knee, causing great suffering, and I was obliged to be led home, where for three weeks I was under treatment. The healing was slow, but the gain seemed apparent, and I ventured out to church.

After this I was, however, obliged to walk with a crutch and could not go out for several weeks; then I walked with a cane, and I gradually came to feel that I could not walk without it, also that I could not expect at my advanced age ever to be as free, and especially to be able to do my summer work in the country, sketching from nature, which necessitates much physical and mental labor. I was letting myself drift into the old thought, but one afternoon I felt weary with my work and laid down my brush and took up *The Christian Science Journal*. The very first words upon which my eyes rested were these: "God is on the side of health." "Why, yes, I know it! I know it!" I said to myself, and I at once felt and realized it as I never had before. I knew that all the material remedies in the world were nothing compared to it, and I was well! All seemed light about me, the darkness and the sense of limitation were dispelled, and the terrible burden rolled away. The perfect joy and peace with which I was filled held me quiet for many moments, and this message which came to me when I was actually drifting back into the old thought, touched me very deeply. It seemed so altogether tender and loving in our heavenly Father-Mother God, that it was wonderful beyond expression and I knew that God was with me.

After a while a testimony I had read shortly before came to mind, in which the woman was healed in two treatments, without undergoing the operation which all the doctors she had consulted had told her was necessary to save her life. I then took some reading and went away off up-town. As I left my studio door, my hand went out instinctively for my cane, but "No!" I said, "God is my support." After the call I never walked faster in my life than I did to catch the cars, and the next morning I went up a flight of stairs naturally, which was a severe test, as before that the right foot had to do the work, it being agony to lift the left foot the natural way. I have been perfectly well ever since, and have returned to my New York studio after a hard summer's work outdoors. I am deeply, profoundly grateful, and I am realizing from day to day that there is only one way to show my gratitude, and that is as dear Mrs. Eddy has told us: "At all times and under all circumstances, overcome evil with good" (Science and Health, p. 571).

CHARLOTTE B. COMAN, New York, N. Y.

I wish to give my testimony to what Christian Science has done for me. It is now three years since I accepted this truth, and I cannot find words to express my thankfulness to God and my gratitude to Mrs. Eddy. Every minute of my life is a demonstration of the truth that God is man's Life. It was in Chicago I first saw the light of Truth, and at that time I was almost a total wreck. I have had many experiences of healing, but I shall mention only a few.

First I was saved from an evil mental influence, being healed at the same time of an eruptive disease which had troubled me every year regularly; also from the drinking and tobacco habit and profanity. People who knew me before and after my coming into Science say there is a wonderful change in me. It is grand to know that God is Love, Life, Truth, Mind. I am now a member of The Mother Church in Boston, and also take part in the church work here, knowing it is the highest duty I have to do. I can truthfully say that by following the teachings of our Master, and those of our Leader as given in "Science and Health with Key to the Scriptures," we advance steadily. I will add that I was healed by reading Science and Health and attending the church services regularly.

EDWARD J. MILLIGAN, Salt Lake City, Utah.

I feel deeply grateful to our heavenly Father, and also to our dear Leader, who has shown us the way out of our difficulties. It was about two years ago that I first knew anything of Christian Science, when I saw what it did for my grandmother when she was ill from rheumatism. She was in such pain that she could not turn herself in bed, and when Christian Science released her from the bondage of Satan, I could not help but believe that her healing was the work of God. How glad we all were to have our dear one with us again! She seemed like one risen from the dead, for we expected to see her draw her last breath at any minute; and when her health was restored, I looked at it as a marvel.

The following autumn I was taken with a throat trouble to which I had been subject every fall and spring for about seven years previous. Every time the attacks were worse—the one previous to this had lasted three weeks and I was

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in great pain and could not eat because of the swelling in my throat. I had always employed a doctor when I had these attacks, but he never gave me any encouragement of getting better. On this occasion I was sick two days, and used some of the doctor's medicine; but the third day I was worse, so I gave up the medicine and wrote to the Scientist who had helped my grandmother. I received her reply the next day, and was completely healed after reading her letter. The following winter I had another attack, which I was able to overcome for myself in about twenty-four hours, and I have never been troubled with it since.

For this and many other blessings I am very thankful.

GRACE HARDER, Bay Port, Mich.

[Translated from the German.]

I am one of the many who have experienced help through Christian Science, and for this I give thanks to God. I also think of Mrs. Eddy with a sense of gratitude and reverence. In August, 1911, I suddenly became afflicted with a sore leg, so that I could not stand without its bending over. By the following day the diseased condition had extended to the knee. I had to submit to medical treatment at once, and the physician stated that the knee-joint had become affected. He prescribed various remedies, which I tried for eight weeks without being benefited. I applied to other physicians, had X-ray examinations made, and in fact did everything that was advised, yet to no avail.

This condition lasted three months, and I had given up all hope of ever being able to walk without a cane. Friends and acquaintances then advised me to try Christian Science. I had heard much of its blessed activities, but did not believe that a cure could be effected as far as my case was concerned, especially in view of the fact that the condition of my leg had not improved in the least. I am led to believe that it was due to divine Providence that I finally decided to try the healing efficacy of Christian Science for myself, as there was a change for the better with the first treatment, and after a week had elapsed I was able to walk alone, while the improvement continued daily. The healing was accomplished within a short time, and now I feel as well as I ever did in my life, and am very grateful for all the good that has come to me through Christian Science. I could tell of many other instances in proof that God's love and presence are manifest almost hourly, and I am deeply grateful to Him for inspiring our faithful Leader, who has shown us the way to Truth.

FRAU ELFRIEDE WEICKARDT, *née* BISCHOFF, Halle a. Saale, Germany.

After five years of intense suffering, from a very severe and peculiar pain in my head, and many complications supposed to be caused by internal organic trouble, I was healed by Christian Science in October, 1909. I had tried different climates in Texas, staying a short while in a sanitarium, and had treatment from eight different physicians, among whom were specialists. At times I was not able to sit up, and in the fall of 1908, while staying at my sister's home, I became so discouraged that I did not know what to do, where to go, or where to look for help. My brother, of Nashville, Tenn., then wrote my brother-in-law to send me there, and he would see what could be done for me. While making preparations to go, I was suddenly taken very ill, which prevented my leaving for Nashville before March, 1909. For seven months I tried different physicians and specialists, who were very kind and did all they could for me. My brother is not a Christian Scientist, but his business partner is, and he sent the *Sentinel* and other literature for me to read. I was a church-member, but I read everything he sent, though partly as a matter of courtesy, as I did not seem to understand it and thought Christian Science to be something apart from God.

One Sunday morning my brother came to my room in a very discouraged state of mind, saying that it was no use to trifle about the matter any longer; that the doctors were at most giving me only temporary relief, and that I might be an invalid for life if I continued as I was. He also said that I should go to a Christian Science practitioner for treatment at once. After he left my room I wept, and prayed to God not to leave me, but to go with me and that I would see what Christian Science was; if it were not of God, I would steel myself against it and not be harmed. It can be imagined how differently I felt when the practitioner said to me that God loved me and did not want me to be sick.

During five years prior to this I had suffered from a stomach trouble, but I was healed in that first treatment, the practitioner telling me to eat anything I wanted, knowing that it would not hurt me. The pain in my head was relieved during the first treatment, and though it returned at times for several months afterward, my faith never wavered that God had healed me, and when an attack came on I would apply the truth as best I knew how, get up, and go on about my work. I had also worn glasses for eight or nine years, but laid them off the first week I was in Christian Science and have never worn them since. Formerly I could not understand why I should suffer so, but now I know it was only a false material sense. I was gently led to Truth and Love through Christian Science, and I praise God, "from whom all blessings flow."

MARY MODENA HOLBROOK, Sunset, Texas.

It is with a grateful heart that I add my testimony to those who have found this wonderful healing truth and have been helped by it. Some years ago, while away from home, I became interested in Christian Science and had proofs of its benefits; but upon my return home, being among those who knowing nothing about it were prejudiced, I drifted away from it; my interests were in other directions, as I had during that time been married.

It was before our little son came to us that the doctor told me to take good care of myself; but with all the care it was a long, hard struggle, which left me in a bad physical condition and necessitated my leaving home and baby that an operation might be performed, and more than a year elapsed before I began to feel at all strong. Meanwhile, my interest in Christian Science was again awakened by the visit to my home of a sister who is a Christian Scientist; and before our little daughter came, in March, 1911, my renewed seeking after this wonderful truth was abundantly rewarded, as I seemed called upon to face a very extreme condition of fear expressed by all my friends and family who were about me, because of the statements of the physicians who had been with me through my first experience and their view of the probable outcome of my case.

Again my sister came to be with me, and with her help and a faithful daily study of Christian Science, the fears around me disappeared, so that all the conditions attending the birth were normal. I was up and around in ten days, and my sister left me in two weeks; but there was still another blessing in store for me. A short time after, there were indications of an internal trouble, which the physician verified upon examination, saying that only another operation would remedy it; but by turning to divine Love, I was healed in Christian Science through absent treatment and my own persistent study entirely, and am now stronger than I ever was in my life.

HELEN GILL CONMAN, Prairie City, Iowa.

In August, 1909, while with friends in Humboldt, Iowa, I arose one morning with a dull pain in my right arm and shoulder. I ate some breakfast with difficulty, but by eleven o'clock I was lying on the bed helpless and in the most intense agony, the hand and arm badly swollen to the shoulder. A faithful Christian Science practitioner was called from Des Moines over the long-distance wire, and

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immediately the pain began to lessen and in half an hour I was asleep. At three o'clock I awoke, went to the dining-room, and ate my delayed dinner with a good relish. I was free from pain, though the swelling and a sense of stiffness still remained. I read and studied the Bible and Science and Health during the remainder of the day, retiring at the usual time to a good night's rest.

This had occurred on Monday, and on Tuesday I used the hand, now fully restored, to write to the practitioner. Wednesday morning I did my washing, and with a heart full of gratitude testified to this healing at the Wednesday evening meeting. *Materia medica* would doubtless have called this an acute attack of rheumatism. When I was a girl, before I knew anything of Christian Science, I was helpless for three months from this same disease, was fed and handled like an infant, and was two years in making even a partial recovery. Complete recovery never came till Christian Science brought it, years later.

During early life I was much of the time an invalid, and like the woman mentioned in the gospels, I certainly "suffered many things of many physicians," but all to no avail. We are farmers, and with the help of Christian Science has come the ability to do the work required. Not always has relief come so quickly, but it has come just as surely as we knew that "God is our refuge and strength." This testimony conveys very imperfectly my sense of gratitude to God for Christian Science, and to its Discoverer, Mrs. Eddy.

LAURA HAMERSLY, Rhame, N. Dak.

It is with deepest gratitude that I testify to the healing power of divine Love. Four years ago, when I took up Christian Science in earnest, I was, and had been for a number of years, suffering from a nervous disorder for which I had been treated by several physicians, only to grow worse each year; but with the help of a practitioner and the constant study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed. The healing was slow, taking nearly three years, for which I am now thankful, as I learned many lessons which I would not have learned otherwise. At the same time I was healed of catarrh and a chronic bowel trouble.

I am also glad to be able to testify to a painless childbirth. A practitioner gave me treatment for some time previous to the confinement, and the birth was perfectly natural, causing me no pain. Neither the child nor myself has had any illness since, and I look upon this as a constant demonstration of God's loving care. I feel that I can best show my gratitude by daily living the truth which Mrs. Eddy taught.—VIOLA M. COTTRELL, Sacramento, Cal.

For years I suffered from kidney-trouble, which at times was so bad that I could not find an easy position or a restful moment. I decided to try Christian Science, so I asked a practitioner to treat me, which she did with wonderful results. At the first treatment I felt like a new person, and the second healed me entirely.—W. J. POOLEY, Chicago, Ill.

[Written for the *Sentinel.*]

FAITH.

MARY C. SEWARD.

O HAPPY bird that springs
On joyous wings
To yonder height
And doth not fear to fall!

O radiant faith to rest,
With doubt suppressed
When fears affright,
On God, enfolding all.

FROM OUR EXCHANGES.

[*Universalist Leader.*]

In the midst of this world of changing fashions of clothes and thought there are millions who pride themselves upon wearing the same set of opinions which they wore twenty years ago. If the ideas of these people were like clothes, and could be seen and compared with other clothes, they would go into the junk almost instantly. Unfortunately, ideas and opinions are invisible; and, contrary to every other form in things, they are called sacred. We change the garments we wear, the automobiles in which we ride, the houses in which we live, the food which sustains life, but we consider it almost a crime for one to change his opinions. In churches, in political parties, in ethics and morality, no person is dealt with more harshly than one who today puts deliberately aside some thought or belief which he accepted yesterday. They call him turncoat, traitor, betrayer, scamp. That which should be encouraged in the interest of growing personality we discourage. Even the trees put forth new shoots each day. The fashion of the forest changes with the seasons of the year. Only man is victim of a preposterous and superstitious consistency which demands sameness of fashion in his higher life. Some time an age will be born which will understand the difference between the outward forms and fashions of ideas, and those inward principles of faith, hope, and love which really abide forever. In that day men will be encouraged to change their ideas for better ones as readily as they do their clothes. Men will then understand that underlying all fashions of garments and ideas there is the expression of an unfolding personality, divinely endowed and forever trying to find a better fit and a more comfortable dress and greater freedom for self-expression.

[*British Congregationalist.*]

Naturally the recently published statistics regarding the decrease in church-membership have given rise to much thought and deep and earnest questionings. The reasons advanced for this lamentable state of affairs have naturally enough been varied and numerous. One, however, has been suggested which contains more than a modicum of truth. No one pretends, of course, that this reason is the only one, or even the paramount one, but it raises a very vital issue, affecting not merely the church attendance of today, but also that of tomorrow and future years. "In the decline of home life, with its spiritual, formative, and enlightening influences," writes one correspondent, "I think we may trace at least one cause materially contributing to the decrease in church-membership, and accounting in some measure for non-attendance at public worship." We are prepared to think that our correspondent is right. How many homes do we know that exhibit to any large extent the ideal qualities one would have in them? How many show that domestic harmony, community of possibly differing interests, filial affection, even husbandly and wifely affection—things which go to make the entity that is and should be covered by the word "home"? Most of us know few homes which come up to the most moderate standard in these particulars. We know far more that are uncomfortable places by reason of warring interests, the presence of ungoverned and undisciplined characters, selfishness, and a desire for things which pass rather than for things that are eternal. There are still fewer homes, nowadays, where the higher ideals have sway, and the nobler standards are inculcated in the children by parents who believe in the infinite mercy and goodness of God.

[Rev. T. Rhondda Williams in *Christian World.*]

The "third heaven" and "paradise" are symbolic expressions denoting a rich and rare spiritual rapture which the apostle had experienced. It was no miracle that happened

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to him which is impossible to us. Whether it was a miracle at all depends upon how we define miracle. If a miracle is something which our present physical science cannot explain, then certainly it was a miracle. By that definition, however, miracles happen every day; indeed, there is a miraculous element in the meanest flower that blows. From the point of view that this is a spiritual universe, such an experience as Paul had is not miraculous, though it is not common. Communion of the spirit of man with the universal Spirit is a fact of the religious consciousness, and the intensification of that consciousness at certain rare moments constitutes the extraordinary experience here referred to. There is more in it than mere mental concentration, more than poetic rapture.

[Dr. John Clifford as quoted in *Standard*.]

"Institutional Christianity is everywhere waiting on tiptoe for new organic forms. The present forms and creeds are not fitted to express Christianity. They give a false appearance of vitality. They galvanize the dead past. They deprive the churches of power. The Church of England is tied hand and foot; it frets and chafes in its bonds, and sighs for freedom and self-investment; it wants to deal with the Athanasian creed and its clauses; and it cannot. Nor are the Free Churches entirely happy. They know that their formulated doctrines are no longer a bond of cohesion; that social forces are stronger than dogmas and rites; and that on powerful religious personalities and continuously wise, tactful, and loving service of man, they must depend for their future success." This last note shows how universal has become the social emphasis of modern Christianity.

[*Continent.*]

Ambition is dangerous except in one form. The only virtuous and wise ambition is ambition to do some service to one's fellow men just as well and effectively as it can possibly be done. Contrariwise, the willingness to receive good from God and the world without rendering in return the utmost measure of helpfulness within one's power, is always shame, degradation, sin. And these broad principles apply to all work and all workers, to men of few talents and men of many. They also apply equally to men of wealth and men of poverty. Observed, they will glorify any occupation, even scavenging from the streets. Ignored, they will condemn to disgrace any personality, however favored.

[*Congregationalist and Christian World.*]

Afterthoughts demand radical treatment. To brood over one's neglects is to lose nervous force that ought to be expended in retrieving them. My afterthought of sympathy cannot avail as respects the one upon whom I bestow it, but it can by a wondrous alchemy be transmuted into a loving deed for some one still within my reach. But if we could only avoid them altogether! Perhaps we can, to a large extent, if we will only plan our days more carefully, take time enough to think in advance of others and their welfare and happiness. Just one little forethought each day directed toward some one else may save us at least one bitter afterthought.

[*Christian Work and Evangelist.*]

The church is seeing that magnitude does not change wrong into right and that numbers do not turn paganism into Christianity. What is right for a Christian man is right for a Christian nation—or any nation, for that matter. What is wrong in a man—stealing, slaughtering his brother, fighting, living for revenges—is wrong for a nation. Thus in all these ways and in many others the church will link her new opportunity of social service to her passion for evangelism, and one shall react upon the other. Saved men help create a saved world, but a redeemed order also helps sustain redeemed souls.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

"Christian Science: A Religion of Progress," a lecture by William D. McCrackan, M.A., has been translated into French (Christian Science: Une Religion de Progrès), and is now ready for distribution in pamphlet form.

"Christian Science: Demonstrable Religion," a lecture by Frank H. Leonard, has been translated into Norwegian (Christian Science: Bevislig Religion), and is now ready for distribution in pamphlet form.

Five new pamphlets containing articles originally printed in the Christian Science periodicals are now ready for distribution:—

"Environment and Opportunity," containing five articles.

"Birthright and Dominion," containing four articles and two poems.

"The Father's Business," containing five articles.

"The Law of Kindness," containing four articles and a poem.

"Confidence and Supply," containing five articles.

FROM THE CLERK OF THE MOTHER CHURCH.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 27.

BOSTON, MARCH 8, 1913

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ITEMS OF INTEREST.

National.

The Supreme Court's modification of the Sherman antitrust law to invoke "the rule of reason" in decisions upon restraints of trade, is attacked in a report presented to the Senate by the interstate commerce committee. The committee recommends new laws to define exactly what combinations are unlawful. It recommends a federal interstate corporation commission, with power to supervise corporations, pass on and approve combinations and agreements, and take over the work of dissolving illegal corporations.

Seven bills drafted by Governor Sulzer of New York and embodying his recommendations in reforms in the New York stock exchange, have been introduced in both branches of the state Legislature. They amend the general business law relative to interest on call loans and fixing the maximum, and the penal laws relative to bucket shops, trading against customers' orders, manipulation, trading after known insolvency, publication of fictitious transactions, and false representation.

Secretary Knox and Ambassador Jusserand have signed a convention to extend for another period of five years the arbitration treaty between the United States and France, which will expire March 12. This is similar to the British arbitration convention, which expires by limitation June 4, and which it was proposed to replace by the general arbitration treaty now awaiting exchange of ratification.

"Guilty as charged in all three counts of the indictment," was the verdict rendered at Cincinnati by the jury trying the case of twenty-nine officials or former officials of the National Cash Register Company, who were charged by the government with violating the criminal section of the Sherman antitrust act.

The House of Representatives has passed the naval appropriation bill, carrying approximately one hundred and thirty-eight million dollars and authorizing the construction of one battleship, six torpedo-boat destroyers, and four submarines. An agreement to provide for one battleship instead of two, as recommended by the committee, was adopted by a vote of 174 to 156.

More than two million cubic yards of earth and rock are in motion along the Panama canal. In addition to the slides, which will involve additional work before the water is turned into the canal, there still remains about four million yards of excavation before the work is completed. On or about Oct. 1, the water will be turned into the canal bed.

It is believed that the House will agree to the La Follette substitute for the House bill for physical valuation of all railroads, to determine the basis for rates, and thus grant federal authorities the power to reveal all the stock manipulations in railroad securities.

Two Chicago local unions of the International Brotherhood of Electrical Workers have been sued by the federal government, under the Sherman antitrust law, for alleged interference with messages of the Postal Telegraph-Cable Company in interstate commerce.

It was urged at a legislative hearing that the directors of the port of Boston have placed at their disposal from twenty-five to fifty million dollars to work out a comprehensive plan for the development of the harbor and the perfection of rail and water terminals.

Plans for the improvement of the harbor and the disposal of sewage that will call for one million one hundred and sixty thousand dollars are recommended in the report of the Lynn, Mass., harbor commissioners made to the municipal council.

Secretary Knox has issued a formal announcement to the public that the income tax amendment is now a part of the constitution, having been ratified by more than three fourths of the states.

Senator Lodge has introduced in Congress a bill creating a tariff commission of five members, to be appointed by the President with the consent of the Senate.

Yale University announces a course that is designed to give preparation for the consular service, and it will require sixteen hours a week for two years.

The government contemplates arranging to sell during the coming season six billion feet of lumber from the national forests, principally white pine.

Legislation intended to put a stop to interstate shipments of liquor to points where state laws prohibit its sale has been passed by Congress.

A budget system of relating proposed expenditures to expected revenues was recommended to Congress by President Taft last week.

President Wilson announces that the extra session of Congress will be convened on Tuesday, April 1.

International.

At the Indian Social Congress just held at Bankipore, India, the views expressed by some of the delegates showed an advance in ideas of social progress. One of the speakers, who claims to be orthodox and has a reputation for Sanskrit scholarship, referred to the "accursed purdah" system, and declared that it is condemned by the Hindu shastras. This system, which keeps women in strict seclusion, was introduced at a time when the security of life and property had to be very carefully insured, and consequently its continuation nowadays, when both are safe, is an anachronism from which no good is derived, but which, on the other hand, has a detrimental effect on the whole population, for it not only prevents the mental development of the women, but deprives men of the moral responsibility for the guardianship of women.

Persia's urgent financial needs will shortly be met by a Russian loan. In return, Russia secures the concession for the Djulfa-Tabriz-Urumia railway for a period of seventy-five years. The coal mines and oil fields on either side of the line within a six-mile zone will be worked by Russia, the proceeds being divided in the ratio of 80 per cent to Russia and 20 per cent to Persia.

By a large majority in both chambers, the Victorian Parliament of Australia has decided in favor of the electrification of the metropolitan railway system of Melbourne, and steps have already been taken for the acceptance of tenders for plant and material, the supply of which will take up the greater part of 1913 and will cost at least three hundred thousand pounds.

A presidential decree, just issued in Ecuador, establishes a directorate of fine arts, the object being to unify instruction in the fine arts in the national institutes, and to provide for the proper conservation of the archeological and artistic treasures of the republic in a national museum and in art galleries.

The total production in the shipyards of Great Britain the past year, including warships built in the royal dockyards, amounted to 2,108,230 tons. About one fourth of the total were for foreign and colonial owners.

Turkey has once more signified her readiness to negotiate for peace with Bulgaria, this time on the basis of including the cession of Adrianople. The Turkish government has solicited the good offices of Russia.

Industrial and Commercial.

Western hemlock, says the department of agriculture, deserves a better reputation and more general use than it now obtains. Intrinsically it is among the most important of western woods. The wood of western hemlock has generally been considered an inferior one, chiefly because of the prejudice created by eastern hemlock. Tests, however, show it to have 88 per cent the strength of Douglas fir, one of the country's chief construction timbers. In fact, it is often mixed with Douglas fir and used for the same purposes. The wood is practically free from pitch, has a handsome grain, works smoothly, and takes paint or stain well.

A total of twenty-seven hundred miles of new trackage, involving an expenditure of about forty-one million dollars, has been undertaken by the three Canadian railroad systems, according to the programs of construction announced. This will establish a new record, the totals for 1912 being new mileage, 1,075, and expenditures thirty million dollars. A major part of the new mileage will be in the prairie provinces, although a larger proportion of the expenditures will be on the expensive main line extensions which the Canadian Northern and Grand Trunk Pacific are making through the mountains.

President Lowell of Harvard University advocates cooperation with the Massachusetts Institute of Technology. He says: "To maintain two distinct plants, fully staffed and equipped, for the teaching of an insufficient number of students in the most expensive of all kinds of education, is not only a waste of educational resources, but entails a loss of efficiency. The momentum obtained by a combined effort would be far greater than that of two separate schools. No plan of cooperation has been devised, but the difficulties ought not to be insuperable if approached with mutual good will."

The House committee on expenditures in the treasury department finds that interest amounting to $36,600,923 has been lost by the United States treasury in the last twenty-six years; that the handling by the treasury of the general surplus fund is crude, unbusinesslike, unprofitable, and discriminatory; that a working balance of twenty-five million dollars in the treasury is sufficient; and that the government can increase its revenues two million dollars a year by charging interest on funds in government depositories.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

CREATIVE PRINCIPLE.

HON. CLARENCE A. BUSKIRK.

LONG ago Dryden sang:—

> From harmony, from heavenly harmony,
> This universal frame began:
> From harmony to harmony
> Through all the compass of the notes it ran,
> The diapason closing full in man.

Whether they deem themselves to be theists or deists or atheists, there are some points concerning this matter which all persons are likely to agree upon. One is, that whether what is termed discord be regarded as a real law or fact, or, on the other hand, as a negation, it cannot be creative; indeed, that if it be treated as an existing something, it is as a something which is destructive, as well as non-creative, even anticreative, in all its influences, tendencies, and effects. This must be universally true, whatever is looked upon as the cause of creation. To the Christian, however, there need never be any uncertainty as to what is real, for the apostle John assures us that through the Son of God (the ever-present divine idea as revealed in Christian Science) we can understand and know "him that is true, and we are in him that is true."

If all that is discordant is thus eliminated from all possible systems of true creation, it must follow that discord cannot be a part of any real creation; that is, it cannot possibly be more than a part of some supposed creation which has no substantive existence, and whose supposed existence must be called a falsehood, like all other negations. Indeed, the term negation is a synonym of falsehood, or non-existence, and it follows that if discord be an integral part of any supposed creation, such as matter, for example, then such supposed creation is non-existent, and must be classed as a mistaken concept,—the term "matter" meaning not an existing something but an untrue notion derived from false testimony of so-called physical sense. The concept that the sun rises and sets was such a false notion, though accepted as true during many centuries.

Further, to speak of non-existence is to affirm existence; to speak of untruth, or declare that anything supposed to be true is really untrue, is to affirm the existence of truth as the test by which the untruth is recognized. Thus, to speak of discord is to affirm the real existence of harmony, because in no other way could the thought of discord be conveyed. To speak of anything as true is to affirm that what would be its antipode is untrue or non-existent. Furthermore, to affirm that anything is harmonious is equivalent to saying that it is good; and to be harmonious and good, anything must be absolutely so. Nothing can have real existence which is not absolutely harmonious and good. As declared in the Bible, "God saw every thing that he had made, and, behold, it was very good;" that is, absolutely so, not partly so and partly not so. No correct reasoning can possibly fail to justify the Scriptural statement.

To affirm that the human concept which is termed "matter" excludes the notion of discord, would be manifestly untrue; therefore, this human concept is untrue. The supposed "matter" includes very much that is discordant; therefore, such supposed "matter" is untrue. No discordant "matter" could have been created by itself, for it implies the absence of truth, and therefore could not be creative; nor could such "matter" be the creation of any creator unless such creator were at least in part inharmonious or not wholly good, and this would mean that such creator was partly existent and partly non-existent. The Principle which is reflected throughout all that really exists is absolutely harmonious, and any supposed creation which would reflect any disharmony at all must be non-existent. This Principle must be divine, because infinite, omnipresent, eternal, omniscient, omnipotent. Such Principle must possess all these characteristics or else be wholly non-creative, and nothing could continue to be or to exist for a single instant in the absence of such divine Principle. To assume a Principle of being at all,—and this must be assumed in order to explain any phase of being,—is to assume that this Principle is capable of creation, that it expresses infinite intelligence, and infinite intelligence is therefore divine Principle. Infinite intelligence, Mind, cannot be finite; that is, limited by the so-called dimensions of a physical body. Christ Jesus declared that God is Spirit, hence all that really exists is the manifestation of infinite Mind. "All is infinite Mind and its infinite manifestation, for God is All-in-all," as we read in Science and Health (p. 468).

The Bible declares that man is in the image and likeness of God, and this must be the true man, the man who is harmonious or good. There could be no man at all, there could be no one to reason about these questions, were there no real man as the reflection of divine Mind. That which is harmonious is an eternal truth, and all that is true is imperishable; for to be truth at all, imperishability must be predicated of it, just as surely, for example, as we must declare that one and one are two is an eternal or imperishable truth in order to be able to declare that there is any such rule at all. In the Glossary to Science and Health Mrs. Eddy defines heaven as "harmony; the reign of Spirit; government by divine Principle" (p. 587).

CHRISTIAN SCIENCE VERSUS PHILOSOPHY.

M. LOUISE BAUM.

INQUIRERS into Christian Science sometimes wonder why careful teachers of the subject do not apply the term philosophy to it as well as the term Science. Mrs. Eddy rarely uses the word philosophy as applied to Christianity, though in the Christian Science text-book there occurs a reference to "the philosophy, Science, and proof of Christianity" (p. 271). This distinction in the use of terms is, however, clear to those who know anything of the endless speculation which has been set forth under the name philosophy. The word itself means a love of knowledge, but a love of knowledge does not always mean that true knowledge has been attained. The term Science, however, sharply differentiates between mere theorizing and definite knowledge, or understanding which is capable of proof.

There has been too much speculation in religion, and too long has humanity divided what it has considered truth into

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different fields, the sacred and the secular, the physical and the metaphysical, etc. Jesus was the most practical of men, for he bade his disciples pay the tribute money, he cured disease on every side, he changed water into wine for the use of the wedding guests, he fed the multitude, he calmed the storm. If there had been any essential gain to humanity in the research of the worldly-wise, Jesus would not have discouraged our devotion to such research by describing spiritual understanding as the "pearl of great price" for which men should gladly exchange all lesser pearls of human knowledge. Yet many a man today who acknowledges Jesus as Lord and Master is still at work among the phenomena of matter and of the human mentality as earnestly as if the great demonstrator of Life and Truth had not plainly declared the futility of such study of mortal mind and its material phenomena.

Idealistic philosophy, past and present, is sometimes supposed either to be the source of Mrs. Eddy's ideas or to coincide with them; yet it stands absolutely apart from Christian Science in the fact that it does not acknowledge Christ Jesus as the great metaphysician. Mrs. Eddy drew her whole system of teaching from the Bible. She looked to the demonstrable statements of the Master for her authority. She embodied in the title of the text-book of Christian Science the words, "Key to the Scriptures," and she proved that Science and Health is indeed that Key, by the signs which follow even a slight understanding of its teaching.

What idealistic philosopher, though groping about for the half-truth of the unsubstantiality of matter (a half-truth because it admits the verity of mortal mind), has ever attempted to establish his vague transcendentalism by proof? Christ Jesus alone could prove the nothingness of matter and of all its laws. He did the things that are the logical evidence of this fact, for he broke every asserted law of material substance and force. Christian Science alone, in the midst of the religious and philosophical and psychological teachings of this day, is proving its statements as the Master proved his. It does not claim originality for itself in the sense of being a new discovery; it consistently harks back to the Scriptures and to the sayings and works of Christ Jesus for authority, for its grasp of divine Principle.

Here, then, is the explanation why Christian Science has nothing in common with mortal mind philosophy. If such philosophy were Science, it would have the signs following; it would acknowledge its obligations to the Scriptures, and in so far be at-one with the teachings of Christian Science. The unaided human mind, without gleams of spiritual light, cannot attain to a knowledge of its own nothingness. It may indeed claim matter as merely one of its own phenomena, but it cannot reach reality save through revelation; and here we may rejoice in knowing that, as Paul reminded the people at Lystra, God has never left Himself "without witness." It is, however, true that the truth of being must be understood as resting upon a demonstrable basis.

Mrs. Eddy has plainly stated the case when she says: "Truth is revealed. It needs only to be practised" (Science and Health, p. 174). Truth is one and undivided. Christ Jesus proved himself the great metaphysician of all the ages, the great physician, the great master of all the forms and conditions of human belief and experience. No other savant has approached his supremacy of wisdom, his power over environment, such as was seen in his marvelous demonstration of the oneness of being when he rose from the tomb. He taught, first, last, and always, that Life is one, undivided. He knew that no man could approach that which is true by any other path than the understanding of God as Spirit, perfect Mind, and of man as God's image or idea. Christ Jesus proved these things. He demonstrated God as divine Principle. Why, then, should human speculation drift about in the shadows of error, the limitations of human belief, when the great secret of all being is plainly declared, with practise and proof for the guidance of all?

AS A MAN THINKETH.

W. B. CONNOR.

No army in camp is safe without the ever-watchful pickets whose "Halt! who goes there?" is heard by every one who seeks to pass. None may enter the lines but the real friends, who bring with them no harm, and not even these may enter until they are tested and proved. The deadliest enemy may come, wearing the uniform of a friend; hence it becomes the duty of the picket to disregard what may seem to be, and demand full proof. Each comer must speak the word which alone proves his trustworthiness, and failing to do this, he suffers arrest and possible execution. A member of a company of scouts who participated in the civil war, and a man who was noted among these picked men for bravery and deeds of daring, related to the writer the circumstances under which he felt that he stood for a moment in his greatest danger. He said:—

"From the nature of my service, I went out from and came into the lines as I pleased, and was, to a certain extent, known to every one. Once, after having been out under orders from our commander, I was returning, when I was challenged by a frail blue-eyed boy on picket duty and commanded to advance and give the countersign. I was so big a man physically, and so well known, that it was with a feeling of mingled pity and contempt that I regarded this boy. I felt that he should then be at home with his mother rather than where he was, a mere child engaging in the game of war. My statement to him that I had been out on scout duty and was returning to camp, I thought sufficient. To my surprise this only brought the reply: 'I know you, sir, but my orders are explicit. You cannot pass without giving the countersign.' Angered, I tightened my bridle, settled myself in my saddle, and prepared to ride by and over him if necessary. Just then his gun came to his shoulder with a click, and looking down the barrel of that gun, I saw a wonderful change come over the boy. I saw the blue eyes change into a steady, steel gray, and I read there the stern resolve of a man determined to obey orders and to discharge his duty, cost what it would. I knew that if I advanced an inch, he would shoot. I acknowledged his authority, congratulated him as a brave and faithful man, and left, firm in the belief that never had I stood in more imminent danger than at that moment."

Charged with the responsibility of proving every man who sought to pass, regardless of whom he appeared to be or what his station, dignified by the nobility of honorable service, inspired by the solemnity of his trust, this stripling, who was one moment the object of withering pity, the next moment stood in the majesty of law and order as the representative of his commander-in-chief, displaying a courage so sublime as to challenge the admiration of the bravest.

This story is impressive and very much in point when it is applied to the circumstances surrounding the greatest warfare ever waged, that of the flesh, or carnal mind, against Spirit. The man or woman who is trying to be a Christian Scientist, and who has heard Jesus' command, "What I say unto you I say unto all, Watch," and has further read that Scripture which affirms of a man "as he thinketh in his heart, so is he," will often be reminded that he has a duty to discharge if he would enter into that harmony, even in a degree, which is the reward of right thinking. No picket on duty, in advance of a sleeping army, was ever charged with a greater responsibility or required to display a higher order of courage than he who, seeking to discharge his duty, plants himself as a sentry and commands "Halt! who goes there?" to every thought which seeks an entrance into his consciousness. In order that he may discharge his trust and execute his orders, he must be fully equipped and armed, else he will neither command respect nor enforce obedience. As a challenge to all intruders, he must be prepared to withstand not only the wiles but also the barbed darts of the enemy, carnal mind.

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What is the strength of the equipment of one who enlists in this honorable and noble service on the side of Spirit in the warfare of extermination and expulsion of error, materiality, wrong thinking? Mrs. Eddy tells us on page 358 of "Miscellaneous Writings" that "self-knowledge, humility, and love are divine strength." Now, since God is Spirit, and divine strength comes only from God, this must be spiritual strength, pure and simple, and must belong to and must be manifested by every one who has heard, in the spirit of obedience, Jesus' command—"Watch." To the obedient one, endowed with this spiritual strength, "self-knowledge" becomes spiritual recognition of our relation to God, "our Father," the only cause, creator, Principle, and man as His reflection and manifestation. "Humility" becomes the "Thy will be done" which realizes God's absolute supremacy, and man radiant with gratitude yet powerful in the execution of the will of the infinite Father-Mother God. "Love" becomes that Love which "is reflected in love" (Science and Health, p. 17), uncovering evil, casting out fear, and crowning all with that sweet sense of harmony which exists when good is recognized to be all, and all to be good.

Correlative to the "Watch" command of Jesus, Mrs. Eddy says: "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously" (Science and Health, p. 392). Accepting these statements to be true, the enlisted man is now under orders and armed with divine strength with which to execute them. His orders are to admit only the good and the true, and they carry with them the imperative command to shut out the bad, the false, the untrue, the unreal, and to strip off all disguise so effectually that they may never for a moment even appear to be other than what they are,—a self-consuming reproach. But who shall say what is real? Science answers, "Reality is spiritual, harmonious, immutable, immortal, divine, eternal" (Science and Health, p. 335). Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing."

With orders from Christ Jesus, with equipment supplied by Spirit, God, and with a test which is absolute, nothing more is required for the detection and expulsion of wrong thinking and wrong acting and for the establishment of harmony and health. But does this reveal any new truth? These orders have always been orders; they always will be. Why are they not obeyed by all? This equipment has always been complete; it always will be. Why is it not used more generally? "As he thinketh in his heart, so is he," has always been true of men; it always will be true. They are no better, no worse, than their thoughts; but who of us is what he should be, and who of us is constantly striving to elevate his thinking to a point where he is willing to see his thoughts externalized, or to have them externalized as sickness, pain, or sin, who of us complains not of the toll they exact? Who of us harbors envy, jealousy, malice, lust? Who of us loves his neighbor as himself and is free from ingratitude, criticism, and gossip? Who of us regards heaven as a far-away place, obscured by mystery and doubt, and harmony as unattainable in this life? These are questions which must be answered by each one at some time.

May the story of the frail blue-eyed boy picket, made irresistible by the might of that for which he stood, arouse us to a more perfect realization of the necessity we are under to obey, and awaken us to the further realization of our privilege to occupy a position, each moment, of no less importance than he occupied, as we subject each thought to the test of Christian Science before admitting its conclusions. When we have once accepted service, donned the armor, and fearlessly applied the test, no such man, woman, or child can ever again think of himself as poorly equipped or lacking in authority and strength. He is a coworker with God. Again, no enemy of peace, harmony, or health; no thought of envy, jealousy, or lust; no error claiming any name or nature, however subtle, however disguised, will be able to meet the test requirement. All such will recognize behind what, to sense testimony, seems a frail mortal, a man who knows his strength to be in Spirit and who is fearless in the discharge of his trust; and recognizing in this man of God-given dominion his master, they will vanish into nothingness, be self-destroyed. No thought of love, peace, good will to men, or gratitude to God will fail to stand the test, or, finding sweet welcome, will fail to establish abiding peace and health.

UNDERSTANDING VERSUS BELIEF.

WALTER SHAW.

THE entire trend of the teaching in Christian Science is toward the acquirement of definite understanding in contradistinction to mere belief upon any given topic. Every moderately educated individual desires to further his knowledge, and should welcome a system of thoughtful reasoning which will accomplish this end. Especially should this be the case in regard to the most important subject, namely, the truth relating to God and man. Christ Jesus, the greatest teacher and demonstrator of Truth that the world has ever seen, said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." A knowledge of God implies knowledge relating to the source, cause, and origin of all that truly exists. A knowledge of man, in the light of Christian Science, means acquaintance with man as created in the likeness of God, as related in the first chapter of Genesis, in contrast to the dust man or Adam race generally accepted as of divine creation.

Our work as students of Christian Science consists in the acquirement of a clear and definite understanding upon the essential basis of Christian Science teaching, in order that dominant beliefs—religious, philosophic, or general—may in no wise affect us, because our grasp of the truth of being is clearly assured. It is obvious that an understanding of Truth being greater than any mere belief, must eventually govern such belief, and ultimately annihilate it. Proofs rather than assertion should be our constant aim; and if we are loyally striving to overcome all that seems to contradict this view in the varied problems of life, "we shall reap, if we faint not."

Human will-power is no part of Christian Science; but this does not mean that we should be satisfied with a merely acquiescent acceptance of its teaching, and not make a firm, determined effort to prove what our highest reason tells us is essentially real and true. When Christ Jesus said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able," it seems to imply that he knew a mighty human struggle was requisite in order to acquire a clear, positive sense of the reality of the truth he taught. If seeking had been sufficient, so many of his disciples would not have dropped off; therefore in our study of Truth we should rest content with nothing short of progressive demonstration.

The practical value of knowledge gained is illustrated when by a clear realization of the true creation, *i.e.*, the spiritual, the painful beliefs of a fleshly existence are removed. An understanding of our true spiritual identity controls and subordinates the errors of belief in human selfhood, when we truly realize our relationship to the divine. To say with the apostle, "Now are we the sons of God," and then assert, for instance, that we are suffering from disease, would be to dishonor God, or to remain in dire ignorance about Him. How could the image of divine Mind suffer? Must it not be spiritual, and as spiritual possess dominion or control over matter? When our appeal to this true selfhood is made understandingly, it is never void of good effect; it must dominate and prove the Christ-knowledge to be power.

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"THAT HE MAY RUN."

MARY JAMES ARNOLD.

MANY of the popular phrases in general use today may be found in the Bible. Some have retained their original meaning; others have become so changed in their journey through time, that the lesson which is clear in the Scriptural statement now brings us only a shadow of its original significance. To cite an example: It is well that all of good shall be writ so large that "he that runs may read," but how much more strength and power pertains to the original command of God as voiced by Habakkuk: "Write the vision, and make it plain upon tables, that he may run that readeth it."

It is told how the Samaritan woman at the well, being convinced in her own thought that Jesus was the long-expected Messiah, went at once into the city to bear the good news to her brethren. Again, we read that the two Marys, on learning from the angel messenger of the Master's resurrection, "did run to bring his disciples word." What was the vision, the revelation, glimpsed by the Samaritan woman, and further unfolded to the women at the tomb of Jesus, which was of such importance that all who read (received) it hastened so joyously to share it? Habakkuk describes it in these words: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Today, as never before since the early Christian era, the vision of the healing power of Truth is being writ large upon the tables of thought. In all lines of human activity men are seeking for that which uplifts and purifies, with love for God and man as watchwords in their progress. "He that runs may read" the result of these efforts for reform in the improved mental, moral, and physical conditions which we see about us; and conversely, it is well that "he may run that readeth it,"—run and bear swiftly to heart-sick humanity the joyful message that "God, the divine Principle of harmony, is ever with men, and they are His people" (Science and Health, p. 573).

This is the message (vision) which Christian Science has brought to the world: that God, good, is indeed all-power, as the Bible teaches; that man, as God's reflection, has full power and authority from his Maker to be honest, pure, and true, to express only those qualities which are godlike; that the evils—sin, disease, death—which burden mankind are the results of a wrong concept of God and man; hence, as men learn to know God as Truth and Life, these evils will lessen until they finally disappear. Of what practical import is the message? In the home, the assurance that harmony is real and discord unreal begins at once to eliminate selfishness and worry, replacing these with peace and joy. In the office, the knowledge that divine Mind governs, disarms criticism, establishes order, and assures friendly relations between workers. In the workshop, the reliance upon God as the only activity, lessens friction and fear of accident, and brings in promptness, steadfastness, and reliability.

This message of man's freedom is for each and all; it is in the consciousness of the individual that the understanding of God and His law is being written today. Christian Science teaches us how to claim and to make use of that which is man's rightful heritage. Those who experience its benefits become in their turn messengers; they "read" and "run," thus helping to speed the day when all mankind shall know the power of God.

THE REAL AND THE COUNTERFEIT.

OLIVE A. RAINEY.

IN passing one of our national banks the other day, my attention was arrested by the display in the window of what appeared to be two one-dollar bills. On closer inspection, I found that one of these bills was a counterfeit, the other being authorized legal tender, and the bank officials had taken pains to indicate very definitely the points of difference between the two. At first glance they seemed to me to be exactly alike in every detail, except the number, but as I compared them point by point I began to wonder how it could be that I had not at once seen the marked difference between the two. I turned away from the window feeling sure that I should not be caught by the counterfeits, for by acquainting myself with the detail of the true bill I had learned to distinguish the marks of the counterfeit. I had learned that however much these counterfeits might appear to be like the true, they were not money; therefore their claim to be money was absolutely worthless.

Continuing my way along the street, there came to my thought the lesson that we as Christian Scientists are every day brought face to face with the real and the counterfeit, in one form or another, and it is for us to be so alert that we may clearly discern between the true and the false. When a belief of sickness asserts itself, its reality seems unquestionable so long as thought is permitted to flow in that channel; but as soon as thought is turned away from materiality to man's spiritual selfhood, the falsity of the claim becomes at once apparent, as in the case of the counterfeit bill. It follows that the light of truth dispels the darkness of error and reveals its nothingness.

A poor counterfeit is more readily distinguished than one which is more cleverly executed, and it is therefore less dangerous. So in Christian Science the more glaring errors of sickness and gross sin may be readily discerned and oftentimes immediately destroyed; but even as it is the better disguised counterfeits which find their way into circulation and are overlooked, so it is that the more subtle forms of error are permitted to circulate, unless we are ever vigilant that our standard may fall nothing short of the high demands of Truth.

Those who are accustomed to handle much money, and who have been trained to know absolutely the authorized "coin of the realm," are not the ones who suffer from the circulation of spurious currency. The bank clerks pass a counterfeit back to the would-be depositor almost immediately. In case of the coin, they oftentimes perceive its worthlessness by the sense of touch alone. The only explanation of this is that they know the true coin; and any deviation in a coin from that standard proves it to be a counterfeit. We thus see that the more conscientiously we obey the injunction to "acquaint now thyself with him [God]" the less will we be liable to accept as real any of the counterfeits which error is ever presenting for our acceptance. The danger of any counterfeit lies solely in the fact that it is not recognized for what it is. When, however, its lack of identity is established, it ceases to inspire fear. Mrs. Eddy says (Science and Health, p. 297), "Erroneous belief is destroyed by truth. Change the evidence, and that disappears which before seemed real to this false belief." A scientific understanding of Truth is the only safeguard against error of any sort.

[Written for the *Sentinel*.]

SECURITY.

GERTRUDE GOODING MC CLOUD.

WE turn not back
When paths look dim
And skies seem gray;
No good we lack
When trusting Him—
Love lights the way.

No dream of sense
Can make us fear;
We watch and pray.
This our defense:
Heaven is here,
Love leads the way.

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SELECTED ARTICLES.

[Frederick Dixon in *Letchworth Citizen*, Letchworth, England.]

Mr. Merry must excuse me if I dissent from the position taken up in his last letter. He says now that all he originally said was that there were certain things in Christian Science which were common to Christian Science and theosophy, and he proceeds to give three instances of what he means. The original report, however, of his lecture stated quite definitely that he represented Christian Science as a counterpart of the Vedantic doctrine of Maya. This, I showed quite clearly in my last letter, is not the case. The Vedantic doctrine of Maya differs fundamentally from the Christian Science teaching of the unreality of matter, inasmuch as theosophy, on this gentleman's own showing, teaches that matter is an illusion, and this illusion "is produced by the divine nature." Christian Science denies absolutely and unequivocally that there is any connection between this illusion and divine Mind. When two teachings differ, root and branch, as to causation, to say that one is the counterpart of the other is—I wish to use the term without any offensiveness at all—playing with the facts.

Now, let me take the critic's three points, which he uses to argue that Christian Science teaching is the counterpart of the doctrine of Maya. First, he says both teach that all material phenomena are unreal and illusory. Now, all idealistic philosophy, from the time of Plato onward, has taught this. You might just as well say that Platonism, Conceptualism, and Berkeleianism, as well as the whole body of modern idealism, were counterparts of the doctrine of Maya, as that Christian Science is.

Secondly, he says that both teach that matter is due to ignorance. The Stoics taught that evil was the result of ignorance, Socrates and Epictetus taught something of the same sort; but it would hardly be contended that the teaching of Socrates, of Epictetus, or the Stoics was therefore the counterpart of Maya. As a matter of fact, on the critic's own showing, the ignorance of truth implied in the Christian Science teaching of unreality and that implied in theosophical teaching on the same subject, is fundamentally different. The illusion of matter is produced, according to theosophy, on the gentleman's own showing, by the divine nature, and must therefore be part of the consciousness of divine Mind, and, unless this Mind can rid itself of something which it possesses, must be also eternal. Christian Science, on the other hand, teaches that the divine Mind, being perfect, is conscious of nothing but perfection, and is unconscious of the illusion or lie which, in the very nature of illusion, does not exist.

Thirdly, he says that Christian Science and theosophy agree, inasmuch as they teach that reality and truth are only united by self-identification with the divine nature. That, of course, is what theosophy teaches, but it happens to be the very reverse of what Christian Science teaches. Christian Science teaches that reality and truth are the same thing, and for that very reason do not need to be united, for they are one, and that one is God and the spiritual kingdom. It would have been difficult to make the position clearer than this critic has in showing how Christian Science and theosophy differ fundamentally from one another. Christian Science teaches that man in the image and likeness of God is simply a divine idea, which has always existed in divine Mind and has always been perfect. It denies absolutely that this divine Mind has any cognizance of any other mind.

It is perfectly true that Christian Science teaches the unreality of matter, and so does theosophy; but that no more makes theosophy and Christian Science counterparts than it makes Christian Science, Stoicism, Platonism, Conceptualism, Berkeleianism, and modern idealism counterparts of one another. Take a single example from orthodox theology. Primitive Christianity, the theology of the early fathers, the theology of Anselm, the theology of the Roman hierarchy, the theology of Luther, of Calvin, of Knox, of Laud, and of Wesley, all teach, as does Mrs. Eddy, that God is the creator of all that exists. Therefore, according to the critic, all these systems are counterparts of one another. As a matter of fact, the world knows that their teaching is so diametrically opposite that the great mass of them persecuted each other, with remarkable impartiality, for accepting what the critic would ask us to believe is the same teaching.

This teaching, he says, is the teaching of the New Testament, which might be accepted by the Vedantists, and which he sums up in the first and third verses of the first chapter of the gospel of St. John: "In the beginning was the Word, and the Word was with God, and the Word was God," and "All things were made by him; and without him was not any thing made that was made." What is called orthodox theology contends that this means that God created the physical universe, and that He made the flesh, which Jesus said "profiteth nothing," and of which Paul said that it could not please Him; that He made the storm, which Jesus quelled; the leprosy, which Jesus healed; and ordained death, out of which Jesus raised people, and which Paul says entered the world through sin. To sum up, that He made sin itself, that He is the author of heaven and hell. Vedantism may agree with this teaching, because it makes the illusion of evil a product of the divine nature. You might therefore argue that because the Vedantas and orthodox theology agree in this, there is no difference between orthodox Christianity and theosophy or Hinduism.

Christian Science, however, declares that the second of the verses quoted by the critic is the key to the situation; that it is precisely because none of these things are known to the divine Mind or created by an omniscient creator, of whom the apostle declares, that "without him was not any thing made that was made." "That which is born of the Spirit," as Jesus said to Nicodemus, is the spiritual universe, the ideas of the divine Mind, but "that which is born of the flesh is flesh," the illusion of mortal mind, with the whole range of its phenomena of sin, disease, and death, none of which could be known to divine Mind, or omniscience would cease to be intelligence; none of which could be contained in spiritual infinity, or that spirituality would cease to be infinite; and none of which could exist in divine omnipotence, or that omnipotence would have ceased to be the omnipotence of Spirit and become instead the dualism typified in the fruit "of the tree of the knowledge of good and evil," the eating of which, in the words of the Jehovistic writer, ultimates in death.

[Frank C. Barrett in *Reporter-Journal*, Gardiner, Me.]

In a recent issue there appeared references to Christian Science and Mrs. Eddy which, while evidently intended to be fair and kind, nevertheless contained several statements which conveyed an erroneous impression. For the benefit of the readers of your valuable paper I would like to state that Mrs. Eddy never claimed that she was the source of healing in Christian Science. Jesus said, "Ye shall know the truth, and the truth shall make you free." Thus, by gaining a spiritual sense of God, and of man in His image and likeness, one may so put off materiality as to become a transparency for Truth. Mrs. Eddy discovered this fact: that God will manifest Himself through man whenever man is spiritually-minded enough, but she never taught that she or any other human being is or was the source of healing, which is God. Even Jesus disclaimed the ability to do the healing work of himself, for he said: "I speak not of myself: but the Father that dwelleth in me, he doeth the works." Then he said, "He that believeth on me, the works that I do shall he do also; . . . because I go unto my Father." It is evident from this that he expected his works to be perpetuated by his followers throughout all time, for

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he was going away; but he left his example and revealed the source of his power to heal and save.

Mrs. Eddy discovered that "the prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1). Christian Science teaches that those who would follow the Master in his works, must have that Mind in them "which was also in Christ Jesus." "For to be carnally minded," Paul tells us, "is death; but to be spiritually minded is life and peace." Mrs. Eddy's whole work has been to help mankind to be "spiritually minded," which is essentially and necessarily a religious work. No mere philosophy can accomplish it, because it lacks the vitality of a religion, and psychology cannot explain the works of Jesus, much less approximate them. The phenomenon of physical healing in Christian Science is not a phase of the action of the human mind, as intimated in the article under discussion, nor is it in any way related to psychotherapy.

Mrs. Eddy stands as the Discoverer, teacher, and Leader of the Christian Science movement, and it is in this light that Christian Scientists have always regarded her. She has merited the Father's high commendation, "Well done, thou good and faithful servant;" and Christian Scientists are grateful for all that she has done, but they never could worship her or any other human being. She says of herself, "Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix).

Mrs. Eddy taught four thousand students during a period of seven years in her college, not in "one year," as stated. Her students never complained of the rate of tuition, but they have rejoiced because of their privilege. It should be remembered that Jesus required his disciples to leave all and follow him,—leave their only means of getting a living, except by their ministry. So we see the seventy sent out without supplies, yet they returned rejoicing. The Master had told them not to tarry where they were not well received, for, he said, "the laborer is worthy of his hire." Paul says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" All Christians seem to be agreed that this is proper. Christian Science practise is not a profession or a business, but a ministry, and those who are beneficiaries are generally glad to support it as such.

["One Healed by Christian Science," in *Columbus* (Ohio) *Dispatch*.]

The evangelist has had many harsh things to say of Christian Science in his sermons, and I would be glad if you would give me space in your columns to say a few words in behalf of this new Christian teaching. If the things that the critic condemns were really taught in Christian Science, it would be right that they should be condemned, but it happens that these things are not taught, and if they were they would be repudiated by the followers of Christian Science just as quickly as the critic would repudiate them. Although maligned, I am sure those who have accepted this faith will harbor no sense of rancor toward him, no matter what he has said or may say in the future. In ninety-nine cases out of a hundred they stood just where he now stands on this subject before they had investigated Christian Science and were ready to accept as true its revolutionary teachings.

The real test of any doctrine is its results. The good fruits of Christian Science are certainly apparent to the most casual observer; and the fact that new Christian Science churches are being organized at the rate of one every four days speaks volumes for the prosperity and success of this mighty movement. Probably its real strength is in the healthier, happier, and spiritually-awakened living it has brought to thousands of its followers, in homes brightened, in health and harmony restored.

Jesus said, "Ye shall know the truth, and the truth shall make you free." That Christian Science has brought this new birth of freedom and the more abundant life the Master also promised, unnumbered thousands are ready to testify. Critics may condemn what they think Christian Science is, but those who have accepted its teachings and are applying them, look up to Christian Science with blessings. In the midst of censure these followers will be comforted with the thought that, in the words of the Founder of the movement, "Truth will not be forever hidden by unjust parody from the quickened sense of the people" (Science and Health, p. 343).

[H. Cornell Wilson in *Wayne Democratic Press*, Lyons, N. Y.]

Our clerical critic tells in his sermon what *he thinks of* Christian Science. Instead of telling what *Christian Science* teaches, a duty no one would really expect him to be able to fulfil, and for which task he proves by every word on the subject he has uttered that he is totally unfit, he, from some mistaken motive or other, undertakes to lay before his hearers what amounts to a complete misrepresentation of Christian Science. The gentleman, by reason of his position, is entitled to be thought sincere. This alone frees him from a charge of malicious intent.

When he says Christian Science "has no Christ," he probably does not know that the subject of Christ is referred to in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, upward of two hundred and fifty times. He must have overlooked one of the tenets, or important points of Christian Science, on page 497, which reads: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness." By saying that Christian Science "denies the inspiration of the Bible," he shows his need of reading the first tenet subscribed to by members of the Christian Science church, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

With respect to other charges made in the same sermon, all equally far from the facts, I need only point out that each individual may satisfy himself as to what the teaching of Christian Science is by reading its text-book. This is usually available at any public library, or may always be read, along with other Christian Science literature, by applying to any Christian Scientist; and there are a number in Lyons. In assuming to elucidate what Christian Science teaches on the subject of Mind, our critic has entirely missed the spiritual thought which Christian Science conveys. It is recorded that Jesus, in talking to a none too courageous though prominent ruler, once said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Then is put down the very material conclusion, which seemed inevitable to Nicodemus, namely, "How can a man be born when he is old?" to which Jesus replied, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This particular Scripture reference is cited to show how prone men have ever been to jump to conclusions formed from very material premises, in the face of an obvious intent to convey a spiritual meaning. The "mind of Christ" is that Mind which was in Christ Jesus. This, Paul advises that we have, and this is the Mind which Christian Science says is God, than which there is no other. This has no relationship to the "carnal mind," which "is death," but it is the spiritual Mind which we are admonished to have, and which Jesus said "is life." Just as Jesus, and some of his followers, including Paul, used the words Life, Spirit, Soul, Mind, and Love as synonyms for God, so Mrs. Eddy has used the term Mind to indicate God, which gives man an enlarged and incorporeal sense of "Him whom to know aright is Life eternal" (Science and Health, Pref., p. vii).

Like our critic's own religious teaching, Christian Science must stand or fall, judged by its works. Christian Science

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has so far been known, and has prospered through being known, by its works. During the fifty years its work has been going on, millions of cases of sin, sickness, sorrow, want, and misery of every kind have been mastered and destroyed, with the result that today Christian Science has become a world movement. It contains men who once served other churches, as the critic says (but perhaps these would not answer to his charge, "backslidden ministers"), men from the medical profession, members of the legislatures of the world, soldiers and sailors, well-known business men, lawyers, writers and scholars, men of science, besides a host of workers in shops, factories, and the country generally. The inference is not safe that these people are deceivers or self-deceived, for whereas they were blind, or sick, or under the yoke of sin, or without hope of God in the world, now they see, and are, according to their own telling, the better for it.

[W. C. Williams in *Baltimore* (Md.) *Sun.*]

As wit is generally merciless, we can understand why the *Free Lance* uses ridicule for sharpening its points; but as every one is not familiar with the reason for it, and as ridicule often deters those interested in learning the truth from investigation, I ask the privilege of straightening out a few of the statements regarding Christian Science in a recent article in the *Evening Sun.*

Although in deference to Mr. Mencken we do not like to bring religion into the argument, yet it is inevitable, as we claim Christian Science is simply the exemplification of the law of God. As its basis is the spiritual, its followers do not "go vivisecting patients and gaping into microscopes," but they do not ridicule the earnest believers in those methods, nor belittle their "endless effort" to help mankind. Christian Scientists have not declared that they know anything about such methods or their results, except when specially brought to their attention, and Christian Scientists would not see the benefit of working from a material basis, since they deal, as stated before, essentially with the spiritual and the mental.

The doctrine of Christian Science is not that the laws of nature can be changed by human volition; on the contrary, it states that as God is Spirit, the only natural laws are spiritual laws, and that these are immutable. These laws do not cause sickness, but overcome it. We should assuredly retrograde rather than progress, if man's physical expression controlled him; if the mortal dominated, immortality would be a myth.

[Algernon Hervey Bathurst in *Derby Telegraph*, Derby, England.]

My attention has been drawn to a reference to Christian Science which appeared in a recent issue under the heading of "Talks for a Quiet Hour." I have read the paragraphs with considerable interest, and agree most heartily with the statement of the writer that there is a truth in Christian Science. In view, however, of what is said in the preceding paragraphs, in the article to which I refer, some misconception might arise as to the actual teaching of Christian Science, and I will ask you to allow me to point out that the one thing Christian Science does not teach is auto-suggestion. I do not say that your contributor definitely states that auto-suggestion is in any way connected with Christian Science, but such an impression is liable to be gained by those who read what he has written. The great and rapid growth of Christian Science is due to the fact that it is revealing absolute truth to mankind. Christian Science is daily giving practical proof of the fact that man's rightful heritage is dominion over sin, sickness, and all discord. Christian Science teaches and proves that the law of God, the law of good, is available today just as it was nineteen hundred years ago. Jesus the Christ came to fulfil and not to destroy, as he himself declared, the law of God, and in so doing he healed the sick, reformed the sinner, raised the dead, and healed many other conditions of discord and limitation.

Now there is only one way by which these works, which Jesus declared so emphatically must follow a correct understanding of his teaching, can be accomplished, namely, through a spiritual or scientific understanding of God and His perfect creation, including man. This understanding can never be attained through mere intellectual effort, and the works which result from a scientific understanding of his teaching can never be accomplished by the manipulation of the human or carnal mind. "I and my Father are one," Jesus said, and it is through the earnest desire and effort to let that Mind be in them which was also in Christ Jesus that the healing of sickness and the destruction of sin is accomplished by Christian Scientists today. The human or mortal mind is obviously a house divided against itself; that is to say, the human or material mind alone believes in both good and evil, believes that the two are at war, and that evil is frequently the victor. There is perhaps no more startling statement in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, than that found on page 192, "Evil is not power." Nevertheless, Mrs. Eddy explains on page after page of Science and Health how this truth can be demonstrated, and it is just because the statement is true that an understanding of it results in the improved condition of the student of Christian Science. It will be seen, therefore, that Christian Science is not engaged in a mighty battle with evil as a fierce opponent, but it is proving that today, just as when Jesus taught his disciples in Palestine, a correct understanding of God must inevitably result in the destruction of the belief in the power of evil, whether manifested physically or in any other form. This, it is clear, cannot be accomplished by any manipulation of the human mind.

[Jesse Pickard in *Herald Dispatch*, Utica, N. Y.]

Under the caption, "Rid of Mental Rubbish," your valued paper reported the sermon of a prominent clergyman in Utica, in which he condemned what he considered to be the teaching of Christian Science. Among other things he is reported to have said that Christian Science teaches the pantheistic and unchristian belief that all material phenomena manifest God, and that because of this teaching mankind is robbed of the true essence and benefit of prayer. In justice to all concerned, I desire to say that Christian Science is in no way responsible for such conclusions as the worthy gentleman has seen fit to credit to it. The study of its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, would without possibility of doubt inform the inquirer that it teaches exactly the opposite. Christian Science accepts the premise that God is infinite, omnipotent, omnipresent, and omniscient, that He is the only cause or creator, and that He is wholly good. From this premise it concludes that all which is opposed to this God, all that is unlike good, all that is unlovely, impure, evil, or limited, classified generally as sin and disease, is unnatural and without actual law or power. Those who are consistent with this conclusion find their existence enlightened by a quickened sense of the omnipresence and power of good, and are enabled to abandon or overcome evil as an imposition.

The proofs given by Christ Jesus in overcoming evil with good were illustrations of divine law, through which Truth triumphs over error, good over evil, and Love over fear. These proofs are as possible today as then, because God and His spiritual law are unchangeable. The peace bestowed through the demonstration of Christ Jesus, which seems somewhat problematical to our reverend friend, is the legitimate result of the consciousness and proof of good. This good is attained only by spiritual thinking, based not upon the phenomena of matter, but upon the substance and healing power of Truth and Love.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"HEAL THE SICK."

THE healing of the sick through spiritual means is ever the most astonishing thing to those who regard disease as a reality. This has been the almost universal experience of the beneficiaries of Christian Science, even as it was the experience of those who were healed by Christ Jesus and his immediate followers. The man who was born blind and the man who was healed at the gate Beautiful had no more reason for surprise than had the father and mother in Louisville, Ky., whose daughter was healed through Christian Science treatment. The young lady in question is the daughter of Mr. and Mrs. John P. Stack, and Mr. Stack, in writing of her previous condition, says:—

"She [the daughter] has been lame all her life, and when she left here in June, 1911, her left limb was four inches shorter than the other and the hip had formed an entire new socket. We had her examined by several doctors, but none of them seemed to agree as to what could be done for her, and we were advised by all but one to let her alone, as they did not believe anything could be done for her. This doctor wanted us to have weights tied to her foot and keep her in bed for several weeks and then let her walk on crutches. As at that time she was only three years old, we followed the advice of the majority and did nothing except to have an instrument made to wear inside of her shoe, which cost us twenty-five dollars and did no good. For the past year (upon the advice of my brother-in-law in Los Angeles, who is a physician), she has walked in an ordinary shoe and upon her toes. Her spine was curving and she was getting to be very badly crippled. Imagine our surprise and delight when the news contained below was received:

"'Los Angeles, Cal., Jan. 30, 1913.

"'Dearest Dada: I reckon I'm just about the happiest girl in the world tonight. I do not know whether you will believe me or not when I tell you why, but it is nevertheless true. Your little daughter, who has been lame all her life, this day has had her hip put back into place and her limb lengthened through the power of God as demonstrated in Christian Science. I went for the first time last Tuesday, and I had a great big fight with myself to put aside my pride, for I knew that I could not pay the practitioner, and, while you would be willing to make most any sacrifice to secure material help for me, I knew you would not be willing to pay one cent to a practitioner. I went down to the Hellman building and went up to the reading-room and opened Science and Health. The first thing I read was something about "healing the lame." I went down-stairs and went to the first practitioner's office I saw. It happened to be that of . . . I went in and talked to her, told her I couldn't pay her, etc., and she closed her eyes and treated me for a few minutes—about ten. After that she told me she would like to see me again on Thursday. She gave me another ten-minute treatment and told me she didn't think I would have to return to her. As soon as I left her office I realized that my hip was in place and I was no longer lame. I came home and walked up and down in front of the mirror many times to be sure before I went in and spoke to the folks. They will all tell you that I have been completely healed. I am indeed more than grateful to God, to Christian Science, and to Mrs. Eddy tonight. We have all been studying "Science" for the past month, and Ethel and I have been attending the church since the beginning of the year. I expect to enter the Sunday school Sunday morning. Dada, I wish you would go to the Science reading-room in Louisville some day and spend an hour or so reading Science and Health, for it is by far the most beautiful thing I have ever studied, and is God through and through. Dada, I wish you would go to a practitioner and get well, instead of spending money on material medicine.'"

A few days later, in a letter to her mother, she wrote: "I think I am the happiest woman alive today; my faith in God is supreme and Christian Science has smoothed away and lightened every shade and shadow in my life." Jesus bade his followers heal the sick, and when such indubitable proof of the present-day efficacy of the "prayer of a righteous man" as is given above is vouchsafed, he is a skeptic indeed who can doubt that, as Mrs. Eddy declares on page 495 of Science and Health, "Truth casts out error now as surely as it did nineteen centuries ago." When we as Christian Scientists have attained in a measure that apprehension of Truth which the Master possessed,—have in us the Mind "which was also in Christ Jesus,"—in that degree are we able to free those that are bound from the fetters of sickness and sin.

ARCHIBALD MCLELLAN.

THE NINTH COMMANDMENT.

THE ninth commandment, which reads, "Thou shalt not bear false witness against thy neighbor," makes a strong demand for truth between a man and his neighbor. Without truth there can be no real sense of love, and *vice versa*. The stern prohibitions of the Decalogue would be unnecessary if all men rose to the spiritual height of loving their neighbors as themselves, but there are few who think this possible; yet none could seriously claim to ignore the obligation to respect the reputations of others, at least to the extent of not falsifying about them. Human law provides against offenses of this sort, but the fact that this law is seldom invoked in courts of justice, as compared with the one which says "Thou shalt not steal," shows the material tendency of mankind. The wise man, however, tells us that "a good name is rather to be chosen than great riches;" and in the same vein Shakespeare makes one of his characters say:—

> Who steals my purse steals trash; 'tis something, nothing;
> 'Twas mine, 'tis his, and has been slave to thousands;
> But he that filches from me my good name
> Robs me of that which not enriches him
> And makes me poor indeed.

Obedience to the ninth commandment requires of us no mere exercise of a negative virtue, but instead a sense which "rejoiceth in the truth," whether it relates to friend or foe, and which is never willing to admit an evil report of any one. In Christian Science we come to look at this question broadly as we ponder the Master's pronouncement, "Ye shall know the truth, and the truth shall make you free." This does not mean only the truth about ourselves, but rather the all-inclusive truth of God and man which is of universal application. It enthrones "judgment and justice" in our consciousness, so that we can never believe ourselves to be the helpless victims of wrong of any sort; but this blessed consummation cannot be realized if we heedlessly or wilfully admit the false witnesses of mortal belief, which, to use the psalmist's words, "breathe out cruelty." The one who fails to obey the law of justice in all its righteous demands injures himself most of all, and misses the joy which comes from living in the sunshine of Truth and Love.

Mrs. Eddy's interpretation of this commandment is brief but forceful. She says: "'Thou shalt not bear false witness;' that is, thou shalt not utter a lie, either mentally or audibly, nor cause it to be thought" (Miscellaneous Writings, p. 67). This is followed by the statement: "Obedience to these commandments is indispensable to health, happiness, and length of days." It goes without saying that consistent Christian Scientists do not talk about disease or sin, nor listen to recitals of error except as these come from the

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afflicted who are thus seeking to unburden themselves; and even then the Scientist holds silently, if not audibly, to the truth of being and refuses to let the intruding false witness enter his mental habitation. As he advances in the understanding of infinite Truth, he sees that he must think truthfully if not tenderly of alien races and peoples as well as of those at home, and refrain from speaking ill of them whatever the evidence offered by material sense may be.

For this attitude we have the authority of Christ Jesus' words. Did he not in a parable make a "Samaritan" the neighbor to the one who had fallen among thieves? In this parable we find encouragement to be just and true in all we say and think, whether of men or nations, and this is surely needed. In Science and Health (p. 238) we read: "Society is a foolish juror, listening only to one side of the case. . . . To reconstruct timid justice and place the fact above the falsehood, is the work of time." In placing "the fact above the falsehood" we can never justify wrong or be deluded by error, for an alert sense of Truth's demands is the surest defense against evil. The Bible tells us that "a false witness shall not be unpunished," so we have but to protect ourselves and others by thinking upon and speaking only of the things that are true, just, pure, lovely, and "of good report."

ANNIE M. KNOTT.

"TOGETHER WITH GOD."

THAT effective response to all the demands upon us, as parents, practitioners, and public citizens, constitutes a heavy load, is a proposition to which some of us may often be tempted to concede; and that the dominion of this sense does not represent the freedom which Christ Jesus declared was to be gained through a knowledge of Truth, goes without saying. The "I can't, I have so much to do," which is not infrequently heard upon the lips of Christian workers, often expresses that wholesome recognition of human limitations which authorizes one to decline to accept a further responsibility. It is usually better not to undertake at all, than to make an unsatisfactory trial. Sometimes, however, this excuse expresses our forgetfulness of the stupendous fact that we are coworkers with God, that in Christ human weakness finds its full compensation in divine strength; and if we have lost our hold on this saving realization of the presence and power of Truth in our work, then we do well to know it, and to pause right there until we have scientifically regained our bearings.

The traveler in Egypt or Palestine will sometimes see a native plowman following a team which is made up of a very large camel and a very little donkey. If harnessed so that the two pull against each other, it is apparent that their combined efficiency is only double that of the weaker member. One is sure to find, however, that the simple husbandman has been wise enough to hitch each animal directly to his crude plow, so that the tremendous pull of the stronger is in no way handicapped. This order of things serves to illustrate the vastly significant truth respecting the divine relation to the achievement of all our worthy undertakings, a truth which, if rejoicingly realized moment by moment, will give us strength as well as inspiration, when otherwise we are likely to be utterly mesmerized by the sense of inadequacy.

The sufficient reason for St. Paul's wondrous assurance and power to overcome, was fully expressed when he said, "I can do all things through Christ which strengtheneth me." The facing of the world's fierce antagonism, the care of all the churches he had founded, the support of the drooping and weak-kneed among his helpers, and the endurance of unnumbered punishments and afflictions,—all this was not only possible to him, but it was so light a load that he could rejoice unceasingly, because of his abiding realization of the mightiness and reliability of the coworker upon whom he leaned. "I know," he said, "whom I have believed." Paul was a great Christian Scientist, and in so far as we gain his sense of God's relation to all right human endeavor, we too can find escape from that feeling of weakness and incompetency which has so often fettered our hands and rendered us a prey to enervating discouragement.

A student of Mrs. Eddy once said to her that she never seemed so great to him as when he thought of her in the midst of the years, standing alone, not only misunderstood and misjudged, but cruelly condemned and cast out by practically all who— With a quick up-pointing of her finger she interrupted just here, and said, "But I wasn't alone!" This is the explanation of a bravery, an ability to withstand opposition and patiently await the issue of faith, which is being universally recognized and honored, and this for us also is the secret both of efficiency and of peace.

Christian Science brings to its every honest and faithful student an ever-increasing degree of that patience and poise and gladdening assurance which characterizes the workman who understands his job and who knows he can fulfil his contract in due time. Said the psalmist, "The Lord is the strength of my life; of whom shall I be afraid?" Frank and full recognition of human weakness is not only congruous with but in one sense essential to this efficient faith in the all-conquering power of Truth, a reliance upon God which displaces confidence in human ability, and more and more determines for each the larger range of his sanctified service.

JOHN B. WILLIS.

BICKNELL YOUNG TO RETURN.

Three and a half years ago the Board of Directors of The Mother Church requested Bicknell Young, as a member of the board of lectureship, to make his headquarters in Europe. The Board now feels that this residence is no longer necessary, and has therefore released him from his obligation to remain there permanently. Mr. Young expects to return to America this year.

AMONG THE CHURCHES.

CURRENT NOTES.

JANESVILLE, WIS.—Perseverance and faithfulness on the part of the members of First Church of Christ, Scientist, of this city accounts for the steady growth which has been made in the past twenty years, and the outward expression of this endeavor is now seen in the beautiful new building at the corner of High and Pleasant streets which was formally dedicated Sunday, Feb. 2. The first reader in an account of the history of the church said: "It was as long ago as the year 1886 that the light of Christian Science first dawned upon Janesville. First one and then another perceived this light, felt its beneficent influence, and was healed. This was the real beginning of the church of which this edifice is the outward expression, for without the healing there would be no Christian Science church and no need of one. Services were first held in a little room on South Jackson street. Later, a hall was rented in one of the business blocks, and since that time services have been held continuously. In 1895 a Sunday school was formed, and in April, 1897, a church was organized under the state laws. Twenty-two persons signed their names as charter members. During this same year a building fund was started. The first authorized Christian Science lecture, of which this church has given twenty-two, was delivered in 1899.

"In June, 1902, word came from Boston of the proposed plan to build The Mother Church extension, and as this branch wished to give its support to the undertaking, contributions were sent periodically, to which was added the amount on hand in the building fund. On the completion of that structure in 1906, the church again took up monthly contributions for its own building. Once again these were discontinued in order to share in the construction of the

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Christian Science Publishing House in Boston. In 1907 the present site was purchased. In January, 1912, feeling that the time had come to make preparations for building a permanent home, a committee was appointed who employed an architect, and work began. Ground was broken the fifth day of August, and the laying of the corner-stone took place the 17th of September, after which work progressed rapidly. The building fund was closed the first week in January, when it was announced that the contributions exceeded the amount required. This made it possible to dedicate the church on its completion, in conformity with the custom of all Christian Science churches to dedicate only when free from debt."—*Janesville Gazette.*

HORNSEA, YORKSHIRE, ENGLAND.—Some months ago it was decided to change the reading-room, which had been outgrown; but failing to find a suitable one in a good locality, it was decided to buy a piece of land and build. A most favorable site was procured and the building was started. Much love, good-will, and interest in our forward move has been shown and expressed by many of the townspeople of all denominations and professions. The new rooms were opened on Jan. 9, and include a large sunny reading-room, a librarian's room, and a committee room. The building stands well back from the road at the corner of two important thoroughfares, in its own garden, and is most attractive, yet simple and dignified. Many members of the church gave their time and work and helped in various ways to furnish the rooms, and friends from other fields contributed generously to the furnishing fund.

Correspondence.

CHATTANOOGA, TENN.—Second Church of Christ, Scientist, held their first service in their new home at 312 McCallie avenue, Feb. 2. The new church was formerly the home of Herman Estes, and it was recently purchased by the Scientists, to be remodeled into a chapel. The main auditorium has a seating capacity of about two hundred. Second Church of Christ, Scientist, was formed only a little over a year ago, and up to today the members have held their services in the Unitarian church on Houston street. It has been their hope from the beginning to have a home that they could call their own, but it was not until the last of 1912 that this little band, together with those who have been added since, felt themselves strong enough to accept the obligation that such a step would entail.

Chattanooga Times.

CHICO, CAL.—The Christian Science Society of Chico was disbanded last night, Jan. 28, at the annual meeting of the members of the local church, and reorganized as First Church of Christ, Scientist. Services will be held in the Knights of Pythias hall for the present, but the church is increasing in membership at such a rapid rate that new quarters will be necessary in the near future.

Chico Enterprise.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

STERLING, ILL.

Prof. Hermann S. Hering, who delivered a lecture on Christian Science in the Academy of Music, was introduced by Henry Beucus, first reader, who said:—

Nineteen hundred years ago Jesus of Nazareth brought to a sick and sin-burdened humanity a message of "on earth peace, good will toward men." The acceptance of his message made men free from the bondage of sickness and sin, and gave them a true understanding of God, whom to know aright is life everlasting. Jesus said: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." On page 224 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness and in health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh in the quiet of meekness, as he came of old to the patriarch at noonday?" We have one with us this evening who will tell us something about this higher Christianity.—*Sterling Gazette.*

OAKLAND, CAL.

An audience which taxed the capacity of Idora Park theater listened to a lecture on Christian Science by Virgil O. Strickler. The lecturer was introduced by Mrs. Lillian G. Winter, first reader of Second Church of Christ, Scientist, under whose auspices the lecture was given. Mrs. Winter said:—

Christian Science invites investigation. Many of us have investigated this new-old religion, and have found the answer to the question Pilate asked centuries ago: "What is truth?" Some may ask how we know we have found the answer to this question. Jesus said, "Ye shall know the truth, and the truth shall make you free." Unnumbered thousands have gained freedom from sin and disease of every nature through the understanding of the divine Principle revealed through Christ Jesus, as pointed out by our beloved Leader, Mrs. Eddy, in our text-book, "Science and Health with Key to the Scriptures." Jesus also said: "Ye shall know them by their fruits."

As students of Christian Science we do not claim that we have reached a state of perfection, but we do claim that since learning to apply the great facts of being in daily living, we have become happier and healthier men and women.—*Oakland Tribune.*

BROMLEY, ENGLAND.

There was a large gathering of Christian Scientists and those interested in the movement, at the Drill hall, when Bliss Knapp gave an interesting and instructive lecture on Christian Science. The chair was taken by J. S. Braithwaite, London, who in the course of his remarks said that in a large audience, such as that, the motives which had drawn them together were no doubt widely divergent. But surely they had one motive in common, which was that they had come to hear what the lecturer had to tell them, and they hoped to go away wiser for having listened to what he had said. Continuing, the chairman said that for all time the symbol of wisdom had been the serpent, and the medical profession had adopted that emblem. The Master had said they should be as wise as serpents and as harmless as doves, but could it be said of a system in which there was the possibility of making a man a slave to drugs, that it was harmless? Surely not. In the study of the Christian Science text-book by Mrs. Eddy they found both wisdom and harm-

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lessness. In conclusion the chairman said that each one of them must necessarily either accept or reject the truths of Christian Science when he heard them, and the important thing was that he should have a clear statement of them in order to make his decision.—*Bromley Chronicle.*

WASHINGTON, D. C.

The remarks of Senator Moses E. Clapp in introducing William R. Rathvon, who lectured on Christian Science, in the Columbia theater, were in part as follows:—

It may not be amiss to say that as Christian Scientists we found our faith upon the inspired Word of God, and therefore look to God as omnipotent, omniscient, and omnipresent. We not only recognize that declaration of Scripture which affirms that God made all that was made, and pronounced it good, but we emphasize this declaration of Scripture in our concept of God. We also do not only recognize but emphasize that other statement of the Scripture which declares God to be too pure to see evil. Recognizing God, then, as the author of all that is created, recognizing the allness and the goodness and perfection of His creation, recognizing His nature, we plant ourselves upon the proposition that whatever manifestation there may be to mortal mind, whatever concept there may be in mortal mind, in the eternal verities of God's creation there is no such thing as evil; that all that there is or can be of evil is the mortal concept, and the mortal manifestation.

Recognizing this by our logic at least,—and we submit that logic to mankind for consideration,—evil disappears as our concept of God takes hold of our consciousness; and as the consciousness of God, the allness of His work, the perfection of His work, takes possession of us, the mortal concept of error disappears, and applying this to the form of error which we recognize as sickness, we deal with sickness from this standpoint: that as our concept of God takes possession of our consciousness, the mortal concept, the mortal manifestation of sickness, must and does disappear. A great many people look upon the treatment of sickness as the basic thought of Christian Science, but this is not correct. We regard the treatment of sickness as the demonstration of the truth to which we hold.

Correspondence.

WESTMOUNT, PROVINCE OF QUEBEC.

A lecture was given by William D. McCrackan, M.A., in Victoria hall which was filled with an appreciative audience. Mr. McCrackan was introduced by A. E. Norris, first reader of First Church of Christ, Scientist, Montreal, who said in part,—

On behalf of First Church of Christ, Scientist, Westmount, I extend a hearty welcome to you all. Before a business man goes into any important transaction, he takes good care to investigate from all points and inquires from reliable sources whether or not it is wise to enter into it; so it is with Christian Science. You can go through the same process of investigation, inquire whether it does really heal. Christian Science heals quickly and wholly. Why? Because it follows the teaching of our Lord Jesus Christ, in both preaching the gospel and healing the sick. Will it stop worry? Our Saviour in the sermon on the mount says: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" If we honestly follow this command, do you not think that many worries would go out of our lives? Now this is the function of Christian Science, to instruct us how to apply this teaching of the Master, and we have here with us tonight one who is eminently fitted to tell you something of the real meaning of Christian Science.—*Correspondence.*

WINCHESTER, MASS.

The largest attendance that has ever gathered to listen to a lecture on Christian Science in Winchester was that which assembled in the Town hall. The body of the main hall was entirely filled, and the balconies were nearly filled with principally non-Scientists of Winchester, which fact was most gratifying to the Christian Scientists. Harris M. Richmond, Esq., introduced the lecturer, Frank H. Leonard, and said in part,—

The subject concerning which we have come this evening to hear, is Christian Science. Much has already been said and written about it; sometimes truthfully, often untruthfully. Of the untruthful things spoken and written about it, some may possibly be charged to malice, but by far the larger part ought properly to be attributed to ignorance about Christian Science. Ignorance begets misapprehension, and that in turn leads to misstatements. Ignorance, misapprehension, and misstatements about Christian Science, even though unintentional, are none the less damaging. They are, however, all overcome by truth. The purpose of the lecture this evening is to dispel ignorance, to correct misapprehensions, and to disprove misstatements about Christian Science, by showing what it is in truth.

Winchester Star.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Albuquerque, N. Mex.—Elks opera house, 3 p.m., March 16.
Flint, Mich.—Masonic temple, 8 p.m., March 13.
Franklin, Mass.—Odd Fellows hall, Depot street, 3 p.m., March 16.
Grand Island, Neb.—Bartenbach opera house, 8 p.m., March 20.
Jackson, Mich.—Athenæum theater, 8 p.m., March 21.
La Fayette, Ind.—Victoria theater, 8 p.m., March 17.
Lewiston, Idaho.—Temple theater, 8 p.m., March 13.
Long Beach, Cal.—Long Beach auditorium, 8 p.m., March 20.
Medford, Ore.—Natatorium, 8 p.m., March 18.
Mill Valley, Cal.—Out Door Art Club building, 8 p.m., March 18.
New Britain, Conn.—Ruswin lyceum, 3 p.m., March 9.
New York, N. Y. (Fourth Church).—Wadsworth theater, 181st street and Wadsworth avenue, 3:30 p.m., March 9.
New York, N. Y. (Fifth Church).—Church, corner Madison avenue and 38th street, 8 p.m., March 21.
Oakland, Cal. (First Church).—Macdonough theater, 8 p.m., March 20.
Oregon City, Ore.—Shively's opera house, 8 p.m., March 17.
Plymouth, Ind.—Orpheum theater, 8 p.m., March 18.
Port Arthur and Fort William, Ontario.—Lyceum theater, Port Arthur, 3 p.m.; Orpheum theater, Fort William, 8:30 p.m., March 16.
Puyallup, Wash.—Puyallup opera house, 8 p.m., March 15.
Riverside, Cal.—Loring opera house, 8 p.m., March 21.
San Francisco, Cal. (First Church).—Dreamland Rink, Steiner street near Sutter, 3 p.m., March 16.
Shelbyville, Ind.—City opera house, 3 p.m., March 16.
Sherman, Texas.—Church edifice, 8 p.m., March 18.
Tacoma, Wash.—Tacoma theater, 3 p.m., March 16.
Tomah, Wis.—Unique theater, 8 p.m., March 10.
Toronto, Ontario (Third Church).—Church building, corner College and Elizabeth streets, 8:15 p.m., March 18.
Valparaiso, Ind.—Memorial opera house, 3 p.m., March 16.
Walla Walla, Wash.—Keylor Grand theater, 3:30 p.m., March 9.
Wilkes-Barre, Pa.—Irem temple, 3 p.m., March 16.
York, Neb.—March 21.

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TESTIMONIES OF HEALING.

When I first became interested in Christian Science, I was many times greatly encouraged and strengthened by reading the testimonies of others, and because of this I give mine, hoping it may help some one. From early childhood I had been delicate in various ways, neuralgic conditions finally culminating in sciatica, which held me under bondage for nearly seven years. At times it so greatly troubled me that I was forced to use crutches, and was often confined to bed for weeks. Different physicians of the "regular" school treated me for this trouble for four years, but I received no relief; then I took other treatment, and for a time was greatly benefited; but after eighteen months, and while still under this treatment, a form of the same trouble came in my right arm, and in a few more weeks it was in the other arm also. Very soon I was unable to wait on myself, and had to be fed and cared for like a baby; the joints in my arms and hands stiffened, and I suffered intensely.

After five months of this condition, during the temporary absence of the one who had been giving me treatment, I determined to try Christian Science. I had previously applied to a practitioner in Chicago, but on learning that material remedies must be relinquished I had decided not to comply with this requirement. I now had a practitioner come to my home; but I found that I was not yet ready for Christian Science, so gave it up, though the three treatments I had already taken had helped me. After two more months of increasing misery, I felt that I could no longer depend upon material treatment, and if there was help in Christian Science for me, I was indeed ready; so I asked a member of my family to procure from the public library a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

At the time I began reading I had been unable to use my hands for seven months, and for more than a month had been unable to step, except from my bed to a chair. I was even obliged to have some one turn the pages as I read; but I had scarcely begun to read when I felt that I was going to be healed. On the third day I rose from my bed and walked down-stairs. I was filled with great joy and happiness. My recovery was slow, but with a daily gain. There were times when I felt I ought to improve faster, and on some of these occasions I sent for a practitioner, who always helped and encouraged me; but he soon persuaded me to continue my work alone. It was, however, many months before all pain and stiffness disappeared. It is now nearly five years since my healing began. I have not been confined to my bed for a day since, and am constantly growing stronger.

Since studying Christian Science, life has taken on a new aspect, for my spiritual sense has been enlarged and I have learned to love more. I am deeply grateful both for the spiritual enlightenment and for the physical healing.

MRS. CATHARINE L. MILES CLARK, Rochester, N. Y.

It is with great joy that I, as mother and nurse of the above writer, confirm her testimony, and attest the tenderness and patience of divine Love, which from the time we first called a Christian Science practitioner for a few days, caused us to read and study the Scriptures daily, both morning and evening, a thing which had been thought impossible by the sick one, owing to her weakened mental and nervous condition, prior to her healing in Christian Science.

CORA B. MILES, Rochester, N. Y.

That Truth heals through Christian Science was beautifully and graciously demonstrated to me while en route to Los Angeles, Cal., when my two-year-old boy was badly burned from the explosion of an electric light in the berth of our car. This occurred just as the berths were being made up for the night and the car was very crowded.

I was called to the child by his screams, and immediately saw that his hand had been much injured and that he was suffering intensely. There was a Christian Science practitioner in our party, and I at once called for her and asked for help. I was in great fear, but she quietly told me to repeat "the scientific statement of being" (Science and Health, p. 468) to myself, and then she began lovingly and kindly to help the child. In a few minutes all fear had entirely vanished from my thought, and soon the hand was free from pain and both of us were quietly sleeping. When the child awoke in the morning he was bright and happy and used his hand as freely and easily as if nothing had happened. The hand was healed completely and is without a scar. At the time of the explosion the conductor, after seeing the extent of the injury, hunted up a physician on the train and wished him to look at it, which he did. The next morning the physician wished to see the hand again, and expressed much surprise that he could find no soreness.

Not only for this healing am I grateful, but I wish I could tell to other mothers the many proofs I have had, through Christian Science, of the banishing of fear in every-day life with children.—MRS. B. E. WARD, Los Angeles, Cal.

[Translated from the German.]

In August of last year I was taken ill with an acute affection of the lungs. I had attended the Christian Science meetings several times prior to this experience, and what I heard had inspired me with great confidence. I did not go to a physician, but at once applied to a practitioner, who gave me treatment. Within two weeks I was completely healed of the disease, without medical attendance and without taking medicine. Above all things, I thank God, and am grateful to Mrs. Eddy. May all mankind attain to the recognition of the truth.

H. DÖSSELMANN, Papenrode b. Bahrdorf, Germany.

We learn in the Manual of The Mother Church (Art. VIII, Sect. 24) that "testimony in regard to the healing of the sick is highly important." My blessings through Christian Science have been and still are so numerous that I hardly know where to begin. Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been able to overcome the suffering of childbirth, colds, headaches which had troubled me for years, a bowel disorder of long standing, and a general sense of lack. I am indeed grateful for the understanding of Truth, for Mrs. Eddy has shown us that we may know these mortal beliefs have power only so far as we allow them to enter our thought, and when we keep our consciousness filled with Truth, error has no room to enter. I am the only Scientist in this town at present, so I miss the companionship of loyal workers, but I feel that divine Love is near me at all times and under all circumstances. My prayer is that I may be able to do some good to others daily.

MRS. HELEN KNIGHT, Malvern, Iowa.

I wish to make public acknowledgment of the great benefits I have received through Christian Science. In January, 1911, I was quite ill and suffered a great deal. I knew a little about Christian Science through others, and I asked my daughter with whom I was living if she would telephone for a Christian Science practitioner, who might be able to relieve me from the suffering, as I could not expect to live but a few days longer (I was eighty-three years old and only hoped for relief). My daughter did as I wished, and the practitioner came just before noon. As I told him of my condition and age, he only smiled, and said that time was nothing, but eternity is all. He added, "God knows no age, and you can be healed. Jesus said, 'With men this is impossible; but with God all things are possible.'" He talked for a few minutes about the allness and

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the goodness of God, and the unreality and nothingness of evil, such as sin, sickness, suffering, and death, and gave me a silent treatment, then said that I would not have to remain in bed long. I was up that very evening, and was practically well.

When he came back the next day, I was up and about. I then told him of a very annoying and discordant condition which I had had for fifty-five years; but he only said it was no part of man's true being and that I need not have it. When he came the next day, the discordant condition had all disappeared, and when I mentioned a goiter on my throat, he said that I should not think of it, look at it, or feel for it, and I really did forget it for several days; then when I came to think of it, it was all gone.

I walk ten blocks to the Christian Science church and back with no inconvenience. While visiting in Kansas since my healing, I walked three miles one day. I give all the praise to God for my healing, and cannot express my gratitude to dear Mrs. Eddy for her goodness in bringing Christian Science to the world.

MRS. LAVINA PIERCE, Stillwater, Okla.

My heart sings with the psalmist, "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so. . . . He brought them out of darkness and the shadow of death, and brake their bands in sunder." When I turned to Christian Science for physical healing, I had long ceased to find the theological concept of God at all reasonable, as the thought of a God who would cruelly punish His children was revolting to me, and I could not pray to such a one in my great need. I was at that time pitifully in need of the physical healing, and I quickly received it through Christian Science, for which I am deeply grateful; but for the practical, demonstrable, and soul-satisfying understanding of God as good, and All-in-all, I can never cease to be thankful,—thankful to our good God, and grateful to our revered Leader, Mrs. Eddy, for her loving faithfulness in giving her great discovery of Christian Science to the world.

The physicians had named my illness kidney trouble and hemorrhoids, and I had besides a great fear of paralysis. I had tried every remedy of which I knew for over three years, but had steadily grown worse. At the end of one week of Christian Science treatment, however, I had strength to go about my daily duties, was able to lay off the dark glasses I had been wearing, and more than all, I had an abiding confidence that there was complete healing for me in Christian Science, for I had found the God who forgiveth all our iniquities and healeth all our diseases. In the eight years since that time, Truth as revealed in Christian Science has met my every need, physically, mentally, and financially. I rejoice in my own good health and happiness, and in knowing that there is health and happiness for all who truly seek it.

MRS. ELEANOR L. AUSTIN, Chicago, Ill.

[Translated from the German.]

I would like to give my testimony, for the sake of encouraging others to investigate Christian Science. Toward the end of January, 1912, I was taken with a severe nervous trouble, accompanied by great weakness and a feeling of anxiety; I had fever constantly, and for six weeks was unable to sleep at night. Yet other troubles had set in, and for three weeks I expected the end to come any day or night, two physicians having given little or no hope of my recovery. I had been reading *Der Herold der Christian Science* for over three years, and we now decided to apply to a Christian Science practitioner in Basel for help, the result being that after five weeks' treatment I had improved sufficiently to be able to attend to the household duties myself.

I would like to mention that I never saw the practitioner, absent treatment having been given. I had many a mental struggle to go through, but the assurance contained in the Word of God upheld me; as, for instance, the passage in Job: "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." And Truth did remain the victor. Truly we have a God who helpeth us, a God who delivereth us from death, and to Him alone be praise!

FRAU MARIE STALDER, Olten (Kanton Solothurn), Switzerland.

Being unable to attend the Wednesday evening meetings, except on rare occasions, I desire to express my gratitude for Christian Science through the medium of our *Sentinel*. There is perhaps no more practical test of the value of Christian Science than in the case of a family of small children. In the last five years no doctor has been in our house, and no material remedy of any kind has been resorted to. There are five children, and they have at various times manifested the ailments to which children are believed to be subject; but all these have been healed through Science, in many cases without the aid of a practitioner. The list includes what is called ivy poisoning, overcome in one treatment, and measles in three hours, without a practitioner. One of our little girls was stricken with illness at the same time, and with the same symptoms as her little friend. The doctor diagnosed it as a serious throat affection. Our little one was quite well in one day under Christian Science treatment. Her friend, under the care of a doctor, died in an hour after the injection of antitoxin.

One more experience occurs to me. Our eldest girl had a bad attack of skin disease. The doctor at the school sent her home with instructions as to the treatment. I called on him and claimed the right to make use of whatever system of healing I thought best. He made all kinds of threats, but at the intervention of the school principal gave me two weeks to find a cure, or go before the board of health. The case was handed over to a Christian Science practitioner, and in the time stipulated the child was sent back to school healed. All these things are the "signs following" which Christian Science promised, and they are, as our Leader has said, "but the bugle-call to thought and action" (Rudimental Divine Science, p. 2).

We are grateful beyond measure to God, to our Leader, and also to those noble men and women who are devoting their lives to the practical uplift of humanity.

W. F. WILLIAMS, New York, N. Y.

I owe so much to Christian Science that I feel it my duty to send my testimony. I went to the Wednesday evening meetings at The Mother Church with a friend who was seeking help, little thinking that I, too, needed the truth; but in three weeks I was instantly healed of a chronic bowel disorder, as the doctors called it. In the seven succeeding years there has been no return of the ailment. Besides this, my husband had a stomach trouble for four or five years, and several doctors tried to cure him, but without his receiving any help unless an opiate were administered. No two of them diagnosed his case the same way, so he tried Christian Science, and he was better in twenty-four hours. By the third day he was completely healed.

I am certainly grateful for the help we have received; grateful to God for giving us in Mrs. Eddy one who was able through divine help to translate the Bible into a spiritual language which we can all understand.

MRS. LEONARD MARSHALL, Malden, Mass.

When Christian Science first came into my home, I was held in the belief of being a delicate child, always under a physician's care, taking various kinds of medicine, unable to attend school during the severe winter months, and easily subject to the contagious diseases which material law assigns

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to childhood. As my mother became acquainted with the higher law of Spirit, God, she overcame her fears about me and I soon gained a normal state of health and could engage in the activities of other children. It is now nineteen years since I have required any material remedy or medical treatment. During this period the power of Christian Science as the truth to prevail over sickness and sorrow, has been proven to me times innumerable. The happiness, the peace of mind, the freedom from fear and worry which faithful study of this Science brings, would make it invaluable aside from its well-known healing power.

At the birth of each of my two children, every law laid down by *materia medica* was broken; the events were entirely without pain or suffering, and in a few days I was taking care of my babies besides attending to regular household duties. As I see the little ones growing up, I am deeply thankful for the promise that divine Love always cares for them, and I have no cause for fear. But even greater than any of the blessings which come to my own family, do I count the ability to assist in the relief of suffering humanity, which is given me through the understanding of the Master's teaching as explained in the priceless writings of our Leader, Mrs. Eddy. Her wisdom, also, in giving to us the periodicals for constant help and reminder, cannot be too deeply appreciated, when we consider their broad fields of usefulness.—Mrs. Lena M. Farley, Albion, Mich.

My sister, Amande Anderson, living in Sweden, has been treated by a Christian Science practitioner and healed of a terrible sickness, a stomach trouble from which she had been suffering for twenty years without relief. The doctors could do nothing for her, so she had to take to her bed; she was in great agony, and I went to see a Christian Scientist here on her behalf. This good lady prayed for my poor sister, according to the teachings of Christian Science, on the 14th day of February, 1911, and the next day my sister left her bed and ate, worked, and slept. She is now enjoying good health, through the power of divine Love. I can also say that myself and my wife have been cured of a similar trouble through Christian Science.

A. H. Klint, San Francisco, Cal.

[Translated from the German.]

After having met with great reverses for many years, I became afflicted with a serious abdominal trouble, and according to medical opinion it was absolutely necessary for me to submit to an operation. The very thought seemed terrible to me, however, and in my great anguish I heard of Christian Science, turned to a practitioner, told her all my troubles, and asked for help. I herewith testify that through the help afforded me I was restored to health without having to resort to an operation. Besides this, my general condition has greatly improved, and I feel happy and contented, as do both my sons, for the many blessings which have come into our home through firm faith that God is our helper. I wish to express my sincerest gratitude to God, and also to our beloved Leader, Mrs. Eddy, for all the love and goodness which has come to me as a result of her work.

Frau Marie Liechti, Aegerten bei Biel, Switzerland.

It is with deep gratitude that I give this testimony of the many blessings received through the teachings of Christian Science. I came into Science after trying medicine and doctors for a long time without avail, for I seemed to get worse instead of better; so at last, after seeing many wonderful cures through Science among my friends, I decided to try it. I will say, however, that I felt very skeptical, and doubted if I could really be helped; but I sent for a practitioner and began treatment. The results were indeed wonderful from the very start. Complaints with which I had been troubled for over a year, rapidly disappeared, and I then realized that I was being helped, not only physically, but also spiritually. My entire view of life has in fact been changed, and all for the better, brighter, and happier things of life.

I am therefore most grateful to God, and to our dear Leader, Mrs. Eddy, for the blessings and happiness which I have received through the understanding I have gained of Christian Science. I sincerely hope that I may learn more of its beautiful teachings and practical truths.

Margaret Finnerty, Cheyenne, Wyo.

Feelings of profound gratitude inspire me to tell of a remarkable healing experienced during the month of April, 1911, hoping that thereby others may be led to know the truth and turn from the material to the spiritual for healing of the body as well as of the mind. Suddenly, and without any previous warning, I was stricken with what is known as inflammatory rheumatism. According to the physical senses, I was absolutely helpless, and I suffered untold agony whenever it became necessary for the nurse to move me in the bed or change my position in the least degree. My feet and hands were terribly swollen, and my body was racked with fever.

To sense I cut a sorry figure indeed; but I rejoice to think, as my mind reverts to those unhappy experiences, that the precious truth which I had previously learned from the Bible, as interpreted and illumined by Mrs. Eddy's inspired text-book, "Science and Health with Key to the Scriptures," is pregnant with power to heal our infirmities and emancipate us from the false belief in sin, disease, and death. With this spiritual knowledge sustaining me, even in my physical distress, I invoked the aid of a Christian Science practitioner. After three weeks' treatment I was able to leave my bed and walk around the room unassisted, and three weeks later I visited the practitioner at her office. This is all the more remarkable in view of the fact that I was able to step on and off the street-car without help. My healing was complete, and I rejoice to say that none of the ill effects which in the old belief so often follow this disease, have remained.

To me this healing has been a perfect and conclusive demonstration of the marvelous works that can be and daily are being accomplished by Christian Science. But independent of the physical healing there is the absolute conviction that Christian Science is the great and only ark of safety for all mankind. When spiritually understood, it lifts us above all the petty and distracting cares and troubles of material existence; it reveals to us the nothingness of matter and the allness of Spirit, Life, Truth, Love. The unreality of sin, disease, and death is made clear to us through its wonderful teachings. It conquers fear, the arch-enemy of mankind; it inculcates right thinking and right living; it fills our lives with the sunshine of optimism; it enables us to "stand porter at the door of thought" (Science and Health, p. 392), to shut out the suggestions of evil, and to see with clearer vision the good that abounds in everything about us.

Mrs. Minnie A. Hosford, Portland, Ore.

I wish to tell others of the help which I have had from treatment in Christian Science. My teeth were always so sensitive that whenever I had any dentistry done it was all I could endure, and often I suffered for days and nights thereafter. The last time I went to a dentist I dreaded the ordeal ahead of me, as there was much filling to be done; but I called on a Christian Science practitioner for treatment that day, and I can truly say that it did not hurt me through all that long forenoon, excepting two or three times when for an instant I allowed myself to fear. I might have thought my teeth had no nerves. Once the dentist said, "You will suffer some now;" but I felt no sensation what-

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ever. What seemed most wonderful to me was, that when I arose from the chair there was no feeling of soreness. I should not have known that any work had been done, so far as feeling it was concerned, and the fillings have never been sensitive since.

I had another demonstration of the power of Truth on my way home. I slipped on some ice, and in falling struck on my spine and elbow. For a while I could not move; then a gentleman helped me to rise, and although it seemed impossible, I walked along, at first suffering severely, though this almost instantly left me. I declared the truth, after which I walked about two miles, and never since have I felt any ill effects from the fall. Later, through a period of extreme heat I felt well and strong, and the sun did not "smite" me. The best of it all, however, is the spiritual uplift. I have no more dread, or worry, or fear, for I realize that God is and always will be with me.

ALICE LORING, North Yarmouth, Maine.

I am glad to give a testimony of my healing through Christian Science treatment from tubercular disease of the bones, after four physicians had diagnosed the case and said that an operation was necessary. I then turned to Christian Science, and was completely healed in three months' time. It is now seven years since my healing, and I have had no return of the trouble. I am eighty-four years of age.—GEORGE STEELE, River Falls, Wis.

I received treatment in Christian Science for over a month, and would have had to undergo an operation but for the help thus received. I am now a well woman, and with the Bible and Science and Health, which I study every day, I hope to grow stronger and stronger in the truth.

G. L. KLINEFELTER, Jonestown, Pa.

[Written for the *Sentinel.*]

FAITH.

CHARLES C. SANDELIN.

No faith is living faith indeed
That from earth's fetters is not freed;
A faith that builds on moving sand,
Thereon Truth's temple cannot stand!
Faith in the things the senses know,
Faith in this world's deceitful show,
Such faith no mountains can remove,
And never may Truth's power prove.

But faith that scorns what eye doth see,
That ear or touch declare to be,
And knows the hidden things of God,
That hidden are by error's clod,
Such faith is knowledge. Like the sun,
Whose beams the shadows quickly shun,
When on each falsehood it is shed,
The darkness fades, 'tis light instead.
Such faith ascends to heaven's height
And bringeth day for darkest night;
Reveals the beams of Love divine
That tenderly o'er all doth shine,
And comforteth each living thing,
In sorrow makes the heart to sing.

Such faith is constant, ne'er deceived
By mortal concepts long believed,
And in the wide creation knows
All God hath made with goodness glows.
Aye, 'tis a ladder,—Jacob's dream,—
And to thy heart heaven's tender beam
Descends to strengthen and to heal,
And through it thou Truth's touch may feel.

FROM OUR EXCHANGES.

[*Continent.*]

In times past in Christian experience, the main reason why men were strong to do what they understood to be right was their feeling that God would mark their failures if they fell short. Doubtless it was fear in the first stages of Christian living,—in the more seasoned of God's servants it was loyalty,—but whichever it was, the pleasing of an eternal Master was a compulsion which forbade men to shirk or cower or retreat, and prevented their sneaking away to indulge the languors and appetites of the flesh. Under that compulsion stout hearts went to the stake and welcomed slaughter rather than violate the least item of their opinion of truth and right. Under that compulsion men attempted enterprises of incredible hardship and apparently certain failure, just because they felt God expected it of them. But now all this background of "God and I" has grown to be so unaccustomed that the average layman thinks it almost freakish for one to say that God expects of him anything at all. The sense of God standing by and giving instructions for a man's life, even of God standing near to approve when he does right and condemn when he does wrong, is hardly to be found at all in the modern man's store of rational, down-to-the-fact ideas. But has the modern man anything to put in place thereof which will give him equal steadiness in stalwart morality?

Ingrained respect for the eternal and immutable laws of right, beautiful sentiment about what a human being owes of fairness and sympathy to his fellow humans, and prudence which cannily sanctions the wisdom of the golden rule, are the safeguards on which the twentieth century imagines it can depend for ordered morality among men and for individual character fit to bear stress. But these will not do for the long strain; they will not supply permanent moral motive power. Loss of God-sense means eventually the breakdown of right doing wherever right doing is difficult or against immediate apparent interest. Back to God's presence—that is the watchword of safe morality and enduring religion. Think yourself back to it; better, pray yourself back. It is only when you feel God searching you that you are sure to stand fast in His ways. And the church—let it bestir itself to proclaim the reality of the onlooking eyes—the eyes of infinite knowledge and infinite justice and infinite love that look in every place of human life, "beholding the evil and the good." If the church neglects that, it will see the awful result at the end in a society where neither evil nor good is known in distinction from the ways of an aimless and reckless human vagrancy. "Thou God seest me!" There is the encyclopedia of right.

[Rev. Frank N. Riale, Ph.D., D.D., in *Christian Work and Evangelist.*]

When every man and woman longs for the practical fruitage of Pentecost as much as we hunger and thirst for the ecstatic baptism of the Spirit and pray for its outpouring at our every devotional service, the day will be hastened when this great change will be brought about. Where there is a good will for this, there will most certainly be found a God-way by which it shall be brought about. We are to get together not so much to see how we can promote a universal revival of the olden type, which has been sought for and prayed for through all the centuries and we have found it not, but we are to get together to see how we can so be baptized of the Spirit of God that we will find our hearts ready in the day of His power to bring in the great social and economic change which came with such wisdom and power at the first great Pentecost. For this we are to "get together" and "get busy" and "get ready;" for the day of the great deliverance is at hand. A new Pentecost is coming fast. It will not be confined to the old church lines, but will be as astonishing to this age as the first Pentecost was to

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those who beheld that wonderful glory of the Lord. All conditions of society will hear God speaking to them then in the tongue in which they were born. Out of the great melting-pot of the nations will be brought about the universal social and economic brotherhood, so that none will say that anything he possesses is his own, but will have all in the common larder of the common Father, and each will give according to his ability, and each will take therefrom according to his absolute need.

[Rev. Elbert W. Whitney in *Universalist Leader.*]

The spirituality of Jesus was a constant and unfailing force. From childhood he had a clear vision and deep interest in spiritual truths; he saw the providence and love of God in all the affairs of life; he felt that God was ever near, ever ready to help His children. By meditation and prayer his spiritual faculties were cultivated, and in the busiest eras of his ministry, when weary from much contact with the weak and erring, he went apart to some solitary place and by communion with God gained new strength and purpose for his work. In all his teachings this note of spirituality is manifest. He told the woman of Samaria, who came to draw water from the well, of that spiritual water of divine truth, whereof if she drank she would never thirst. When his followers were talking of physical bread to nourish the body, he spoke to them of that spiritual bread which nurtures the life of the soul. He showed the disciples that the fair and graceful lilies of Palestine taught the lesson of God's unfailing care and providence. His deeply religious life gave great force and meaning to his words. His hearers rightly said, "Never man spake like this man." "He taught them as one having authority, and not as the scribes." His was the supreme authority of deep personal experience and knowledge, which is instantly felt and known by all who have an attentive mind and a receptive heart.

[*Congregationalist and Christian World.*]

The Spirit of God, who takes of the things of Christ and shows them unto us, is not in the earthquake, or the fire, or the wind that breaks the rocks. His voice will not be heard by us unless we give ourselves to hear. It rests with us whether we shall listen or not listen to the voice of God. This attention which God claims and wonderfully rewards needs to be planned for and guarded from interruption. How few deliberately provide opportunities of listening to their heavenly Father! How careless we are of the secured and sacred intervals when we refuse attention to the world that we may give ourselves wholly to our God!

[Charles Edward Stowe in *Christian Register.*]

Human nature has thrown up its mountain-peaks along the pathway of history, and none vaster, grander than that of Jesus the Christ, towering to the clouds. To make it an article of faith, however, that nothing higher may ever come, is to dogmatize undesirably. Personally, I know of nothing higher, nothing holier, than Jesus. He is my Lord and Master. All that is highest and best in the religious thought of our age is to my mind but the germination of seeds he planted and watered with his blood and tears. I yield to Jesus everything, except that which it would be moral suicide to yield,—the sanctity of my personal conviction.

[Rev. T. Rhondda Williams in *British Congregationalist.*]

I am quite sure that the main reason for the alienation of the working classes from the churches is the idea that churches are on the side of the *status quo* in economics. I could quote many facts, but my only object is to get religious people to feel that religion will never be the great spiritual reality it should to the struggling masses of this country until the latter feel that it has become in the lives of those who profess it a dynamic of righteousness.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, C.S.B., has been printed in regular pamphlet form and is now ready for distribution. Thirty-two pages and cover.

Some of the lectures recently translated into foreign languages and printed in pamphlet form are listed as follows:—

"Christian Science: Its Results," by William R. Rathvon, printed in German (Die Christliche Wissenschaft: Ihre Resultate).

"Christian Science: A Religion of Progress," by William D. McCrackan, M.A., printed in French (Christian Science: Une Religion de Progrès).

"Christian Science: Demonstrable Religion," by Frank H. Leonard, printed in Norwegian (Christian Science: Bevislig Religion).

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency. Money orders should be made payable at the Boston post-office.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

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CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

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CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

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MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 28.

BOSTON, MARCH 15, 1913

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

MENTAL DEFICIT.

CLARENCE W. CHADWICK.

THE red ink item of the trial balance testifies to a financial shortage. It is something that the business man never likes to see, and he at once busies himself to discover and to correct the cause. He works diligently and persistently to turn the scales in the opposite direction, so as to show a balance on the side of profit instead of loss; and when this has been accomplished he is looked upon as successful.

So he may be from the material point of view, but what of mental conditions? Has this sober-headed business man stopped to consider his obligations to the Giver of all good? to balance his account with God, the infinite all-inclusive Mind of the universe? Has he stopped long enough to ascertain that there is a red ink item opposite his name just so long as he fails to acquaint himself with God? that there is, in other words, a mental deficit for which he alone is responsible and which he alone can liquidate? This mental deficit is chargeable to all mortals until they turn away from matter to Spirit or Mind as the sum and substance of being. Their belief in matter, whether as good or bad, indicates a mental lack, "for to be carnally [materially] minded is death." The psalmist must have realized this when he said, "If I regard iniquity in my heart, the Lord will not hear me."

Our revered Leader says: "Material and temporal thoughts are human, involving error, and since God, Spirit, is the only cause, they lack a divine cause" (Science and Health, p. 286). The mentality of a mortal is not fully equipped for usefulness until it has been corrected by the understanding of divine Truth and, rejecting the evidence of the physical senses, is in harmonious accord with spiritual sense, which always judges righteous judgment. God's correction does not rob a mortal of his mind, rather does it acquaint him with the great metaphysical fact that God is the one infinite Mind or intelligence of the universe, and that for him to lay claim to any other mind, a so-called mind that can be conscious of both good and evil, is to present a woeful mental lack, a lack which all the wisdom of the world is powerless to supply. What the world calls mind is little else than a counterfeit, a mortal or carnal mentality which knows not what Mind really is. Truth's correction of this material mentality infuses into consciousness a degree of spiritual activity which is soon found to be the savior from all that is unlike God. Were it not for this influx of spirituality, even their improved mentality could never save men from belief in sin, disease, and death, for the mortal or carnal mentality is incapable of knowing anything that is spiritually true. It always shows a balance on the wrong side. Paradoxical as it may seem, it is an "unbalanced mind" with no ability ever to become balanced; hence its need of a savior.

The Christ is the Saviour of men because Christ, Truth, always supplies whatever is lacking in individual consciousness. As the true or scientifically correct idea of God, it does away with every inaccurate or perverted concept of cause and effect, creator and creation. Obviously, this true idea is not born of matter or of a material mentality. It is always "from above," not "from beneath." Until Christ, Truth, comes to the individual there is palpably a mental deficit of which no human being ought to be proud. This mental deficiency may be called by a thousand different names. Science defines it as the uncorrected or unenlightened human or mortal mind, which is identical with the Biblical "carnal mind." If a mortal is envious, hateful, or resentful, he evidences a mental lack. This is proven when through the understanding of infinite Mind he loses his sinful thoughts and begins to express godlike qualities. If he is diseased in mind or body, Truth supplies the deficiency with spiritual understanding.

Material sense never yet balanced one's account with God. It is not an agent of God through which to convey intelligence or power to man. God requires something more substantial than "a vagary of mortal belief" (Miscellaneous Writings, p. 200), by which to communicate Himself to His child. It is not by means of material sense, but by discrediting its testimony, that mortals "draw nigh to God." Jesus said, "No man cometh unto the Father, but by me." These words have a profound meaning to the student of Christian Science. To the extent that he is not forsaking materiality mentally and morally, he knows that his mentality is not being scientifically corrected, and that the only remedy which will enable him to get closer to God is spiritually mental. When he turns with his whole heart to the one Mind, he finds himself identified with that "innumerable company of angels" whose only mission on earth is to reveal the character of God, good; thereby filling every human vacuum, supplying every mental lack. If these pure and holy thoughts cannot be trusted to govern and supply every human activity, what can humanity expect from a blind faith in mindless, non-intelligent matter?

The only normal mentality is the one that trusts and obeys God's law implicitly. Such a mentality at the present hour is an oasis in the desert of mortal existence. Its activity for good is unlimited. It thinks from the standpoint of Principle, contending unceasingly for the reality of good. It takes no chances on the side of error. It always thinks of God first, and never seeks to have its own way. It makes religion practical and available in every-day affairs. It never loses sight of the rights of others, but obeys the golden rule. It is the enemy of sensuality in its varied forms, and the friend of all that is pure and holy. No human being can be or should be truly satisfied until he has acquired a mentality that is dead to the besetments of sin and alive to the activities of righteousness; until he can say with the apostle, "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men."

The mentality that places good and evil on a par, that believes in two powers, that advocates the reality of both Mind and matter, Life and death, represents a balance on the side of loss, and is the so-called fallen man or "man of sin" that Christian effort is trying in vain to save. When "the Lord our righteousness" is allowed to dominate individual consciousness, this "man of sin" is put off, and the Christ-man is revealed as the only man and forever in at-one-ment with Truth. Then is mentality the reflection of the one Mind, and "complete in him, which is the head of all principality and power."

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LANGUAGE OF SPIRIT.

RAYMOND CHURCHILL.

ONE winter's night not long ago, while in the depot of one of our large cities, I was talking to a Christian Scientist over the telephone. Although coming from a considerable distance, the voice sounded so loving and expressed such a spirit of true Christian brotherliness that for the moment I almost forgot I was far from my home and friends, and my heart echoed back the warm, joyous welcome. Not long before this I had had occasion to call up some one whose cold, abrupt tones were recalled as in striking contrast to the Christian Scientist's greeting, for the telephone faithfully conveys all the varied characteristics of the human voice, unconsciously revealing one's warmth or coldness of heart. If we realized the impressions that are being received at the other end of the wire, probably we would always use great care in speaking, as there is perhaps no better index to character than our natural voice modulations, which express our different mental qualities.

In this connection it is well to remember that the meaning of language is not limited to words alone. One dictionary gives this definition: "Style or expression peculiar to an individual." It is the spirit behind the words which makes them beautiful or repellent, since any word can be spoken in such manner as to convey its opposite meaning. The spirit of gladness, for instance, will manifest itself in a joyous tone of voice, regardless of what the words used may be, and is not necessarily dependent upon words for expression. How much can be read in a smile, in a kind look! Henry Drummond once made an address to a band of students, some of whom intended to be missionaries, in which he said, "You can take nothing greater to the heathen world than the impress and reflection of the love of God upon your character. That is the universal language. It will take you years to speak in Chinese, or in the dialects of India. From the day you land, that language of love, understood by all, will be pouring forth its unconscious eloquence. It is the man who is the missionary, it is not his words. His character is his message. In the heart of Africa, among the great lakes, I have come across black men and women who remembered the only white man they ever saw before—David Livingstone; and as you cross his footsteps in that dark continent, men's faces light up as they speak of the kind doctor who passed there years ago. They could not understand him; but they felt the love that beat in his heart."

On page 117 of our text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy writes, "God is Spirit; therefore the language of Spirit must be, and is, spiritual;" also, that "ear hath not heard, nor hath lip spoken, the pure language of Spirit." It would seem sometimes as though people who were the most spiritual talked the least. Emerson remarks in his essay on Friendship: "How many persons we meet in houses, whom we scarcely speak to, whom yet we honor, and who honor us! How many we see in the street, or sit with in church, whom, though silently, we warmly rejoice to be with! Read the language of these wandering eyebeams. The heart knoweth." As man is the expression of Truth, we violate God's law when we voice or express error; and conversation that is not born of goodness and fails to express the divine qualities, love, joy, gentleness, etc., is not only wasted, but is likely to do great harm. Paul says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

The Jews were a very religious people, and thoroughly familiar with the Scriptures, having heard them read and expounded Sunday after Sunday; but when the Master commenced to read and explain them, the record states that they all "wondered at the gracious words which proceeded out of his mouth." Had his words been such as they had been accustomed to hear, impelled by a religion that was entirely of the head and not of the heart, and expressing a mere intellectual sense of things, there probably would have been no comment. He who had been anointed "to preach the gospel to the poor; . . . to heal the brokenhearted," to give them "beauty for ashes, the oil of joy for mourning," who was ever patient and gentle, and who felt in so great a measure the spirit of loving compassion that was upon him, could not do otherwise than express those characteristics in his utterance; and it was not surprising that the people agreed, here was a man who spake as never man spake.

On page 367 of Science and Health our revered Leader reminds us that "the tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love;" and again on page 201 she adds that "the way to extract error from mortal mind is to pour in truth through flood-tides of Love." It is evident that this was Jesus' method, for in the walk to Emmaus his words were so filled with love, and carried such overwhelming conviction to his disciples, that they said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

At an annual meeting of The Mother Church the retiring president referred to a former meeting which Mrs. Eddy attended in person, saying: "We remember her graciousness and dignity. We recall the harmonious tones of her gentle voice. Our hearts were thrilled by her compassion and the memory abides with us." As Christian Scientists it is ours to acquire the language of Spirit. May our thoughts be so inspired by Truth and Love that when it becomes necessary for us to put them in words we shall emulate her to whom the words of Solomon have been so fittingly applied: "She openeth her mouth with wisdom; and in her tongue is the law of kindness."

DREAMS.

LOUISE KNIGHT WHEATLEY.

Two persons were once discussing a healing which had taken place through the understanding of Christian Science. The type of disease was new to the listener, and as the narrative proceeded, curiosity prompted her to ask numerous questions. Before long the simple recital of the facts in the case had turned into an elaborate description of the symptoms and suffering which had accompanied the very unpleasant trouble from which the patient had finally been permanently relieved. At last, however, the two friends parted, one to go her way rejoicing in her new-found freedom, the other to dwell more or less during the remainder of the day upon the wonderful experience of which she had just heard. "How glad I am that she is well! How glad I am for Christian Science! How I do rejoice!" she thought; but that night she dreamed she had the same disease of which she had heard for the first time that morning. It was only after she had followed every phase of the outline described to her, from start to finish, that she finally woke up.

The first thought which came to her was, of course, unutterable relief that it was only a dream; but as her mental processes gradually regained their normal condition another thought presented itself,—Would there have been any more reality in that disease if it had manifested itself in her waking moments? She recalled a passage in Science and Health (p. 250): "A mortal may be weary or pained, enjoy or suffer, according to the dream he entertains in sleep. When that dream vanishes, the mortal finds himself experiencing none of these dream-sensations. . . . Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream?" In her sleeping

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dream she had only to wake up and the dream was gone. What about the waking dream? Let the Christian Science text-book answer: "When we wake to the truth of being, all disease, pain, weakness, weariness, sorrow, sin, death, will be unknown, and the mortal dream will forever cease" (p. 218).

Wherein, then, lies the difference? Is it not largely in this, that we have been educated to think the sleeping dream is unreal and the waking dream real? The world at large will readily admit the unreality of the sleeping dream; that in it disease is but a belief, without fact or foundation except in the frightened sense of the dreamer; but it also says that in our waking moments disease is not merely a belief, but a stubborn reality, to be overcome, in most cases, if overcome at all, by something put on the tongue and swallowed. Do we go to the bedside of a person in the throes of a bad dream and attempt to pacify him by putting something on the tongue to be swallowed? Hardly; we simply wake him up. And when this is done, where is the bad dream?

Following this line of reasoning, another thought occurred to her. After once having waked up, did she go back to dwell upon the misery of which she had just been relieved? To carry out the metaphor, let us say that we are dreaming of being madly pursued for eons of time through limitless realms of space by, for instance, a purple elephant. When we once wake up, do we spend any valuable moments in describing its appearance to our friends and acquaintances? Are we greatly concerned as to just how it acted? Do we find ourselves wondering where it finally went? Or, worst of all, do we sternly demand to know of the one who has waked us up where that elephant ever came from in the first place? Who can say where error comes from? Can the wisest man in all the world explain the origin of that which never was anything at any time? Surely it is enough to know that through God's infinite goodness the dream is gone. "I shall be satisfied," said the psalmist, "when I awake, with thy likeness."

She saw her mistake. She had not been satisfied to know that God's likeness had been made manifest in health and harmony, but had gone back to dwell with morbid curiosity on the unlikeness, a sick and sinning mortal. Instead of going to sleep and forgetting it, she should at once have scientifically destroyed the mental picture by knowing the truth about it, instead of unconsciously letting it assume more and more, as time went on, the semblance of reality.

At this point some sentences were recalled from the Church Manual. They refer to the giving of testimonies, and are contained in Article VIII, Sect. 24: "Testimony in regard to the healing of the sick is highly important. . . . This testimony, however, shall not include a description of symptoms or of suffering." The by-law refers to the testimonials published in the Christian Science magazines and those given at the Wednesday evening meetings; but it occurred to her for the first time that this by-law might profitably be remembered at other times by loyal Christian Scientists. The study of the Manual cannot be confined to the letter only; an earnest perusal of its pages with the divine Mind alone as our guide, will often unfold larger interpretations which the student can but receive in gratitude and amaze.

"Glorify God in your body, and in your spirit, which are God's," says this same by-law, quoting from St. Paul. Are we glorifying God in our bodies when we wish to dwell a moment longer than is necessary upon the dark phantoms of the past? "Forgetting those things which are behind, . . . I press toward the mark," said Paul. We can well afford to forget the days and weeks and years of misery before we experienced the regenerating touch of Christian Science, in rapturous contemplation of the glories which are already "prepared for them that love him [God]."

If we have been healed, let us say so, gladly, gratefully, and as often as seems wise. Let us not be afraid, when necessary, to call the disease by the name the doctors gave it (these "claims" of "error" mean very little to an outsider). Let us be clear, correct, concise, simple, brief; let us state the facts just as they happened, without any elaboration or embellishment; but let us at the same time be careful that we unintentionally paint no pictures for the listener to carry home and innocently to hang upon his wall.

As the one who had learned a much-needed lesson pondered these things, there came over her a sense of gratitude beyond words for the far-sighted discernment of the Leader of the Christian Science movement in so carefully safeguarding its progress by the wise and loving restrictions of the Manual. Then as she thought of all that Christian Science meant to her, of the radiance and joy that had come into her life, and into multitudes of other lives, through its gentle ministrations, a great peace filled her heart, and with its coming the last faint outline of the bad dream faded altogether from her memory. "I am so glad that it was never true," she whispered, "never for one minute true! There is only the man of Thy creating, and there never has been any other. Help me to remember, dear Father-Mother God."

LOVE'S ALLNESS.

M. H. W. CARTER.

THAT God is Love is one of the fundamental postulates of all Christian religions; that He created all things "visible and invisible, whether they be thrones, or dominions, or principalities, or powers," is also a matter of universal belief. Love, then, is the one great cause, infinite, the substance out of which all things spring. Thus Paul says in his epistle to the Ephesians, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend . . . and to know the love of Christ."

Accepting the statement of Love's allness as an indisputable fact, let us consider its implications, what this belief involves. If Love has created all things, then nothing "visible or invisible" could have been created by any other agency; but looking out upon the world of appearances, how are we to account for what we see there? Discord, suffering, injustice, evil rampant in all forms, is the report which the physical senses bring to us. How are we to reconcile these terrible conditions with the fact that Love is the only creator? The fundamental fact remains unchanged and unaffected by the diverse material interpretations thereof.

Here Mrs. Eddy's declaration becomes illuminating. She says, "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe" (Science and Health, p. 306). Christian Science is teaching mankind to cling fast to basic truth, regardless of the perverse misconceptions of the human mind; to look beyond the seeming and the temporal, the partial and the limited, to that which is eternal and everlasting. It calls upon us to give up fixed opinions and beliefs, the pride of intellect and love of material possessions. It bids us drop these heavy burdens from our shoulders, and learn the sweet trustfulness and willing obedience of a little child; then we are shown the way to peace and joy.

Love, divine Love, is the only creator! "But I suffer, I am sick," cries a sense-blinded mortal; "I am weighed down by poverty and misfortune," moans another; "Fame and power are mine," exults a third; and ever above the wild, unreasoning din and clamor of human ignorance and wilfulness, Love, compassionate, merciful, just, and wise, speaks in solemn tones: "I am Alpha and Omega, the beginning and the ending, . . . which is, and which was, and which is to come, the Almighty."

In the fulness of time, when spiritual understanding is sufficiently matured, there comes to the earnest seeker the

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vision of Truth, and he knows, no longer believes, that infinite Love is the only creator, and that all that He made is "very good." Then, too, he realizes something of the constant guidance, the tender sheltering, the sustaining Love which environs him by night and by day, and in deepest humility and gratitude raises anew the psalmist's song of rejoicing: "Bless the Lord, O my soul. . . . who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

SEPARATION.

ANNE MAY LILLY.

CHRISTIAN SCIENCE declares that every spiritual fact has its material counterfeit, and nowhere is this more clearly shown than in the thought of separation. Since we as Christian Scientists have already accepted, and proven in some degree, the proposition that all is mental or spiritual, creation being the reflection of God, Spirit, it becomes evident that separation must be a purely mental process, an untangling of the so-called thoughts of mortal mind from the spiritual ideas which are born of God. True, absolutely speaking, the two phases of thought do not and cannot mingle, or rather, spiritual ideas are all that really exist; but to our present imperfect sense of things our consciousness seems a battle-ground between good and evil tendencies, and our daily work is to affirm and hold to all the strong, pure ideas which come from divine Mind, and to cast out by intelligent denial the falsehoods of mortal mind. This means constant watchfulness, unceasing mental work; and it is probable that few of us realize, until we take up this warfare, how purposeless is the common process which is usually dignified by the name, thinking. Mortal mind grasps like a child at the various objects which come before it, pleased, amused, or terrified, as the case may be, but it rarely follows a single train of thought to a logical conclusion.

The true sense of separation consists in watching one's thoughts and casting out all that are weak, purposeless, or vicious. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." When we fully realize that this purified thought is the one and only channel by which divine Love and power may be brought to human consciousness, this realization arouses in us a new sense of individual responsibility, while it humbles all personal pride and self-assertion and brings us to our knees in gratitude for the privilege of such high service.

Since the true sense of separation brings about such beneficent results, its counterfeit, the material sense of separation, would seem to have an equal power for ill; and perhaps there is today no channel through which error more readily find admission to the consciousness of Christian Scientists than by appealing to the egotistical traits of mortal mind, which would destroy that selfless unity which is the strength of the Christian Science movement. To the branch church it advances the specious argument that it has no real responsibility toward The Mother Church; that it has separate interests which must be looked after first, trying to render the branch church forgetful that The Mother Church is the parent vine of the Christian Science organization. Take the Publishing Society alone,—what agency so powerful for good? The pure flood of its literature pours forth to the farthest corners of the earth, healing and refreshing the "millions of unprejudiced minds . . . athirst in the desert," in obedience to our Leader's injunction to "give them a cup of cold water in Christ's name, and never fear the consequences" (Science and Health, p. 570). So too the board of lectureship,—who can estimate the results of their faithful labors? As we review in thought the varied activities of The Mother Church, we realize, as our Leader has told us, that it does indeed occupy a unique place, and that it should be our privilege and joy to uphold its activities to the uttermost.

Since error cannot be original, it uses the same argument in endeavoring to retard the growth and prosperity of the branch church. It leads some to believe that they can do better work outside of any organization, or, appealing to the same thought within the membership, it brings about a division in the ranks. Again, this false sense would have us divide the world into nations, and nations into classes, perpetually at war with one another, forgetful that we all have one Father, to whom "there is neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free."

In fact, whatever may be the enterprise upon which we embark, it is generally needful first of all to put to silence the aggressive pretensions of mortal mind, which would have us, in some guise, claim place and power for the material self. Our Leader teaches us that it is of no use to ignore error, and it is well for us to analyze our own thought thoroughly, to find out whether we are letting any false sense retard our own growth and that of the cause we profess to serve. If we find that we are cherishing the frailest offshoot of this dangerous plant, let us without delay destroy it with the understanding of the blessed unity of good, the knowledge that "whatever blesses one blesses all" (Science and Health, p. 206). By the destruction of every false sense of separation there is brought about a high and holy fellowship among the workers for the enthronement of good which must eventually compass the downfall of all wrong conditions. A hymn in the Christian Science Hymnal expresses the thought in the words, "The seekers of the Light are one."

[Written for the *Sentinel.*]

EACH DAY IS SPRING.

MARY ADAMS LEMBECK.

I LOOKED across the vale to where
The hills rose gently tier on tier
Against the blue of heaven:
New life hung vibrant in the air,
Breathing its promise: spring is here,
The whole world feels the leaven.

The sun has banished winter's clouds
And snow; has loosed the icy bands
And set the forest free.
The little streams forget their shrouds
Of silence, and with clapping hands
Dance gaily to the sea.

The warm air touched the lowlands with
A marv'lous healing balm,
And bade the buds come forth
Nor ever fear. It was not myth
But truth, this wondrous birth whose psalm
Of joy reached south and north.

O struggling heart, what wintry blast
Hath robbed thee of thine own? Dost know
Winter is but within?
The stormy tempest cannot last
For those who rise and bid it go—
Good is the power, not sin.

For thoughts that open to the light,
Each day is spring to them, each day
Brings new life from above,
And holds them strong in God's own might;
Nor shall aught harm them by the way
Who keep close in His love.

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SELECTED ARTICLES.

[Jesse Pickard in *Town Topics*, New York, N. Y.]

Christian Science is absolutely unallied to the occult, but declares the nature and presence of one infinite God who is Truth and Love, and whose benign influence is available and acceptable to clear-minded men and women. Christian Scientists do not attempt to adapt their religion to their business, nor to influence or "treat" others obtrusively so as to influence their personal actions; they endeavor to conform their business to their religion through and by the law of Love, which they understand to be the supreme law of God. Their relation to others is summed up in the endeavor to be just and kind in thought as well as in action. They do not find their business or that of others suffers in the process. Christian Science treatment, as such, is not given unsolicited, and when given is designed solely to draw men closer to God and to heal sickness. It cannot be used for personal design. This Science teaches that "with God all things are possible;" that there is, therefore, no incurable disease. It overcomes death not with a verbal quibble such as our critic has given, but with Truth and Love, through whose efficacy the sick are healed and the sinning reformed. Results are judged not in any absurd or abnormal way, but with the candor and simplicity of the man who when healed by the spiritual power of Jesus the Christ said, "One thing I know, that, whereas I was blind, now I see."

The ideal attitude toward evil is the direct opposite of that stated by your correspondent. Christian Science teaches that there is one power, God, who is the only real Mind or intelligence. Evil thinking is not related to this Mind, and is therefore powerless; it is for this reason neither to be indulged nor feared. The teaching that evil thought is self-destructive is certainly not new. If in place of such evil thought one persists in the consciousness of good and in the expression of love, the very foundation of all evil experiences must be overcome. On page 102 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness. Christian Science despoils the kingdom of evil, and preeminently promotes affection and virtue in families and therefore in the community."

Contrary to our friend's assumption, this Science teaches distinctly that one can approach godlikeness only as he is supremely honest and open-minded, compassionate and helpful to those about him; it further teaches that selfish introspection does not represent actual manhood, and is wholly undesirable. Man reflects God, and the function of his being is to express God's qualities, the highest and purest activity of Love. Blind belief in anything is quite undesirable. Christian Science demands the practical demonstration of good and its power, and points to the example of Christ Jesus as the guide for such demonstration. The supreme idea it represents is the superiority of good over evil in every direction.

[Erza W. Palmer in *Durango* (Col.) *Herald*.]

The mission of Christian Science has been to "reinstate primitive Christianity" (Manual, p. 17), and in doing this it takes sharp issue with those established materialistic customs and observances which have deposited a "layer of idolatry" upon Christianity, and caused Christianity to lose the vital healing power so characteristic of its mission in the first three centuries. It is apparent to any one who is at all familiar with the teachings of Christian Science that our critic is woefully ignorant of what Christian Science really is and what it is accomplishing in the world. For instance, she scouts at the possibility of prayer healing the sick. No fact has been more clearly demonstrated during the past quarter of a century than that Christian Science has healed, and is now healing, all kinds of sickness through prayer; and so well has this been established that the denial of it only convicts the person who makes the denial of ignorance as to what Christian Science is accomplishing.

This critic asserts that the age of healing is past. Evidently this writer has overlooked Jesus' commands to his followers, in every age and clime, to heal the sick, and his further wonderful prophecy that his disciples would do greater works than he had done. With the loss of Christian healing about the beginning of the fourth century, when men could not account for the healing works of the early Christians, the theory of miracles was introduced. According to this theory, the healing work of Jesus and his apostles was miraculous, an intervention of divine Providence in the affairs of men, contravening natural law and setting it aside. The Bible gives no authority for such a theory, an assumption directly contrary to Jesus' teachings. Jesus taught that God is ever present and omnipotent, and that His healing power is ever available to those who call upon Him. To resuscitate this healing power and restore the purity of the primitive church has been the mission of Christian Science—a mission which has proved the correctness of its basis by innumerable healings of diseases in every civilized country of the globe.

[From an editorial in *Picayune*, New Orleans, La.]

If a citizen of Louisiana could be imprisoned for ninety days, or made to pay a fine of one hundred dollars, or subjected to both penalties for making a prayer to God at the bedside of a sick person for the sufferer's recovery and restoration to health, anywhere in Louisiana, one of the most monstrous outrages upon human liberty and on freedom of conscience imaginable would be perpetrated in this highly civilized and enlightened state and city. And yet under an interpretation of a law of Louisiana an attempt to accomplish such an act was made in one of the criminal courts of New Orleans. Fortunately the case came before a highly intelligent and just judge, who refused to permit a statute of the state to revive the dark ages of religious persecution, and, after hearing the case and giving a most enlightened and admirable exposition of the law under which the prosecution was brought, he promptly gave judgment for the acquittal of the accused.

Act 244 of the Legislature of 1908 is a very stringent prohibition under penalties mentioned above of the practise of medicine or of any act of surgery by any person, whether for pay or gratuitously, who has not been duly licensed by the state. The law specifies that any person who prescribes, directs, or applies, for the purpose of treating, curing, or relieving any bodily or mental disease, infirmity, deformity, or of whatever nature, or any other agency or means, whether such drug, instrument, force, or other agency or means is to be applied or used by the patient, or by any other person, and whether such prescribing, directing, or applying be for compensation of any kind or be gratuitous, is practising medicine under the law, and if he or she be not duly authorized, will be subject to the punishment prescribed by the statute.

In the present case, a male citizen or resident who professes the form of religion held by the Christian Scientists, made a prayer for restoration to health over a sick child of parents who held to the same religion, but he administered no medicines, he performed no manipulations, and exhibited no instruments or apparatus of any sort. Some time afterward the child died, but the maker of the prayer, instead of being charged with the death of the little one through the use of some intangible and malevolent magic, was prosecuted upon a criminal charge of practising medicine without a license. It was truly an astonishing case in this republic, where freedom of conscience and of religious belief are guaranteed by the national Constitution, and in this twentieth century, when religion of any sort attracts little attention; but fortunately the case was treated by Judge Fisher

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in a manner so luminously complete and conclusive that it is not likely another arrest will be made here for uttering a prayer to God in aid of a sick person.

[Editorial in *Spectator*, Portland, Ore.]

In the past year there has been a remarkable increase in the membership of Christian Science churches. Nearly every city in the Union reports a wider interest in Christian Science; and here in Portland we have a notable evidence of its growth in the organization of a fourth church. Only a few years ago, the few believers in Christian Science found one small hall large enough for their needs; then there began to be overflow meetings, and a larger hall was secured; then a great and beautiful church was erected; and now those who profess the Christian Science faith find it necessary to have four churches.

In discussing some of the reasons for the wonderful growth of Christian Science, the *Spectator* three years ago said it was due, in some measure, to the strange and unfathomable persecutions to which the Founder and some of the prominent members of the movement were subjected. (This suggestion, of course, was quite outside of the inherent merit that could be found in Christian Science.) But today, when preachers of other churches have ceased thundering against the movement, and when the newspapers and magazines that eagerly opened their columns to attacks on it and its Leader have returned to the more profitable purveyance of criminal news for their crime-loving readers, we find that Christian Science grows faster than ever. There must be something to a faith that spreads triumphantly on persecution and which flourishes luxuriantly without the nourishing dew of the blood of its martyrs.

["A Christian Scientist" in *Columbus* (Ohio) *Dispatch*.]

In a recent issue a correspondent asks the question, What is Christian Science? and proceeds to put certain interrogatories. The intent of the article seems to be to sustain a public speaker in his entirely uncalled-for attack upon a denominational teaching which he has never investigated with the "inquiring mind" that is open to new and higher truths of God.

Your correspondent demands to know what Christian Science is and what it teaches. Briefly, it is the scientific knowledge that obedience to God's commandments gives man a surprising dominion over sickness as well as over sin. With Christian Scientists religion is not an emotion or an impulse; it is not a theory or a superstition; it is the joyful knowing that one can avoid sickness and conquer pain by living a Christian life—not believing it, theoretically, but living it actually. When Christian Scientists forget to live that life, they become sick, just as other people do under similar circumstances; but they know what ails them, and if consistent know that a knowledge of God is the remedy, and that correct living is the application of that remedy.

The correspondent asks further: Does Christian Science teach that pain is only a delusion and death a fake? The best possible answer to this question is a quotation from the text-book of Christian Science, "Science and Health with Key to the Scriptures," in which Mrs. Eddy writes (p. 460): "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." It is the knowledge that disturbed physical conditions can be overcome by the immediate and persistent application of spiritual means which constitutes a Christian Scientist, not the ignoring of those conditions, as many people think.

The last question makes demands as to what Christian Science offers that is not offered by religions already well established, naming them. Space forbids other reply than this: Christian Science teaches men to dominate the body by use of spiritual means, and to "live in the Spirit" in this world, instead of waiting to attempt it beyond the grave. In this statement is intended no disparagement to other religious bodies, or persons not connected with the Christian Science organization or movement. Our inquirer undoubtedly believes with another critic and with us that there is a spiritual life beyond this plane of action; but he defers until that unknown future all attempts to use the law of complete spiritual dominion over sin and sickness, believing that in this world physical laws, so called, are supreme, and prayer for the sick is of doubtful utility. According to our view of it, this is a common error. Christian Science encourages the study of the Bible with a view to its immediate use in combating every ill of life with the inherent spiritual power that is God-given and can be God-directed now. Does any other church teach that we may thus find present immunity from sickness as well as sin?

[Editorial in *Public*, Chicago, Ill.]

Whether or not the Owen bill for a federal medical bureau would result in officializing nation-wide the "regular" medical cult, that impression has at any rate been created by the American association of the cult, or some of its dashing leaders. They have made the impression almost indelible. Their original purpose, manifestly, was to establish a medical department with a "regular" cult seat in the Presidential cabinet. This would have resulted from the original Owen bill almost as a matter of course. While it doubtless was not Senator Owen's intention, it clearly was the intention of the head-centers of that medical cult which for nearly a quarter of a century has been trying to secure this result. Senator Owen has made radical modifications in his original bill. Among other things, he has reduced the proposed department to a bureau. But though this may shatter the medical-trust vase, its odors cling. There is not indeed much of a shattering in so far as the cabinet seat is concerned; for the proposed bureau is to be independent, and from an independent bureau to a department would be the easiest possible parliamentary step, the bureau being once organized. Whether the "regulars" could control either department or bureau would depend upon circumstances over which the politicians of their cult would probably have more influence than anybody else. The opposition of the medical freedom people is therefore worthy of encouragement; and the pronounced vote against the bill last week by the Woman's Club of Chicago, after heroic efforts by masculine "regulars" to secure a contrary vote, is a warning voice of which we may hope to hear many echoes.

Federal sanitary supervision we should certainly have. There are many reasons for it. But we already have an excellent non-partizan and non-culty system, if Judson Welliver in the January *Munsey's* may be trusted. If, however, any new system is to be established, it should not be at the behest of the politicians of one medical cult. That cult has a perfect right to make hard and fast rules for its own adherents; but if it would clothe sanitary science with the authority of federal law, it must broaden its phylacteries. While it may prohibit members from consulting professionally with heterodox practitioners where nothing but a sick man's comfort or life is involved, it must not be allowed to dictate federal laws. If its solicitude for federal legislation is broadly genuine and not of the cult, it will invite conference and cooperation from all who have or claim to have sanitary knowledge.

[From an editorial in *Ottawa* (Can.) *Citizen*.]

It seems to be a fair assumption that the different reasons offered by the political doctors are presented, "not for their intrinsic value," but solely for the purpose of justifying, if they can, their campaign for a federal department of medicine which would enthrone, with autocratic powers, the allopathic (or vaccinating) school of medicine. This school already controls the provincial and municipal health depart-

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ments of the country. Such is the strength of this control on this province that last session the people were unable to secure the incorporation of a "conscience clause" (as exists in the vaccination act of the United Kingdom) in the revised compulsory vaccination act. Then, too, the revised Ontario health act, also done under the auspices of the allopathic hierarchy, stipulates that the municipal health officers must be "legally qualified medical practitioners" instead of sanitary engineers or doctors of public health, as in British cities. The inadequate and unsatisfactory public health service in Ontario municipalities may fairly be ascribed to the fact that the provincial health department, instead of being under the direction of sanitary engineers, is in the hands of the allopathic school of medicine, which is seeking to establish itself in the Dominion cabinet.

While the *Citizen* has been outspoken in its condemnation of the efforts of the political doctors of the allopathic school to secure control of the public health activities of the Dominion, and while the *Citizen* will continue to speak frankly but fairly in opposition to this campaign, it should be made clear to all that the same outspoken opposition would be offered to any other school of medicine attempting the same thing. At the same time the *Citizen* desires to proclaim its admiration and respect for the conscientious and honorable general practitioners of all schools of medicine or healing whose work as such in contradistinction to public health work is invaluable, courageous, and in many cases noble in the extreme. The *Citizen's* quarrel is with the attempt of the political doctors of one particular school of medicine to secure control of the public health activities of the federal government. As the school which is now aggressively making the attempt includes in its treatment compulsory vaccination, this paper's opposition in defense of the people's liberty in the matter of medical treatment will be persistent.

[John H. Wheeler in *Fayette* (Mo.) *Democrat-Leader.*]

Profound wisdom is the goal of scientists and philosophers. It was Jesus' definite and accurate knowledge of God's law which enabled him to display such a superior knowledge of all earthly things, especially the nature of human life. Thus he was able to teach the wise men in the temple and answer their queries with such profound wisdom and display of intelligence, that all the wise men marveled concerning him. Genuine science, then, deals first of all with divine causation and effects. We should remember that Jesus displayed this knowledge of science or truth without first having been taught by the so-called wise men, whom he afterward greatly enlightened. Solomon prayed for a wise and understanding heart, and being sincere with God, the fountain of knowledge itself, he was ushered into a mental realm of intercourse with God's true law and nature which enabled him to judge righteously, not only between man and man, but concerning everything, so that he was eventually accounted to be the greatest of wise men.

Paul wrote, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal," and must, we contend, be understood from the spiritual evidence or reasonings of truth. And again Paul said: "We are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die," or, in other words, fail in not placing our faith wholly upon God, who will direct our path in dealing with material or earthly things.

Mrs. Eddy is in full accord with John the divine, who taught us not to love "the world, neither the things that are in the world," for, said he, "if any man love the world, the love of the Father is not in him," namely, the proper wisdom does not direct his daily activities. Paul wrote a very earnest letter to Timothy in which he said: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." He knew that actual science was alone found in the human exercise of God's laws, and expressed in our daily life through a consistent obedience to God's rule of life in the ten commandments, and positive resistance to the sinful tendencies of sensuous thought; this alone is spiritual wisdom and true science.

To control the human mind with this divine impulse is to know the truth which makes man free from sin and the evil effects of sin; while human wisdom is based wholly upon the testimonies of the senses. Consequently, one's control over the changing, vacillating conditions of material existence and the carnal nature of morality, without this divine wisdom, is wholly that of will-power, and does not express the divine wisdom and judgment essential to gain freedom, health, and holiness. Jesus said, "Not my will, but thine, be done." Thus Paul admonished Timothy to avoid the "oppositions of science falsely so called," for he well knew that all true wisdom points to the fact that we must "put off the old man with his deeds," or evil thoughts and aims, and "put on the new man, which after God is created in righteousness and true holiness."

[Thomas F. Watson in *Santa Cruz* (Cal.) *Sentinel.*]

In a recent issue an article was printed under the heading of "The Little Talk," in which the writer seems to imply that Christian Science and imagination are one and the same thing. Webster defines imagination as "a fanciful or vain notion." In the same dictionary is found this definition of Christian Science: "A system of healing disease of mind and body which teaches that all cause and effect is mental, and that sin, sickness, and death will be destroyed by a full understanding of the divine Principle of Jesus' teaching and healing. The system was founded by Rev. Mary Baker Eddy, of Concord, N. H., in 1866, and bases its teaching on the Scriptures, as understood by its adherents."

Christian Scientists do not claim that they have yet attained to a full understanding of Jesus' teachings, nor do they pretend that in their present state of consciousness they do not need food, raiment, and shelter from the cold. In Science and Health we read: "God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. To stop eating, drinking, or being clothed materially before the spiritual facts of existence are gained step by step, is not legitimate. When we wait patiently on God and seek Truth righteously, He directs our path" (p. 254). The Bible states that "God is our refuge and strength, a very present help in trouble;" also that "power belongeth unto God."

We have learned, through the study of Christian Science, that this truth is practical, and that the understanding and application of it can save us from the ill effects of heat or cold or any untoward circumstance or condition. The statement from your article that "the human mind alone cannot overcome" these untoward conditions, we heartily agree with; and the Christian Scientist is endeavoring to rely entirely upon the divine Mind for his help and protection from every ill, in accordance with the Bible injunction, "Let this mind be in you, which was also in Christ Jesus."

"Be of good cheer," he said;
Yet well he knew
The way seems hard and weary, too,
And still he says this day to you,
"Be of good cheer!"

"Be of good cheer," he said,
O trembling one!
So much attempted and so little done?
Love will complete the work by you begun,
Be of good cheer!

ROSE HENNIKER HEATON.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

[Republished by request from *The Christian Science Journal*, November, 1899.]

TAKE NOTICE.

MARY BAKER EDDY.

THE following three quotations from "Science and Health with Key to the Scriptures" are submitted for the dear Churches of Christ, Scientist, to select from, and to place one of them only on the walls of the church. Otherwise, as our churches multiply, promiscuous selections would write your text-book on the walls of your churches.

Divine Love always has met and always will meet every human need.—MARY BAKER EDDY.

Christianity is again demonstrating the Life that is Truth, and the Truth that is Life.—MARY BAKER EDDY.

Jesus' three days' work in the sepulcher set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate.—MARY BAKER EDDY.

"IF IT BE OF GOD."

IN the early days of the Christian Science movement, the truths so fearlessly set forth in its text-book, "Science and Health with Key to the Scriptures," naturally enough, because so distinct from the accepted orthodox teaching and practise of centuries past, aroused a storm of criticism from the clerical and the medical professions, with the press as a common vehicle; criticisms which, as Mrs. Eddy herself says, "would condemn to oblivion the truth which is raising up thousands from helplessness to strength and elevating them from a theoretical to a practical Christianity" (Science and Health, p. 341). In those days the number of articles attacking Christian Science which found their way into the newspapers throughout the country was very large, and their mode of attack as a rule left much to be desired both in justice and courtesy.

These conditions were mainly responsible for the organization of the force of publication committees which have since done such splendid work in the way of refutation of misstatements in setting forth the correct teachings of Christian Science. That Christian Scientists should protest against the publication of incorrect and unjust statements, and request the privilege of correcting them, was at first surprising to newspaper editors, but the unfailing courtesy of the committees, and the kindly tone of the articles which they offered in refutation of the false statements which had been made through ignorance of what Christian Science really is, have gradually won the day. Editors commenced to see that Christian Scientists in seeking to controvert the statements which had been made about their religion, had no other purpose than to correct misunderstandings which would naturally follow the publication of that which was not true, and that the means by which they expected to correct these misunderstandings was of the simplest, namely, to tell the truth about the particular teaching of Christian Science which had been misunderstood and therefore was misstated by the critic.

When it is remembered that this work of the committees on publication was undertaken in the spirit of the wise man's counsel that "a soft answer turneth away wrath," and their Leader's admonition that "however despitefully used and misrepresented by the churches or the press, in return employ no violent invective, and do good unto your enemies when the opportunity occurs" (Manual, Art. VIII, Sect. 3), in accordance with the teachings of the great Exemplar of Christian living, it is not surprising that with the passing of the years there has been a marked decrease in the number and the virulence of these criticisms. Lovingly and with patience disarming their critics, and availing themselves of the opportunity to place before the public the true standard of Christian Science living, the result could not be otherwise than gradually to overcome the prejudice of those who had mistakenly censured both the teaching and its exponents.

Naturally there came about a certain hesitancy upon the part of editors, when attacks on Christian Science were offered for publication, and finally it dawned on many of them that they were scarcely fair in allowing any one to use their columns to attack the religion of another person, whatever that religion might be. This conclusion is very nicely expressed in a recent issue of the *Journal-Independent* of Bellingham, Wash., which said in an editorial note: "We are in receipt of a lengthy communication embodying, mainly, an attack upon Christian Science. The columns of this newspaper, however, are not open to criticism of any form of religion, and the communication is therefore returned to the writer."

After all is said and done, however, that wise old doctor of the law, Gamaliel, summed up the whole situation in a statement so terse and so true that it has endured for nineteen hundred years: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it." If the Christian Science committee on publication has done nothing else than to enforce the caution which Gamaliel so sagely advised, its work has not been in vain.

ARCHIBALD MCLELLAN.

PRACTICAL CHRISTIANITY.

CHRIST JESUS was a reformer in the best sense. He was not only moved by the sympathy which immediately stretches forth a helping hand, but he recognized the cause of human ills and addressed himself intelligently to its removal. His remedy was vital and therefore permanent, and it is our privilege and business to continue to manifest this compassionate and genuinely healing love, to have and exercise that intelligent, all-inclusive, and all availing spirit of philanthropy which shall heal not only every disease, but every situation, correct every wrong in human affairs and conditions, and thus inaugurate the reign of righteousness among men.

So-called Christian philanthropy has proved ineffective for the reason that its ministry has been so superficial, it has not eradicated that which conduces to injustice, the cause of suffering; while on the other hand radical reformers have lacked practical wisdom. They have often been but "inspired visionaries," seeing the ideal, and dying for it, perchance, but quite incapable of leading men, step by step, to its attainment. Christian Scientists are called to follow Christ Jesus in the expression of a brother-love which is both alleviating and corrective. They are to be scientifically sane as well as sympathetic in their ministry to men; and this calls for a knowing of the truth respecting the causes of abnormality, an uncovering of the tap-root of every injustice and iniquity. Indeed, to be a Christian Scientist means to be a constant seeker for cause. (See Science and Health, p. 170.)

In the story of the good Samaritan Jesus illustrated the modus of practical Christianity. The poor man's sufferings were seen and relieved, but this did not content his benefactor; on the contrary, he identified himself with the wounded man's situation, took him up and carried him out of robber-land. Human philanthropy has done much in the way of the hospital and soup-kitchen; it has been thoughtful for the victims of injustice; but it has usually left the wrong-doer and his means of wrong-doing undisturbed, hence, as in all the years, the cry of the afflicted and the wronged is

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still heard. Christ Jesus and his disciples resisted the evil itself. They went behind the phenomena of human sense and relations and dealt with the explanatory facts, and this it is ours to do. We are to know the secret of error, as well as the law of Truth, so that we may be savingly scientific in dealing with every ill, whether personal or social.

To illustrate: according to a recently published report of a committee of investigators, while the increased pay of the miners has added four million dollars to the cost of the coal output for the past year, this coal has cost the consumers thirteen millions additional. Those who can pay the extra dollar per ton may find it easy to ignore this gigantic wrong, but those who truly love their fellow men will make persistent protest. Here is an assertive error which is to be removed, not by relieving near-by families in their need (though this is eminently Christian), but by knowing the eternal justice of Truth and standing for it, not only in thought but before men.

Today, as of old, men are being robbed and left wounded beside the roadways of the selfishness which would monopolize natural resources and privately appropriate social increments, and he who practically knows the truth which alone can right these wrongs will become a true Christlike reformer by declaring the right in every prayer he offers, in every ballot he casts, and in every opportunity presented to cooperate with the right-minded in doing whatever they are ready to do today toward the administration of justice. Christian Science means practical Christianity. While standing ever for the Christ-ideal, it impels to that utilization of improved beliefs which conduces to the fulfilment of our Leader's prayer, "May Thy Word enrich the affections of all mankind, and govern them!" (Manual, Art. VIII, Sect. 4.) It is ours to love our fellow men as did the Master, not merely in word but in deed.

JOHN B. WILLIS.

REMEMBRANCE.

IN the gospels we find many statements by Christ Jesus which show that he greatly desired his teachings to be remembered. In John's gospel we have his requirement that his followers should do the works which he had been doing, and he did not hesitate to tell them that this would bring upon them the persecutions which he had endured. He also gave the reason for these when he said, "Because ye are not of the world, . . . therefore the world hateth you;" and he added, "These things will they do unto you, because they have not known the Father, nor me." Again he said that when the Comforter, "the Spirit of truth," should come from the Father, he would bring to their remembrance all that he had taught, and so enable his followers to do the works which prove the ever-presence of God and His Christ.

In the Old Testament we find many warnings against forgetting God, the psalmist saying in one place that those who do so "shall be turned into hell," and this certainly expresses the condition of those who fail to remember that God is no less the source of health than of life. No Christian can deny that where God is harmony must prevail, even "fulness of joy;" and if the opposite seems to be true, God has been at least temporarily forgotten, and the condition of suffering described as "hell" is the result. In sharp contrast with the thought thus expressed is the psalmist's joyful outburst of praise: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." Glorious words are these, and to think that they should have been forgotten for long centuries, their intent practically lost sight of, even after the truth they express had been fully demonstrated by Christ Jesus! But the awakening had to come in the very nature of things, for humanity at its best had been hungering and thirsting for God, and though the dream of mortal belief had many times been disturbed, it needed the full-orbed revelation of divine Truth, known as Christian Science, to shatter all its illusions and bring to remembrance the words and works of Christ Jesus.

It is true that the interest of the student of Christian Science centers around the healing ministry of the Master, as he obeys the command to "search the scriptures," but our wise Leader expected and encouraged us to ponder deeply the whole manifestation of the Christ-idea expressed through Jesus of Nazareth. In "Miscellaneous Writings" she says: "It is most fitting that Christian Scientists memorize the nativity of Jesus. To him who brought a great light to all ages, and named his burdens light, homage is indeed due.—but is bankrupt" (p. 374). We should therefore remember, as we read the wonderful story of the nativity, how God cared for His own when the malice of mortal mind sought to destroy "the young child," and how "the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." As we think upon this we read, almost with awe, the words of the beloved disciple in his first epistle: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."

How often do we remember this when the demands of spiritual law seem so high and exacting, when we most need to know that to fulfil the word of God we must never lose sight of the truth declared by Paul: "Christ in you, the hope of glory." How vain are the denials of material sense which would tell us that Christ is no longer with us, the spiritual law of healing no longer operative, when the life-giving words of the Master are recalled and their full import seen in Science; above all, when the proofs of divine power to heal come to our mental shores like a fast-rising tide, and we hear as it were the voice of Jesus, saying, as to the disciples of old, "Do ye now believe?"

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

PENNSYLVANIA.—Improvement in the attitude of the newspaper press was never more marked than during the past year. Of four hundred fifty-nine newspaper articles referring to Christian Science, only thirty required correction, and all but seven of the answers offered to editors were courteously accepted and printed. Like conditions are reported from other states. The attention of the committees on publication, once occupied largely with answering published criticism, may now be given more than before to protective and constructive work in other important directions. This office supplies *The Christian Science Monitor* regularly to forty of the more important newspapers throughout the state. Letters to the editors, informing them of the renewal of subscriptions with our compliments, brought a number of interesting replies. The unqualified approval of the *Monitor* by trained newspaper men warrants our friends in recommending it to others strictly on its merits as a newspaper.

During the past year this office sent out thirty-two thousand three hundred and two pieces of literature. Copies of the speech of the Hon. John D. Works in the United States Senate, opposing objectionable "health" legislation, were mailed to ten thousand public-school directors and teachers in Pennsylvania, and two thousand copies were distributed otherwise. The Thanksgiving issue of the *Monitor* was placed in six hundred eighty-nine newspaper offices, and items of interest were called to the attention of two hundred and two daily papers on several occasions.

Direct distribution of literature by the state committee

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on publication is necessarily along only the broadest lines. Local distribution committees, working under the general supervision of the state publication committee, are best qualified to handle the work in their respective communities, whose people and needs they know. Many churches and societies now have distribution committees, and others are preparing for this important step. One local committee distributed last year fifty-nine thousand seven hundred fifteen pieces of literature, in addition to subscriptions aggregating twenty-two thousand two hundred sixty-four copies, or eighty-one thousand nine hundred seventy-nine in all; another during the latter half of the year distributed twenty-three thousand five hundred seventeen pieces; other committees in proportion.—*Report of Committee on Publication.*

BALTIMORE, MD.—The rapidly rising First Church of Christ, Scientist, is on the north side of University parkway, just across from the Homewood oval, and the building is now about two thirds completed. The main auditorium will have a seating capacity of seven hundred and will be approached by a lobby, while a gallery will afford accommodation for three hundred more worshipers. The lot, which has a frontage on the parkway of 125 feet, by a depth of 150 feet, was bought in November, 1910, and the corner-stone of the new church was laid Oct. 23, 1911, ground having been first broken July 22 of that year. The Sunday school room has been used for church purposes since Dec. 24, 1911, and is about 60 x 70 feet. The church is expected to be completed by June, 1913.

Baltimore News.

LONG BEACH, CAL.—Plans for the beautiful house of worship projected by First Church of Christ, Scientist, have been completed. The church will occupy a site on Elm street between Fourth and Fifth streets, and will cost approximately sixty-five thousand dollars. The edifice will be of the Italian renaissance type and 90 x 140 feet in dimensions. It will be of brick construction, the exterior being faced with cement. The Sunday school room will be situated on the lower floor and will be entirely separated from the main body of the church. It will contain a central assembly room surrounded by class-rooms. The auditorium will have a seating capacity of a little over nine hundred, and will be, for the present at least, without a gallery.

Long Beach Press.

NAPA, CAL.—The present attainment of growth in Christian Science in Napa began in the spring of 1904, when seven persons held the first service in a private residence. An increasing growth in attendance soon necessitated the securing of larger quarters, and in the spring of 1905 the present church property was secured and remodeled. The same year the organization was formed known as "First Church of Christ, Scientist," in Napa. This church has filed articles of incorporation.—*Napa Register.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

SACRAMENTO, CAL.

The Tuesday Club auditorium, which has a seating capacity of one thousand, was taxed to its utmost to accommodate the crowd which assembled to hear Virgil O. Strickler's lecture on Christian Science. The lecturer was introduced by the Rev. B. F. Bonnell, who said in part,—

Humanity through all time has been confronted with two types or conditions of thought: one, of things as they really are; the other, things as they appear to be. In every country and generation there have been a few individuals who have sought to think and live according to reality, but the great mass of humanity has been content to live according to appearances. Christian Science in its philosophy and religion comes as the exponent of pure idealism, and proves its position not by words, categories, and dogmas, but by actual demonstration. Christian Science made its appearance in the most critical period of the world's history, and it would long since have been laughed and ridiculed out of existence but for its ability to demonstrate its claim beyond a cavil or a doubt. But I remind myself just now that I must not speak on Christian Science, for two very good reasons: first, I learned a long time ago that the one chosen to introduce the speaker is not supposed to deliver the lecture; and second, that we have one with us who is fully competent to render this service.—*Correspondence.*

NEW HAVEN, CONN.

In the Hyperion theater a lecture on Christian Science was given by Francis J. Fluno, M.D. The introductory remarks by William Capell, first reader of the local church, were as follows:—

While Christian Scientists do not seek to force their religious convictions upon others, they are always glad to help those who honestly desire to learn the truth about Christian Science. Christians agree that Jesus Christ came to be the Saviour of the world. However, when we examine the teachings of the various Christian denominations, we find not only widely differing opinions relative to the way of obtaining salvation, but we also find different opinions as to what salvation is. Notwithstanding these differences, it is self-evident that complete salvation must include absolute and unending freedom from sin, sickness, and death.

The gospels furnish us with many illustrations of the method by which Jesus met and mastered these enemies of mankind. We also find therein statements of the Master which clearly indicate the possibility of a repetition of his wonderful works on the part of those who understand his teachings. We have met this afternoon to learn something of Christian Science, the Science which Jesus understood and demonstrated so many years ago.—*New Haven Register.*

TROY, N. Y.

Judge Clifford P. Smith, who lectured on Christian Science at Music hall, was introduced by William H. Dodd, first reader, as follows:—

The great need of humanity in all ages is practically the same. The fact that one is blind or halt or lame, that he is suffering from a disease which is considered incurable by the leading schools of healing in his day, that he is sick or dying, bound by sin, in poverty or in pain, or sorrowing by the bier of his beloved dead,—this does not in the slightest degree determine one's place or nation, time or language. In all history, at all times, in all places, from such distress has arisen the common cry of needy humanity. Now, Christian Science declares that Jesus heard this cry and met the sore need from which it sprang. He met it through his sanc-

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tified knowledge or understanding, and we are Christian Scientists or scientific Christians as we gain something of this understanding that Jesus possessed, and demonstrate it in meeting the world's need in some measure as he did.

Troy Times.

LOUISVILLE, KY.

Prof. Hermann S. Hering delivered a lecture at Macauley's theater on "Christian Science: The Science of Salvation," in which the doctrines of Christian Science were expounded. Professor Hering was greeted by a large audience when he was introduced by Samuel W. Greene of Louisville, who spoke as follows:—

My personal experience has been that a proper understanding of the teaching of Christian Science does not come with a rush, in a day or an hour, but by degrees as one is able to assimilate and demonstrate the practical utility of this wonderful religion. It seems to me to offer an ever-present help for every cry of the suffering one, a solution for every problem. In the light of Christian Science and its manifold demonstrations I can rejoice in the words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: . . . for my yoke is easy, and my burden is light." For now I find around me a host of happy ones who are constantly demonstrating the fulfilment of those promises of the Son of God.

In its teaching, as I study the text-book, "Science and Health with Key to the Scriptures," I find the loftiest program of thought and action that has been proposed to man since the ministry of Jesus. If one would follow this teaching he must in deed and in truth take up his cross daily and joyfully, and follow after the perfection enjoined in the words of the Son of God: "Be ye therefore perfect, even as your Father which is in heaven is perfect." It means a complete surrender to a higher and a purer thought; it means parting with many cherished traditions and beliefs, but it likewise means the finding of a perfect peace, the "pearl of great price." It means a consciousness of a closer walk with God. It means a more lovable, a more reasonable, more godlike concept of God, because it reveals a God who is omnipotent, omnipresent, omniscient. It has meant no little in personal experience, to become aware that the God of my worship, and my creator, has not created hate, envy, malice, sickness, sin, death, and the like, and that they have no power over us; and in this knowledge I can glory in my freedom from former enslavement to these enemies of mankind.—*Courier-Journal.*

ROCKFORD, ILL.

At a lecture on Christian Science in the edifice of First Church of Christ, Scientist, Nelson Carveth, first reader, introduced the speaker, the Rev. William P. McKenzie, with the following remarks:—

The knowledge of salvation, as taught and demonstrated by our great Exemplar and master Metaphysician, Jesus Christ, has again been brought to light in what is known today as Christian Science. The multitudes throughout the world that are being redeemed from sin, sickness, sorrow, and death through this new-old religion, leads one to ask: May this not be the "greater works" which Jesus said should follow those who believed on him?—*Rockford Republic.*

SALINA, KAN.

A large and attentive audience listened to the lecture on Christian Science given in the Palace theater by the Hon. Clarence A. Buskirk, who was introduced as follows by ex-Senator J. R. Burton:—

Truth is immortal, eternal. It always has been, is now, and will ever continue to be. All of truth is all there is. Christianity is truth. It is love for God and love for man. There are more than one hundred and sixty Christian sects, each founded on the primal truth of the Christian faith. They differ in their interpretation of that truth and as to the best forms and methods of putting it into practise, but they all agree that it is love which saves mankind. They all agree that Christianity heals sin, but only one of them teaches that it will heal sickness and all the inharmony and distress of mankind. It is the latest of these sects, Christian Science, which teaches that divine Love heals sickness and sin in the same way.

This new church was founded in the latter part of the nineteenth century by the most marvelous woman in history. And this new church, claiming to teach the old truth taught by the Galilean Prophet in all its fulness, has in the short space of two decades gathered its votaries from every civilized country on the globe. Its rapid growth is the religious wonder of modern times. I am not here to expound that faith, I am not a member of that church, but we have a man with us this afternoon who is authorized to speak for it.

Correspondence.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Bexhill-on-Sea, Sussex, England.—Victoria hall, 8 p.m., April 8.
Braunschweig, Germany.—Hofjaegar, 7 p.m., April 10. (In German.)
Cedar Rapids, Iowa.—Greene's opera house, 8 p.m., March 28.
Cleveland, Ohio (First Church).—Hippodrome, 2:30 p.m., March 23.
Columbus, Ohio (First Church).—Memorial hall, East Broad street, 3 p.m., March 23.
Dunkirk, N. Y.—Opera house, Central avenue, 8 p.m., March 21.
Fresno, Cal.—Barton opera house, 8:15 p.m., March 24.
Grand Rapids, Wis.—Opera house, 8 p.m., March 25.
Hannover, Germany.—Grosser Saal des Tivoli am Schiffgroben, 8:30 p.m., April 8. (In German.)
Kansas City, Mo. (Second Church).—Second Church edifice, 31st street and Troost avenue, 8 p.m., March 27 and 28.
Limon, Col.—Limon auditorium, 8 p.m., March 18.
Logansport, Ind.—Nelson theater, 8 p.m., March 27.
London, England (First Church).—Hammersmith town hall (London), 8:30 p.m., April 4.
Los Angeles, Cal. (joint lecture).—Shrine auditorium, 3 p.m., March 23; Third Church edifice, 734 South Hope street, 8 p.m., March 24 and 25.
Marshalltown, Iowa.—New Odeon theater, 8:15 p.m., March 25.
Mason City, Iowa.—Cecil theater, 3 p.m., March 23.
Monroe, La.—Opera house, 8 p.m., March 28.
Muscatine, Iowa.—Church edifice, 8 p.m., March 27.
New Orleans, La.—Athenæum, corner St. Charles and Clio streets, 8 p.m., March 24.
Newton, Kan.—Congregational church, 8 p.m., March 25.
New York, N. Y. (First Church).—March 25.
Norfolk, Va.—American theater, 3:30 p.m., March 23.
Palo Alto, Cal.—Varsity theater, 3 p.m., March 23.
Redlands, Cal.—Contemporary Club house, 8 p.m., March 28.
San Diego, Cal.—Church edifice, Second and Laurel streets, 8 p.m., March 28.
Santa Ana, Cal.—Grand opera house, 8 p.m., March 27.
Santa Barbara, Cal.—Potter theater, 8 p.m., March 27.
Superior, Wis.—Grand opera house, 8 p.m., March 24.
Warren, Ohio.—Warren opera house, 3 p.m., March 23.
Wichita Falls, Texas.—Lydia Margaret theater, 3:30 p.m., March 16.
York, Neb.—Opera house, 8:30 p.m., March 21.

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TESTIMONIES OF HEALING.

It is with a heart overflowing with love and gratitude to God that I write this testimony. On the 28th of June, 1911, my son, aged seventeen, while riding his bicycle, came in contact with an automobile going in the opposite direction. He was knocked from his wheel and thrown about fifteen feet. Both legs were broken, and an internal injury of a seemingly serious nature was sustained, there being a puncture of the bowels on the right side. The flesh was badly lacerated on different parts of the body, one eye terribly injured, besides many other bad cuts and bruises on the head and other parts of the body.

He was picked up by a gentleman and placed in another automobile, the one that had been the cause of the accident being too badly damaged to be of any service. Though in a semiconscious state, he knew enough to tell the gentleman to take him home; but finding our home to be next door to a hospital, he was carried there, no one knowing that we were Christian Scientists and that I would be opposed to having him placed there. I was sent for, and I found my son still in a semiconscious state, surrounded by nurses; and a physician who had followed the boy to the hospital was examining him as to the extent of the injuries and had assumed charge of the case.

As soon as I could collect my thoughts, I telephoned to a Christian Science practitioner, asking her to begin treatment at once, at the same time explaining how it happened that my son was in the hospital, and assuring her that as soon as possible I would have him taken home. Then when I asked that my son be taken to my home, the physician and nurses protested, saying that it would not be wise to move him, as he was seriously if not fatally injured; and rather than raise any disturbance I submitted.

When I found that I could not take my boy home until after the limbs were set and the wounds dressed, I asked the physician to do this. Several stitches had to be taken on the forehead, but nothing was given the boy while this was being done. I was then told that it would not do to set the bones, as it might cause instant death, for the shock had been great, and the internal injury was of a very serious nature; in fact, it was at that time considered the worst feature of the case. About three hours after he was laid in his bed in the hospital, the physician told me that he was sure an operation would have to be performed at once, as the injury to the bowels was very serious; that my son might not live until morning, his pulse had gone up so alarmingly and the bowels were so badly distended; but I told the doctor that I would not give my consent to an operation. I at once reported this condition to the practitioner, and she told me to stand firm, as "one on God's side is a majority," and that my son's life depended on God alone. Two hours later, when the doctor returned bringing another with him, they found my son so much better that they expressed much surprise, and said that the operation could be postponed until morning. Three doctors came the next morning and made a thorough examination, but they found that all alarming symptoms had disappeared and the bowels were down to normal size, so there was no further need of an operation.

In the mean time the practitioner had come to my house and sent to the hospital for me, for she never entered the hospital during my son's enforced stay there. She advised that I call a physician who was very liberal, one who would take charge of the setting of the bones and not interfere with the Christian Science treatment by giving any medicine or medical opinions of any kind. As soon as he could be found he was called, and instructions were given to the effect that nothing should be done without his being present. The case was turned over to him after a perfect understanding of what was expected of him, namely, the setting of the bones, but no cutting of the flesh, even though the first doctor had said that it would be impossible to hold the bones together in one leg without cutting the flesh to give room to wire them together, and that it would be impossible to hold them in position in any other way. Of course I knew and held fast to the truth that God could heal all our infirmities.

After turning the case over to this doctor, I could not find the other one to tell him that he was no longer in charge, so I left a note with the superintendent of the hospital to this effect. I then felt I had nothing more to fear; but on the Sunday morning following the accident (which happened on Wednesday) I had gone to my home for a short time, when one of the nurses came to tell me that the doctors were there to operate. I at once went back to the hospital, and to my surprise found two young doctors with everything ready to go to work on cutting the flesh preparatory to wiring the bones. I asked by what authority they were going to do this, and added, "This is my son, and if any one has authority in the case it certainly is his mother, and I forbid you to touch him." I soon had the room all to myself and my boy, for even the nurses had disappeared.

A Christian Science nurse was then telephoned for, and she came to take charge of the case, as I could not stand on guard all the time. At first the superintendent refused to let her in, but when they saw that she was the choice of the surgeon whom I had selected, they said she could stay, though one of the hospital nurses would have to be in the room with her; and rather than have any trouble we allowed it to be so. It was ten days before the bones could be set, as the swelling on the limbs had to be reduced before the surgeon could do his work; but Christian Science was the only remedy used. On the morning of the tenth day the bones were set and the limbs placed in plaster casts. The doctor whom I had chosen, with the assistance of another surgeon, began the work at eight o'clock, and for two hours my son lay on the boards and hummed a tune to himself, experiencing no pain whatever. There was no anesthetic given, for Christian Science proved that it is all it promises when rightly applied. When asked why he thought to hum a tune while the work was being done, he said, "I wasn't suffering at all, and I thought that if I just kept still and said nothing, they would think I was trying to hold the pain back, and if I sang, they would know that I wasn't, for I could not sing if I was in pain."

The leg that was most severely injured had to be set three times, but each time the work was done without anesthetics and without pain. In five weeks the casts were taken off and both legs came out perfect. Every wound on the body healed inside of two weeks, and my son walked in six weeks on crutches, in seven weeks he walked without crutches, and in nine weeks he went to Catalina island on a pleasure trip with the gentleman who had picked him up and taken him to the hospital. This gentleman afterward told me that if he had known I was a Christian Scientist he would not have carried my son into the hospital; but he tried to make amends for all the trouble caused through this mistake by being very kind to us.

My son remained in the hospital twelve days, and all in charge knew that Christian Science treatment brought him through, for no other treatment was permitted. In eleven weeks he went back to work just as well as ever, and in perfect health, with perfect limbs; no one could tell he had ever suffered an accident. Soon after he went to work I took him into the hospital to see the superintendent and nurses who had watched the case while he was there, and they were very much surprised to see that he came through so beautifully, and that he was not lame in the least. The superintendent said, "My boy, you have much to be thankful for; we were greatly surprised that you lived through the first night, and surprised that your limbs have come through so perfect." The father of the young man who accidentally ran over my boy did everything he could for my son and myself during our trial, and the mother has

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taken up the study of Christian Science through seeing the beautiful demonstration made for my boy.

I am truly thankful for these wonderful blessings that come to us when we trust God. For more than twelve years Christian Science has been my only stay, and has brought me through many dark and dismal places, such as poverty and physical ailments, and has proved to be all I needed for myself and three children. If it were not for Christian Science, I would be mourning the loss of my son today, but instead I am giving thanks to God for his life, and that he is in perfect health, and in full possession of his limbs, through the truth given to the world by Mrs. Eddy.

I wish to say that the doctor who set the bones proved himself to be a friend indeed, and kept his word to us in every respect, regardless of opposition. He had a great amount of that to contend with, so much, indeed, that I wrote to the surgeon who assisted him in setting the bones the first time, stating that no one would be held responsible in the case, and that I absolutely refused to allow the cutting of the flesh and the wiring of the bones.

It is often asked, "What do Christian Scientists do in case of broken bones?" I think this testimony answers that question. In some cases we leave the setting of bones to the hands of a surgeon, but all else is taken care of through Christian Science treatment.

MRS. MITTIE M. ANGEL, Los Angeles, Cal.

I have carefully read the above statement concerning the case of Grover Angel and am gratified in being able to say that every word is true.

C. W. SEEBER, M.D., Los Angeles, Cal.

Words fail to tell the readers of the *Sentinel* how very beautiful the healing was in the case of Grover Angel. This healing is only one of many demonstrations of the power of Truth which I have seen in Christian Science. I was the Christian Science nurse employed on the case. Every hour proves that Christian Science is a sure and painless way out of our troubles. It not only cured this boy, but brought peace and harmony to all connected with the case. The healing seemed very wonderful to those who had no knowledge of Christian Science.

EMMA FRENCH, Los Angeles, Cal.

It is now seven years since Christian Science was first brought to my notice. It came to me in my darkest hour of need, when I seemed to stand alone without God, or in fact any one of whom I might ask aid. The God to whom I had looked for deliverance had seemingly failed me. I had gone to Denver, Col., with a dear one, hoping to find help for him; but after three years of toil, and suffering much of many physicians, I was then told there was no help,—that he was beyond earthly aid.

My state of mind may be imagined,—no God, no doctor who could help me, and seemingly no friend to whom I could turn. I was two thousand miles from home; but as I stood watching by the bedside of the sufferer in the lonely hours of the night, praying for help as I had never prayed before (though I believed I had prayed in the past), I asked for light and guidance. God heard my prayer, for with the morning He sent me the truest and best friend I had ever known. She brought the truth with her, the Christ-healing, and was indeed an angel of mercy, for when she came in I seemed to lose all sense of burden. She told us of Christian Science; but we did not have much faith in it, although I had heard of it for many years.

In my ignorance, like others, I had ridiculed what I then thought was Christian Science; but I listened to this lady through politeness. She asked the patient if he would like to have Christian Science treatment; and he, like myself, out of courtesy said "Yes," though he had no faith in it. This friend remained with him for an hour. Soon after that he was asleep, for the first time in twenty-four hours, and he slept peacefully throughout the night. The next morning he was up and out on the porch, with almost all of the dread disease, which was erysipelas, gone from his face. It had covered the entire right side, and the doctor had told me that if it reached his brain, it would mean certain death. This was the cause of my intense fear.

On her next visit, this friend brought "Science and Health with Key to the Scriptures" by Mrs. Eddy, and when she left, I picked up the book and began to read. I became so interested that I often read late into the night, and when I had half finished the book I discovered, to my amazement, that I had been healed of a most distressing case of stomach trouble of years' standing. I did not realize when it left me. I had also been healed of a trouble for which I had visited a doctor twice a week for treatment, but had derived absolutely no relief therefrom. I also had a catarrhal throat trouble, for which I had been treated many years by numerous physicians without relief; indeed, it had grown steadily worse. I had also suffered from severe headaches, for which the doctors were administering heavy doses of an opiate. They said that without this drug I would lose my mind, so severe was the pain. I had many other minor ailments, but they all vanished while I was reading Science and Health. That was seven years ago, and I have had no return of any of them. Since that time, I have had come under my observation many wonderful cases of healing.

When I say that I am thankful to God for Christian Science, and grateful to our dear Leader, I find words inadequate to express my feelings. My daily prayer is that I may so live this truth as to be a living monument to the teachings of Christian Science, that others may see my good works and glorify the one true God. It is love that we need, more love; and when ills befall us, it is often because we are not obedient and loving. May this testimony, humble as it is, help even a little some dear one who is in need to have the perfect peace that comes through the understanding of God in Christian Science, when put into practise.

MARY SPENCE DE MILAN, New York, N. Y.

Because I have received immeasurable good from the testimonies of others, and because I appreciate our Christian Science literature more than anything else in the world, I offer my tribute of thanksgiving. It may be that some one will gather from it a desire for higher and better living and be led into the realm of the real, where the sins of sense and the fears of false foes are being destroyed, and the everlasting joys of Soul are becoming veritable facts in this present day. In 1893, when all other helpers failed to bring relief, I turned to Christian Science, and found physical health and spiritual enlightenment with a joy and satisfaction I had never known before.

All my life I had been subject to rheumatic troubles. These culminated in a serious attack of sciatica, accompanied by paralysis for some days. The good physician attending me said he could do nothing for me except to deaden the pain with an opiate; but I objected to this and began to think of a higher power than drugs. Though I had ridiculed Christian Science for five years, I insisted at this time upon sending a telegram to a Christian Science practitioner in a near-by city (I was at that time in a boarding-school in the state of New York). In less than two hours from the time the telegram left my bedside, I arose from my bed perfectly free from pain and stiffness; in fact, entirely well, and from that day to this, almost nineteen years, I have had no recurrence of rheumatism in any form. Other diseases, including asthma, hay-fever, indigestion, also a violent temper, left me gradually as I continued to study the Christian Science text-book.

Because of my religious training and experiences at home, —my father having been a preacher, also my brother, and

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a brother-in-law,—I knew there must be a correct interpretation of the Scriptures. I had sought everywhere, and even went so far as to read lectures on infidelity and atheism; but in vain, for I was left stranded upon the sad shores of wonderment, "having no hope, and without God in the world." I yearned for a solution of this life-problem, for I could not reconcile the injustice of mental, physical, and financial suffering in the world with the justice of an infinite, loving God; and no one ever seemed capable of explaining to me the whys and the wherefores that troubled me.

It was in this state of mental worry and physical distress, and on a Sunday morning when church bells were ringing and the whole atmosphere seemed laden with sacred sounds, that I turned to the eighth chapter of Romans. I had always loved the Bible as good literature, and I also believed that it contained the truth about God and man if we could only find it. The second verse of this chapter impressed me greatly: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." I felt after reading this that if there was a God,—I had almost reached the conclusion that there was no God,—He would be able to heal me, and I should be made free; and if I were healed that same day, I would devote my whole life to God and Christian Science.

Thus it was that the telegram was sent. The practitioner gave me absent treatment, and I was healed as I have stated. Though my physical healing was marvelous to me at that time, the healing of my unbelief, or disbelief, was of more value than all else, for through this healing I have found God a present help. With my healing in Christian Science joy and peace filled my thought, and they have remained with me. Through all these years, when tempted to believe that evil had any power at all, I have been comforted, sustained, protected, and so clearly shown the true way, even in the midst of perplexity and dense clouds of doubt and fear, that I have heard the "'still, small voice' of Truth" (Science and Health, p. 323) uttering itself in the words of our blessed Master, "Peace, be still."

My gratitude goes out in fullest measure to our revered Leader, Mrs. Eddy, whose noble life-work has given to us this priceless pearl. I now realize that in proportion as I lay low all selfishness, pride, and worldly ambition, I may learn how to express this gratitude, and join with the ever increasing throng arising daily to call her blessed.

NELLIE VICTORIA FRESHMAN, Hamilton, Ohio.

With the hope that some one who is coming into Christian Science in the midst of seeming opposition may be encouraged by my experience, I offer the following testimony. In 1908 I began to fail in health, so I went to our family physician for help. He treated me about a year for a goiter, which he stated caused heart trouble and nervousness, and also for rheumatism from which I had been suffering for a number of years. I gradually grew worse, however, and at Christmas was confined to my bed with the goiter, rheumatism in every joint, my legs having grown so crooked that they could not be straightened out, and a growth in the intestines. The physician claimed I had tubercular disease. I became so low that I could not speak above a whisper, and had to be handled like a child. I could take only some liquid through a tube, and not even that without great difficulty. My husband then called the physician once more and asked if anything could be done for the growth other than an operation; but he said "no," and added that an operation could not be performed, as I was too weak.

This was in April. Then a neighbor came and told us about Christian Science, of which we had never heard; so we at once sent for a practitioner from Peoria, who took up the case and worked faithfully. After my first treatment the pain all disappeared and I had a night of refreshing sleep, which I had not known for a long time. The next morning I was helped out of bed, and have not been again confined to it, nor have I or my family taken any medicine since that time. All the trouble gradually disappeared, and I am now in good health and flesh, with my limbs again straight.

I am truly grateful to God for Christian Science, and for knowing that there is a way to be cured of all suffering.

MRS. JULIUS MULLER, Danforth, Ill.

Like many others, I was healed by Christian Science after other means had failed. Five years ago, when my mother passed away, I had a severe case of nervous illness and feared that I was losing my mind; but after a few treatments in Christian Science, and by studying the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was perfectly well. More recently a rather stubborn case of stomach trouble was overcome through the help of a dear practitioner, and thus I have been brought to realize anew the ever-presence of God. Christian Science meets every need; and not only for the healing, but for the happiness, peace, and comfort it brings, I am more grateful than I can find words to express.

ADELAIDE M. MORGAN, Los Angeles, Cal.

Words cannot express my gratitude for what Christian Science has done for me and for mine, and is doing every day. As we are now placed quite a distance from other Scientists, we are greatly benefited by the Christian Science periodicals, especially the *Sentinel* and *Journal*, so I feel more and more that it is my duty to give a message for Truth.

Shortly after becoming interested in Christian Science in the summer of 1902, I had a wonderful proof of the power of God through the understanding of this teaching. We were at that time living in Schenectady, N. Y., in an upper flat of a two-story house, when my oldest boy, then a little over three years old, fell from the piazza to the flagstone on the ground. As he must have climbed up on the railing, he fell a considerable distance. The lady down-stairs called to me that the boy had fallen, and I well remember the awful fear that took possession of me. When I reached him, I found him unconscious and bleeding from the mouth. Even then my only thought was, if I could only get a Christian Science practitioner to treat him, God would surely help me. I immediately sent for a practitioner, and in about twenty minutes she arrived. In the mean while I carried the boy up-stairs and laid him on the bed, with his clothes on, he being still unconscious. I was reading from Science and Health until the practitioner came, and after that she worked steadily for four hours, declaring the truth, before the boy became conscious. He then got up from the bed himself, and asked for some water. After he had received it, I undressed him and put him to bed, and he slept peacefully all through the night; but when he awoke in the morning, he wanted to go out to play. He was quite well, and on examination there was not a mark of any kind on his body save a scratch on his cheek. The fall did not result in any ill effects whatever, and he is now a big, strong boy.

My mother had been afflicted with asthma for fifteen years and had been pronounced incurable by some prominent medical doctors in Helsingborg, Sweden; she had also had medical attendance from some doctors in Schenectady, N. Y., without any permanent help; but she was entirely healed in six weeks' treatment by the same Christian Science practitioner who attended the boy. This was ten years ago, and she has had no return of the sickness since. She is now seventy-one years old, is remarkably active for her age, and is a thorough believer in Christian Science.

Two of my boys do not know what medicine is, as we have not had any material remedy in our home for ten years, relying entirely on Christian Science. My husband has been relieved of the tobacco habit, and time and again, during these last ten years, we have all seen the wonderful power of Truth as taught by Mrs. Eddy. The realization of this

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power gives me comfort and strength in my daily work, and I am trying to demonstrate Christian Science for myself and others.

I wish hereby to express my gratitude to God, and my thankfulness to Mrs. Eddy for the truth which has helped me on this journey from sense to Soul.

MRS. ANNIE JOHNSON, Westeras, Sweden.

[Translated from the German.]

It is with a sense of deep gratitude and a heart filled with joy that I wish to testify to the wonderful healing and other blessings which have come to me through Christian Science. On Dec. 21, 1911, I was seized with severe spasms, said to be due to gall-stones, and as I was suffering intense pain, medical advice was secured immediately. The physician diagnosed the case as above, with serious complications, and said that only an operation could prevent the disease from becoming aggravated. I could not make up my mind, however, to have it performed, and felt very much alarmed, as I had gone through a severe operation twice before.

Having heard quite a little about Christian Science as a curative agent, we sent for an adherent of this teaching, and information being given at once on the subject, we wrote to a Christian Science practitioner, who kindly took up treatment. Immediately after the letter reached its destination, the troubles began to lose their hold upon me, and after a week had elapsed I was able to leave my bed. I was relieved at the same time of severe hernia, with which I had been afflicted for eighteen years, and I have regained health and a sense of contentment, for which, as well as for other blessings, I give sincere thanks to God, and to the woman who has brought to this age the light that shineth in the darkness of this world.

EMMA KÖNNECKE, Bahrdorf, Hzgt. Braunschweig, Germany.

I am truly grateful for the knowledge I have of Christian Science, and I want to give my testimony to the healing of a badly injured ankle. As soon as its condition was known to the members of my family, who are not Scientists, a physician was called in to see if any bones were broken. After a careful examination the doctor said that it was a severe sprain, and would require the same treatment as a broken bone, adding that it would be some time before I could use my foot. As soon as the doctor left, I asked my husband to call a Christian Science practitioner to take charge of the case, which he did, with successful results. The next day I was about the house doing my own work, but it was not until Saturday, while studying the Lesson-Sermon, the subject of which was "Mind," that I realized just what Christian Science is doing for us,—teaching us the Christ-healing Jesus taught. I felt such a sense of gratitude to God and to our dear Leader, Mrs. Eddy, that I could not refrain from saying from the depths of my heart, "Father, I thank thee." From that moment I realized the perfect healing of my ankle, and I proved it by putting it to the test, for I walked some two or three miles without any unpleasant results.—JULIA E. ROBERTS, Denver, Col.

The timid hand stretched forth to aid
A brother in his need,
The kindly word in grief's dark hour,
That proves a friend indeed.
The plea for mercy softly breathed,
When justice threatens high;
The sorrow of a contrite heart,—
These things shall never die.

CHARLES DICKENS.

FROM OUR EXCHANGES.

[*Watchman.*]

Abram was the first great Protestant and Puritan. Religion in Chaldea had become, as religion tends to become under the crystallization of custom, a great system of temples, priests, and images, with all the paraphernalia of worship. Abram must have had a spiritual experience in which he found immediate access to God and entered into personal communion with "God the Father Almighty, Maker of heaven and earth," which lifted him out of dependence upon priests and rites and means of grace. He gained direct access to God and obtained that elevation of spirit in which he became "the Friend of God." He was the first of those great men of God who have the vision and freedom and boldness to stand against "established religion" and become creators of new eras of religious life and power. Such men were Moses, Elijah, Samuel, Paul, Luther, Wesley, and above all the author of our faith himself. They knew God and they had immediate authority of spirit from Him.

Unless Abram had known God intimately and affectionately, he would not have cared to go out from the center of civilization; nor would he have been willing to sacrifice the security of a city house and the comforts of community life to enter upon the inconveniences of a tent in the wilderness with its noontide heat and midnight chills. But the presence of God made every place a home, and His altars made any spot of ground a sanctuary for worship. It is a saying that every Christian is a temple of God and may worship when and where he pleases. Abram's religion was of the free character which finds God at all times. He was never away from God. Whatever deprivations he felt as to his separation from men, he found ample compensation in his nearness to a great friend who said to him, "Fear not, Abram: I am thy shield, and thy exceeding great reward." All who have entered into fellowship with God find in Him their sufficiency, so that they can dispense with human associations if necessary.

[*Standard.*]

People who would resent being thought "countrified" in their dress, or table manners, or notions about the world, are hopelessly provincial in matters of religion. Their world of the spirit is still confined by a Chinese wall of narrow and belated concepts. They never climb out of the valley where they have spent the greater part of their days. They sleep with the windows of their mind shut tight. No fresh air can ever reach their souls—fresh air is too modern.

This is true not only of men's ideas about religion, but of men's methods in the organized expressions of religious life. Intelligent business men who are thoroughly modern in their methods of publicity and office and shop efficiency are often as thoroughly antediluvian when it comes to the conduct of the business end of the church.

[*Universalist Leader.*]

What we are coming to in this matter is the truth that the power and conviction of Paul are just where the power and conviction of Jesus are. Both men felt, lived, understood, knew, certain deep elemental spiritual experiences. They came into personal, conscious relationship with God and with the ultimate facts of spiritual existence. Each spoke out of his experience in language native to himself. Jesus was a village youth, born of a remarkable mother. He grew up unencumbered with the formulas of the schools. He lived with the flowers and birds and the green fields. When he came to himself, he gave expression to his life with God with perfect simplicity. Paul was a city man. He was educated by the schoolmen. When he came to himself, he was hampered with the artificial habits of his intellectual

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cult. All his life his speech betrayed his bringing up; but in certain splendid moments he broke through the shell of literary and intellectual scholasticism and expressed himself in words and ideas which reveal the real source of his spiritual life. Down there in his soul we find a wonderful kinship with his Master. There is in Paul the same glimpse of God, of eternal truth, of the soul's deep spiritual life, that there is in Jesus, for those who do not stumble over the threshold of his verbal formulas. In the epistles of Paul, as in the gospels, we are face to face with one who knows spiritual things by an experience of them which is neither borrowed nor reflected. The great apostle, like his Master, lived close to the eternal. That he described his impressions differently was the result of his different environment and education.

[Arthur Henderson, M.P., in *Christian Commonwealth.*]

The absence of a true Christian ideal has been a powerful factor in influencing the working-class mind. The masses have looked on and seen the churches make it their business to care for the spiritual and moral wants of the community. They have seen provision made among their members for the cultivation and development of devout feeling and the higher Christian graces. We would not underestimate the importance of these things, but when it results, as far too often it does, in many otherwise good people limiting the application of the principles of Christ to a section of their life, instead of applying it to every department, then it becomes objectionable. If members of the churches use Christianity in this way, presenting a caricature to the world instead of the real Christ, they cannot wonder that the masses of the people get the impression that religion is not adapted to help them in the rough-and-tumble life which they have to live in this workaday world. This gospel of other-worldliness will never satisfy the needs of the people, and it is this want of a true Christian ideal that has led to the alienation of the working classes from the churches and strengthened the ranks of distressing indifferentism, deadly materialism, and doleful pessimism. When Christianity is shown in its real nature, as an aggressive force, destroying the evil of the individual life, transforming the character of the workers' environment, taking cognizance of social defects, seeking to right industrial wrongs, and removing the injustices under which the workers suffer, then it cannot fail to command the sympathies of the common people.

[Rev. A. W. Littlefield in *Christian Register.*]

God is the best: whoever communes with Him attains the heights. Only as one looks up to something higher than himself can he rise higher. The common people heard Jesus gladly, not because he was one of them, but in that he had risen above them in his walk with God: the prophet must be doubted until it is assured that he has surpassed his early association. The people distrusted the carpenter's son, but they adored the Son of God. He had entered into the holy of holies, the sanctities of his own soul, where God reveals Himself most mightily! The people loved, not their former playmate, but their ideal of the best; and Jesus gained this power because he sought and found the best.

[*British Congregationalist.*]

Christian churches do not exist and should not exist for the entertainment of any section of the community. They have a definite purpose to fulfil, which is only served by the uplifting and spiritualizing of those who form the units of the congregations. Desirable as it undoubtedly is from the material as well as the spiritual point of view that our churches should be well filled Sunday by Sunday, there will come no strength to them and no solidity of purpose if the congregations gather for other purposes than those of worship and spiritual refreshment.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, C.S.B., has been printed in regular pamphlet form and is now ready for distribution. Thirty-two pages and cover.

Some of the lectures recently translated into foreign languages and printed in pamphlet form are listed as follows:—

"Christian Science: Its Results," by William R. Rathvon, printed in German (Die Christliche Wissenschaft: Ihre Resultate).

"Christian Science: A Religion of Progress," by William D. McCrackan, M.A., printed in French (Christian Science: Une Religion de Progrès).

"Christian Science: Demonstrable Religion," by Frank H. Leonard, printed in Norwegian (Christian Science: Bevislig Religion).

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 29.

BOSTON, MARCH 22, 1913

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ITEMS OF INTEREST.

National.

Completion of detailed plans for the Sather Campanile, the beautiful granite tower that is to be erected soon where the University of California flagstaff now stands, has been authorized. Three hundred feet high, it will be one of the greatest bell-towers in the world, the Campanile of Venice exceeding it by only twenty feet in height, and the tower erected by Giotto in Florence falling thirty feet below it. It will be thirty-six feet square at the base and will cost two hundred and twenty-five thousand dollars.

The Massachusetts state board of railroad commissioners has approved the so-called "Parsons plan" for accomplishing the river front development in the city of Springfield. This plan contemplates a transfer of the tracks of the New York, New Haven & Hartford Railroad Company from the east side of the river to the west side, and requires extensive alterations in the existing union station in that city in order that all of the railroads may be accommodated.

Cooperation on the part of the federal states in the construction of interstate highways was the principal subject of discussion at the closing session of the Federal Aid Good Roads convention in Washington. Various suggestions were offered looking toward uniformity in the construction of highways and a more scientific system for the improvement and maintenance of those already building.

The scout cruiser Salem, which has been at Gibraltar making tests of the navy wireless station at Arlington, Va., received continuously by daylight from the Arlington station up to a distance of about twenty-four hundred miles, and was able to transmit to Arlington continuously by daylight up to a distance of about thirteen hundred miles.

Governor Foss of Massachusetts has signed the "hatpin bill," which requires a safety device to be worn over the point of a hatpin which protrudes from the crown of the hat more than one half inch. A fine to the extent of one hundred dollars may be imposed for failure to comply with the law. The bill takes effect in thirty days.

It is probable, says *Engineering News*, that no law ever enacted by Congress, not even excepting the act providing for the construction of the Panama canal, involves a larger amount of engineering work and a greater outlay of money for engineering services than the railway valuation act which became a law recently.

The alleged coaster brake trust must stand trial on charges of violating the Sherman antitrust law, the United States court overruling demurrers to indictments obtained by the United States district attorney a year ago. The indictments charge eighteen individuals and six corporations.

During January the United States lost more people by emigration than it gained by immigration. Outward movement in that month numbered 78,451 persons, and inward movement only 68,948. For seven months ending Jan. 31, arrivals were 838,755, against 582,426 outgoing.

The interstate commerce commission has issued an order in general applying to all railroads and common carriers, supplementing the recent decision prohibiting, after July 1, 1913, any mutual ownership or operating agreement of competing railroads and water lines.

The paint on the Old South meeting house of Boston is being removed in order to show the building as it appeared one hundred and sixty-eight years ago. This same idea was carried out on the Old State House and the Old North church a few years ago.

The commandant of the Key West naval station has received a letter from Cairo, Egypt, saying that the Lloyds wireless operators in that city had copied messages sent from the Key West station. The distance is more than seven thousand statute miles.

Growing out of the Illinois state investigation of the causes of vice and its relations to wages, a movement has spread to eight states which promises to result in a cooperative effort to solve the "white slave" problem.

Promulgation of an income tax to raise at least one hundred million dollars in revenues lost through proposed slashing of the tariff has been under consideration by the House ways and means committee.

The commerce court holds that Congress has no power to make all pipe lines common carriers and that the amendment to the interstate commerce law to this end is invalid.

It has been practically determined by President Wilson that the tariff question shall be the only one to occupy the attention of the extra session.

International.

On March 12 the new capital of the Australian commonwealth was officially named Canberra, when the various foundation-stones were laid by Lord Denman, governor-general; Mr. Fisher, prime minister, and Mr. O'Malley, home minister. The act of christening was performed exactly at noon by Lady Denman. The new capital is situated two hundred miles southwest of Sydney and ninety miles from the sea. When the ceremony was complete, Lord Derman despatched a cable to the King, in which he said, "I desire to convey the greetings from the people of Australia to your majesty and announce that I have today laid the foundation-stone of the Australian capital city."

A petition directed to President Wilson and the Senate of the United States, requesting annexation of the Isle of Pines, will be put in circulation. The petition states that six thousand Americans who reside or have property in the Isle of Pines are anxious to have action taken to make the island permanently a possession of the United States, for it has become a distinctively American colony, citizens of the United States owning over ninety-five per cent of the land and constituting a majority of the population.

Lord Lamington, a recognized authority on mid-eastern affairs, proposes that there should be some sort of financial advisory board for Persia, that the gendarmerie should be largely augmented, and that the Swedish officers should be strengthened by the addition of British officers from India, as the former, however good, have no knowledge of orientals or oriental languages. These measures, Lord Lamington contends, are the more necessary since southern Persia is in a state of chaos.

Some opposition to the immense and hurried increase of the peace footing of the French army has made its appearance. About three hundred and fifty professors of the Sorbonne, many of them among the finest scholars in France, have issued a united address to the people of France not to allow themselves to yield thoughtlessly to the military panic and to forces of reaction which tend toward desperate adventures hostile to the republican government.

During 1912, 166,880 immigrants were admitted to Australia, while the emigrants were 82,420.

Industrial and Commercial.

Experiments with the new Edison storage battery car, which completed a trip from New York to Boston last week, will be made on the Riverside-Newton Lower Falls suburban line of the Boston & Albany. The car left the Grand Central terminal at New York and made the three hundred and ten-mile run to Boston at the fastest rate it has ever run, maintaining a speed of forty miles an hour for long stretches. With a length of fifty feet, the car is divided into a passenger compartment seating forty and a baggage compartment. There are two hundred and twenty-five storage cells in the battery which supplies power for the motors, while five other cells furnish lighting current.

Engineers of the New York, New Haven & Hartford Railroad Company are completing the plans for the new steel bridge over the Thames river at New London, Conn. This bridge is to take the place of the present one, which was first opened twenty-three years ago, having cost more than one million dollars to construct. The height above the bottom of the channel will be 140 feet. There are to be five fixed spans, four of which will be of 195 feet each and one of 245 feet, and also one draw span having a clear channel of 150 feet. It is estimated that, including certain sections of the approaches, the total cost will be about four million dollars.

The big strike of twenty thousand members of the Women and Childrens Garment Workers Union has been settled. All returned to work on a compromise agreement which provides for a fifty-hour working week, the "preferential" union shop, advances in wages averaging about fifteen per cent, a permanent board of arbitration to adjust disputes, and sanitary workshops.

Modern rolling stock has become so heavy that the Pennsylvania Railroad Company has been compelled to discard the present wrecking trains and order new ones. The company has placed an order for twelve one hundred and twenty-ton cranes. They will be of locomotive type and self-propelling. These cranes are for use on the divisions between Pittsburgh and New York.

An immense scheme of reorganization, involving more than a score of light, power, and traction companies in Canada and various parts of the neighboring republic, is involved in the application to the Dominion government for the incorporation of the new International Light & Power Company, with a capital of twenty million dollars.

One hundred and sixty oil-burning locomotives were operating on the Frisco a year ago against twenty-five now, and they will soon be reconverted into the coal-burning type, The change is made necessary by the almost prohibitive price of fuel oil.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"ONLY IN THE THRONE."

M. G. KAINS, M.S.

PERHAPS no story in the Old Testament conveys so many or so important lessons to present-day humanity, and especially to those people who have become interested in Christian Science, as does the story of Joseph. From beginning to end it is not only full of action, incident, and adventure, but at every point it teems with intimations as to the importance of ordering one's life on the basis of divine Principle. Sold into slavery by the envy and jealousy of his brethren, as a servant in the house of Potiphar, he yet found favor in the eyes of his master because, as we are told, "the Lord was with Joseph, and he was a prosperous man." Although seeming to be a victim of hatred and lying, and thrust into prison, "the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison," who placed him in charge of the other prisoners and entrusted the management of the prison to him. Here he correctly interpreted the dreams of the chief baker and the chief butler, the latter of whom promised to aid him. As soon as liberated, however, the butler promptly forgot all about his promise until "the end of two full years," when Pharaoh had a double dream which "the magicians of Egypt, and all the wise men" could not interpret. After their failure, the conscience-stricken chief butler told Pharaoh his experience as a dreamer while in prison, whereupon Pharaoh promptly sent for Joseph.

When Pharaoh had told his dream and had asked for the interpretation, Joseph modestly exclaimed: "It is not in me: God shall give Pharaoh an answer of peace." Then he not only showed how the "seven kine, fat-fleshed and well favored," stood for seven years of abundance, and how the "lean and the ill favored kine" which "did eat up the first seven fat kine" represented seven years of famine, but he also outlined a plan whereby advantage could be taken of the seven years of plenty to store up a reserve supply of food for the following seven years of scarcity, and suggested that Pharaoh "look out a man discreet and wise, and set him over the land of Egypt," to carry out the plan, first for the conservation, and second for the judicious distribution of food. Very naturally, "the thing was good in the eyes of Pharaoh," and just as naturally Pharaoh said to his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" Was it surprising, therefore, that he should then turn to Joseph and say, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou."

In this last clause is one of the most striking expressions in the whole Bible. Here was the greatest earthly potentate of his time suddenly elevating a slave prisoner to a position of power practically on a par with his own! Why? Simply because Pharaoh recognized that Joseph was ordering his life on a higher plane of thought and action than he himself understood, and for this reason had become possessed of a wisdom and resourcefulness that could not be matched in the whole land of Egypt. The sequence of human events during the fourteen following years fully justified Pharaoh's course of action; for not only were the Egyptians, but also the children of Israel and other nations, saved from starvation because through Joseph's understanding of God there was corn in Egypt.

For the Christian Scientist this clause has a much deeper significance than appears upon the surface. According to the Biblical record, Joseph at all times strove to order his life upon his conception of divine Principle. Notwithstanding all the strange and distressing vicissitudes through which he was obliged to pass, he appears never to have faltered, for he looked to God for guidance and seems always to have exemplified the thought that "every cloud has a silver lining," even though one apparent catastrophe after another only plunged him into more and more gloomy and restricted surroundings, and though the lowering skies presented no hopeful rift through which the promise of a better day might dawn for him. He ever clung to his highest ideal, refused to accept the testimony of his prison environment, and constantly strove to do his duty in whatever position he found himself placed. Thus, under difficulties enough to crush most men, he presented "an outward and visible sign of an inward and spiritual grace" that naturally and necessarily revealed him as superior to his fellows, and in the eyes of his contemporaries fitted him for his high position as "ruler over all the land of Egypt."

This same ordering of life on the basis of divine Principle, God, is exemplified again and again in the Old Testament by Moses, Joshua, Elijah, Elisha, Isaiah, Jeremiah, Daniel, and other prophets. Because these men, like Joseph, lived up to their highest understanding of divine Principle, they were not only able to predict events and to work wonders, but they were respected and honored by upright kings and by God-loving people at home and abroad. Commenting upon their understanding of this divine Principle, Mrs. Eddy writes in "Science and Health with Key to the Scriptures": "It is a question today, whether the ancient inspired healers understood the Science of Christian healing, or whether they caught its sweet tones, as the natural musician catches the tones of harmony, without being able to explain them. So divinely imbued were they with the spirit of Science, that the lack of the letter could not hinder their work" (p. 144).

Invariably through the olden centuries these healers lived humble lives, took no credit to themselves for any of their works, but always when they exemplified the divine power in any direction, they gave God the glory. From a temporal standpoint, each in his day showed that "only in the throne" was he inferior to the king, even though he did not, like Joseph, "ride in the second chariot," and have heralds cry "Bow the knee" as he approached. In a larger sense both Joseph and the prophets were superior to the rulers of their day, since they voiced and demonstrated God-bestowed power and authority; and because this authority, when understood and demonstrated in the Christ-way, always transcends any mere temporal power, they stood by themselves in a higher class than the kings. Yet in spite of their own recognition of this fact, they often deprecated their personal

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importance and refused worldly honors. What was thus characteristic of them was even more strikingly typical of Jesus of Nazareth. At one time, when speaking with some of the Jews who were questioning him as to his authority and his mission, the Master said, "I do nothing of myself; but as my Father hath taught me, I speak these things." In other words, The power which you have seen exercised in the healing of the sick does not originate with me; it is of God.

In apparent and even violent contrast with this statement was Jesus' declaration when talking with the Jews upon another occasion: "I and my Father are one." Even a casual study of the gospel according to St. John will show that in no sense did Jesus wish to declare himself to be God, or the equal of God; and yet the gospels, particularly that of St. John, indicate that he knew and maintained his oneness with the Father. Though on the occasion just mentioned "the Jews took up stones again to stone him," and though his disciples in only a limited sense at that time, and for some time later, apprehended what he meant, yet the Christian world has come to comprehend his meaning, at least in some degree, and to accord him the place to which he is rightfully entitled. Our text-book tells us that "perfect and infinite Mind enthroned is heaven" (p. 266).

For us today there is a still more striking significance in the declaration, "only in the throne will I be greater than thou," namely, in its personal, present-hour application to each and every one who will follow the Christ-method of thinking and living, even though this method does "require the disciple to cut off the right hand and pluck out the right eye,—that is, to set aside even the most cherished beliefs and practises, to leave all for Christ" (Science and Health, p. 141). The statement means that in proportion as we exercise this Christ-method of thought will we be able to heal the sick and perform other works which Jesus declared to be characteristic of his ministry and of those who truly follow him.

The fact that he did not intend his declaration to be limited to the few disciples with whom he was personally associated is emphasized by his words when talking with a select few of his followers: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Had he intended his words to apply only to those with whom he was conversing at the time, or even to his contemporary followers, he would surely have used the word "you." The word "he" makes the statement apply, without respect to time or place, to "all who profess and call themselves Christians," and is in exact harmony with his statement made upon another occasion, "These signs shall follow them that believe;" that is to say, the signs of healing.

From all these instances of the recognition of divine Principle, God, as the power by which men may order their lives and whereby they may present proofs of their understanding of God, we may safely conclude that it is our right to exercise authority to the extent of our understanding, to prove little by little that "now are we the sons of God;" and it rests with us to demonstrate this fact in the way that Christ Jesus commanded. And as to the authenticity of Christian Science by which this spiritual revelation and development is to be attained, every man may for himself apply the test which Jesus gave, namely, "If any man will do his will, he shall know of the doctrine, whether it be of God. . . . He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." Thus may the seeker after Truth take the first faltering steps that will lead to the final acquisition of the power which will enable him to speak "as one having authority." The promise reads: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

TRUE WITNESS.

FLORENCE E. B. DONALDSON.

THE light which Christian Science throws on the ten commandments is so illuminating that the limited, material meaning attached to them by the teaching of the schools is changed into what seems an illimitable statement of spiritual law. Meditating upon the ninth, "Thou shalt not bear false witness against thy neighbor," we listen to what, as yet, we do not perfectly hear. The question, "And who is my neighbor?" was answered by the Master both by parable and precept; but not until the letter and the spirit of Christian Science was revealed through our beloved Leader did we perceive that false witness against our brother man includes any word or thought which denies the perfect reflection of the perfect God. Truth has opened our understanding. The desire to separate all error from our thought of our fellow man, to see him only as our Father's image, can, as we know, be truly voiced by those alone who have penetrated within the veil and are communing with Spirit in the holy of holies itself.

The unrighteous judgment of others is not the only form of false witness, however, against which we need daily to guard our thought; we must do so no less whenever self-condemnation claims to find a foothold, for this is plainly a form of false witness, since it is making a reality of the error which seeks to find a channel in our consciousness, whereby to mar the unchangeably perfect reflection of God. To see clearly along these lines, we must subdue all sense of personality; we must realize that the problems of individual experience and environment can only be solved by absolute reliance on God, by striving to perform the tasks allotted to us in the meekness and might of the Christ-idea. To become as a little child is so to cast out error that the tablets of our thought may be as a fair sheet ready to receive the impressions of Truth, and so to transmit them to others. We must strive to gain true humility, looking for guidance to God alone, patiently following in the footsteps marked out for us, dwelling in habitual obedience to the will of God, knowing that His will desires and requires good in every manifestation of His unceasing activities, in the perpetual harmony of His creation.

The record of spiritual man, made in God's image and after His likeness, as given in the first chapter of Genesis, included male and female under the one title "man." Dominion over all the earth, and all that it contained, was given equally to both; the divine blessing, and the charge to replenish and subdue the earth, was also given to both; and this teaches us that the equality of the sexes is an eternal fact in Mind, and it cannot be witnessed against in truth. But neither can there be animosity between men and women, since they are immutably at-one, co-heirs in the realm of Spirit.

If, then, we are to live and abide in the truth, we must not only endeavor to reject the subtle claim of error that would make us false witnesses, but we must be continually active in bearing true witness. This can only be done by greater consecration on our part, in the work of Christian Science; by obeying the command, "Come out from among them, and be ye separate;" by being in the world but not of it, as the Scriptures teach us. The injunction to be "doers of the word, and not hearers only," seems to point especially to the need of great mental activity in this connection. One knows how often false witness in the form of an intimation of scandal, or maligning comment on another's action or character, if received in silence, assumes consent thereto. The true friend, on the other hand, will make vigorous protest, and reverse the intimation of evil with the ardor and warmth of a loving heart. In Christian Science, the same prompt and radical opposition to every attempt of mortal mind to make us see an individual channel for unlikeness to God, should be defeated by a quick turning to the right

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model, the man of God's creating, and bearing true witness to this. Such witness will generally be mental, not audible. If we thus habitually bear true witness to our neighbor, we shall not fail to be guided to speak the right word when occasion demands. If God is in all our thoughts, He will "keep the door" of our lips, and not fail to govern all our actions aright. And the Father beareth witness in the works He has given us to do.

SINGING WITH THE SPIRIT.

WALTER E. YOUNG.

THROUGH the increasing study and practise of Christian Science, mortal thought is undergoing a gradual change of base in its reasoning with respect to every form of human activity and occupation. As a clearer understanding of God and man's relation to Him is gained, there comes to the individual a purification of sense; he is actuated by better motives and aims, has a keener, more intelligent desire for improvement along all lines of human betterment. Music has always played a very active and prominent part in human affairs, and when we realize what a far-reaching influence it exercises among all the people, we can readily see that a system of thought which inculcates a right apprehension of spiritual truth, which points ever to the one spiritual cause, must sooner or later beneficially affect all who are interested in music, whether as composer, performer, or listener.

While appreciating the work of the great past masters of music, their sincere desire to give to the world a high, fine thought, musically expressed, we cannot ignore the fact that incidentally they have portrayed, and as graphically as possible, all the weaknesses, sorrows, miseries, and even hates of human experience, together with its nobler impulses. Only here and there have they risen above the trammels of mortal sense and given us that which is permanently uplifting, which more nearly approaches to inspiration, which is born of a glimpse of Truth. To this extent their music has been free from mortal limitations and sensual appeal; it is fluent and spontaneous, the true improvisation. Mrs. Eddy has beautifully expressed the freedom and power given us when we listen responsively to the voice of Truth. "Spirit, God," she writes, "is heard when the senses are silent. . . . The influence or action of Soul confers a freedom, which explains the phenomena of improvisation and the fervor of untutored lips" (Science and Health, p. 89).

It is clear that the musical expression of thought must necessarily improve as humanity gains a correct knowledge of what constitutes the harmony of divine Mind and its manifold manifestations. The demand for music which portrays the sordid conditions of human experience will then decrease, be replaced by the activities of desire for spiritual good; men will seek for holiness of thought, normally and ideally expressed. By many it is considered the duty of the interpreter of a musical work to reproduce the effects which the composer sought to secure, and he is thus drawn wittingly or otherwise into a partnership with the composer in so far as this result is achieved. Thus it would appear that a good start in the line of improvement might first of all be made with the composer. In the measure that his concept is spiritual, his compositions will tend to refine and ennoble, as well as delight human sense, to bring hope and cheer, prove a vital, far-reaching benediction to all. The interpreter also, who approximates this same altitude of thought, will find his rendition correspondingly improved, and when this advance is also participated in by the hearer, unity will have been attained, the quality of both supply and demand will have been elevated, and the world will have risen higher in its apprehension and enjoyment of music.

It is an interesting fact that the music which has proved most inspiring and helpful to the world has been the settings to the more spiritual and poetic Scriptural statements of divine Truth. The prophets of the Old Testament "caught glorious glimpses of the Messiah, or Christ" (Science and Health, p. 333), and their words, together with those of Christ Jesus and his apostles, as they appear fitly voiced in hymns, solos, and oratorios, have become an essential part of our church services. What a gladsome, stimulating appreciation one acquires of the life and work of the Master when listening to such a work as Handel's "Messiah," with its final, triumphant "Hallelujah! the Lord God omnipotent reigneth." This music was undoubtedly an inspiration, the author's thought being permeated with the grandeur of the Messianic idea, and his wonderful setting was the outcome. In this great work Handel left to posterity a precious musical heritage. With the coming of spiritual enlightenment, instrumental music will also receive an impetus in the right direction, and we shall have melodies and harmonies of a character that will inspire and bless all who hear them.

Christian Science churches have today a great privilege and opportunity in the matter of musical expression, and much good will be accomplished if those participating in our services will endeavor always to put aside self and hold in thought the truth which is to be expressed, whether in the rendition of the hymn, the solo, or the organ selection. In all the walks of life, the true Christian Scientist is trying to know that as man is the idea of divine Principle, he is necessarily governed by the perfect law of Truth, and that whatever he undertakes, whether it be in music or other branches of human activity, the good to humanity accruing from his work, will be in proportion to the purity and spirituality of his own thought.

AUTHORIZED LITERATURE.

ELIZABETH EARL JONES.

THE American people, for the most part, are expressing gratitude for the recent pure food act, which assures protection to dealers and consumers alike by maintaining in Washington a commission whose duty it is to test and pass upon all foodstuffs offered the market. If so great care is taken to insure the purity of the material things which are but a passing and temporal provision, how much more should we exercise every possible precaution to have our mental food, the literature which we read, wholesome, unadulterated, pure, and elevating. The divorce evil, so widely decried today, is largely traceable, as is also much sickness, sin, and suicide, to the reading of novels and newspapers which instil and cultivate unwholesome and pernicious thoughts. On the other hand, many homes and hearts have been reunited, many bodies have been healed, many minds uplifted and reformed, by a thoughtful reading of the pure literature which Christian Science is giving the world. While there may be much that is beautiful, pure, and good in current mental foods which has not been passed upon and authorized, yet we must all agree that we cannot be too careful in excluding from thought everything concerning which we are in doubt as to its genuineness and purity. A good rule to be followed, both by readers and authors, is to take fiction as fiction, and fact as fact, and to keep them separately classified, since their confusion in our mentality is calculated to injure the fine moral fiber of intuition.

It is interesting, in reading the Acts of the Apostles, to note the great care exercised by the disciples to keep the Master's teachings pure and unadulterated. We read that the apostles "laid hands" upon those whom they considered worthy, and fitted to teach and preach the glad tidings of the ever-present healing Christ; and we are told that only those upon whom hands had been laid were received as loyal exponents by the early church. It is reasonable to believe that the apostles, in establishing the church of Christ, acted upon the instructions of Christ Jesus, and their example is therefore of inestimable value to us. This example was

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closely followed and applied to present-day needs by our revered Leader, Mrs. Eddy, who discovered for us the new-old ministry of the healing Christ, Truth.

To all who adhere to the straight and narrow way revealed by divine Love, in the activities and triumphs of our great cause, peace, health, and increasing harmony are assured, despite the seductive illusions of material sense. To those who miss the heavenly road and suffer accordingly, the way to recover the right path and to continue the demonstration of life in God, has been made plain in the statement of practical Christian Science as contained in The Mother Church Manual, one of the by-laws of which lovingly and forcefully assures us that "God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupations for all its members" (Art. VIII, Sect. 15).

PRINCIPLE VERSUS CHANCE.

REGINALD JAMES CHANDLER.

THERE are a multitude of people unacquainted with the teachings of Christian Science whose daily experiences seem to be a series of uncertain, haphazard events over which they can exercise little or no control. Life to them seems quite inexplicable. All their searchings among material phenomena have failed to reveal the great First Cause or Principle of the universe, who, in the words of Scripture, "doeth according to his will in the army of heaven, and among the inhabitants of the earth." The belief that man is material, possessing a mind of his own, apart from God, the one Mind, and that there are millions of conflicting minds, each having different beliefs, tastes, fears, and hopes, peering apprehensively in all directions, ready to conjure up sickness or catastrophe from the dark abyss of fear,—this belief regards its delusions as the facts of existence.

Another large body of people believe that there is a personal God in some remote place who occasionally interferes in human affairs, sending sickness and sorrow to discipline His children, and that they have to pass through the change called death in order to enter a far-off heaven where all their sufferings will be at an end. Yet others believe themselves entirely at the mercy of chance, helpless victims of the conflicting forces of a material universe, buffeted hither and thither by every wind of adversity.

Moses and the prophets understood and proved man's God-given dominion over these false beliefs, but it was not until the advent of Jesus that the Christ, the perfect idea of God, was fully revealed to human consciousness. The age was so blinded, however, by materialism, and the appearance of the "Messiah" or Christ was so antipodal to the Jews' preconceived opinions and expectations of his coming, that it was utterly rejected save by the few who became Jesus' followers.

As we begin the study of Christian Science and gain some understanding of its teaching, a new and glorious vista, hitherto undreamed of, is revealed. We begin to see that instead of chaos there is perfect order and harmony in God's universe. In Science and Health, Mrs. Eddy says: "We must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony" (p. 424). As the truth unfolds to our consciousness, we begin to perceive and demonstrate this unity here and now. The words "luck" or "chance" cease to be a part of our vocabulary; we can prove right now that, as God's ideas, we are governed by His unerring and unchanging law, and are to have dominion over environment and lack in our appointed places.

There is no problem too small for us to prove the perfect government of divine Principle. As a matter of fact, no problem is really solved unless we are governed by Principle, and this because Principle is changeless, never influenced by the human will. We must learn in humility that of ourselves we can do nothing, and know, as we read in the prophecy of Isaiah, that "the government shall be upon his shoulder." One unit wrongly placed in a column of figures will sometimes cause no end of trouble, and one wrong thought in consciousness, unless detected and cast out, results in discord. Sometimes our problem does not seem to be met as quickly as we had hoped for, and we may become a little impatient at the delay, error perhaps suggesting some easier way out of the difficulty to be overcome; but if we stand firm, having on "the whole armor of God," if we are constantly alert to the voice of Truth, we will certainly be guided aright.

When we have learned for ourselves that God is Love, tenderly caring for His creatures, knowing and supplying their every need, we are perfectly willing to be guided by Him, and we can prove these words of Scripture: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." In the degree that we are controlled by divine Principle, all inharmony is destroyed, and the discouraging sense that we are subject either to fate or to chance passes away.

LIGHT.

CHRISTINE J. M. SHULTS.

AFTER spending an afternoon in the country a short time ago, I sat on a rustic seat by the roadside, waiting for the electric car which was to carry me to the city. It had been a warm day, but now there was a delightful coolness and freshness in the quiet air. The mountains, with a soft haze resting upon them, brought to consciousness the beautiful psalm beginning, "I will lift up mine eyes unto the hills, from whence cometh my help." The green verdure, with here and there a clump of trees, was soothing and restful. To one living in a city, nature's charms are especially alluring, and in drinking in the loveliness I kept thinking of those spiritual verities of which the apostle tells us, the things which "eye hath not seen," but which are prepared for them that love God.

After getting on the car, it soon became too dark to distinguish objects, and sitting on the front seat I had an unobstructed view of the track ahead, clear and distinct, as far as it was lighted up by our powerful light. Beyond that, everything was indistinct, and around the bend some distance ahead I could but conjecture what awaited us. A beautiful lesson was thus gained. The track could be compared to one's path through life. When lighted by spiritual understanding, one can clearly see his way, obstacles are revealed, instead of doubt there is security, and one can say with the psalmist, "Thy word is a lamp unto my feet, and a light unto my path."

Furthermore, at the crossings a warning gong was sounded, reminding me of our need of ceaseless prayer and watchfulness, of that warning given by our Master, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Mrs. Eddy frequently emphasizes this need. "Watch diligently; never desert the post of spiritual observation and self-examination" (Miscellaneous Writings, p. 154). Once when the gong was sounded, some persons who were standing too close to the track, promptly stepped back out of danger; and thus if discord of any sort be present, the warning is being sounded, and it behooves us at once to be more active in watchfulness and prayer. As we neared the city, the lights from automobiles and cars going in the opposite direction, made the track indistinct and hazy, and again there was the lesson that we must be true to the one guidance, and not allow ourselves to be blinded by materiality.

How wonderful and blessed that through the truth revealed to our beloved Leader the narrow way in Christ, Truth, has been made so clear and practical for us today in Christian Science!

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SELECTED ARTICLES.

[George Shaw Cook in *Bloomington* (Ill.) *Bulletin.*]

In a sermon against Christian Science reported in a recent issue the gentleman proves himself to be many years behind the times by standing on ground long abandoned by most critics as untenable. Our critic wisely says, "There are great and important truths in Christian Science, but they were known and practised long before Mrs. Eddy." They were known and practised by Christ Jesus, by his disciples, and, according to the historian Gibbon, by the members of the early Christian church for centuries after the ascension. Mrs. Eddy, who rediscovered in the nineteenth century the Science of Christianity which began to be lost sight of about the beginning of the third century, has, through her discovery and the work subsequently done by her, reestablished primitive Christianity. She never claimed to have added anything to what Jesus knew and practised, but merely to have restored the lost element of Christian healing.

Christian Scientists are neither trying to "fool all the people some of the time," nor "some of the people all the time," but they are trying by their lives to show that they have found a practical, demonstrable Science of being. This Science is not only making them healthier, happier, and better morally, but is teaching them that the truth which Jesus taught is for "all the people all the time," and will uplift and regenerate every individual in proportion as it is understood and demonstrated.

To cite real or alleged failures of Christian Scientists to heal, is not to disprove the truth of Christian Science. This effort is as futile as would be the attempt to discredit the science of mathematics by citing failures of students to apply the rules of arithmetic correctly. Christian Scientists do not claim that they never fail in their application of Christian Science to the various problems encountered in human experience. They are grateful that they are able to succeed in so large a measure as they do, and look forward to the time when the Science of Christianity will be understood and perfectly demonstrated.

[Frederick Dixon in *Devon and Exeter Gazette*, Exeter, England.]

May I be permitted to explain what Christian Science teaches? Christian Science says that pain and disease are states of human consciousness, and "states of consciousness" is the term which Huxley, and the natural scientists who agree with him, have adopted for them. This being so, Christian Science says that if these things are to be overcome, they must be overcome mentally in order to be radically destroyed. So long as the attempt to overcome them is confined to physical means, nothing can be effected beyond a tinkering with results. For this reason, Christian Science has accepted the command of Jesus of Nazareth, in which the healing of the sick was always coupled with the overcoming of sin. Jesus taught that sickness and sin were equally mental conditions, and he summed up this in the famous statement, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" The people, however, to whom he preached seemed incapable of realizing the spiritual science he taught, owing to their intense materiality, and for this reason he told them that if they could not believe "for the word's sake," they must believe "for the very works' sake." As time went on, however, men found it easier to preach the gospel than to heal the sick. Gradually, little by little, they separated the two. They insisted that the work of reforming the sinner was the work of the church, but they equally insisted that the work of healing the body was the work of the doctor, who might be a pagan.

One of the essential things which Mrs. Eddy did for mankind was to point out the mistake of all this; to insist that there was nothing supernatural in the spiritual healing taught by Jesus, and to demonstrate the fact that this healing was a present possibility. When people began to see the healing of the first century repeated, they began, *more suo*, to say that Christian Scientists claimed to do miracles. Christian Scientists do claim to do miracles in the sense of the term miracle in the Bible; they repudiate utterly the claim to do miracles as some supernatural contradiction of law. Law, scientifically, is something in which no variation is possible. The mere fact that a variation has taken place proves that the fact hitherto recorded as law is not a law. The education of the centuries has been directed to the breaking of the laws imposed by the ignorance of previous generations, but each generation has bitterly repelled, in the name of common sense, the declaration that its own beliefs were not facts. The early Fathers, faced with the scientific fact that the earth turned on its axis, with contemptuous common sense produced the argument that in such a case men would periodically be walking with their heads hung down, just as the nineteenth-century doctor dismissed the stethoscope with a sneer as the "introduction of a piece of wood into the sick-room." Christian Science has had to face the type of theological intolerance which insisted that if the earth was round, the Son of man would not be seen at the antipodes when he descended from the clouds on the last day; the type of medical intolerance which dismissed the stethoscope; and the type of common-sense intolerance which insisted, like Dr. Johnson, that paving stones were real because you could stamp upon them, a declaration smilingly dismissed by Huxley as an entirely irrelevant proceeding.

In spite of this, Christian Science is winning its way. Day by day the chain of Christian Science thinkers is being wound round the world, and men are learning that the healing which was scientifically possible in the first century is equally scientifically possible in the twentieth century.

[Frank Bell in *New Castle* (Pa.) *News.*]

Judging from the remarks of a traveling evangelist at Columbus, Ohio, as quoted in a recent issue, the most charitable assumption would be that he does not know what Christian Science is. No one who really understood the subject could honestly entertain the views he expresses. Considerable experience with attacks of this nature has convinced the writer that their vehemence is in proportion to the misapprehension back of them. We are aware that some persons still entertain weird and grotesque notions about Christian Science, and, so believing, are prone to condemn. Their criticism would be unobjectionable were it everywhere understood as not in fact being aimed at Christian Science.

Briefly, the teaching of Christian Science is that God, Spirit, is the real and only Life of man; therefore, he whose daily thought, word, and deed express the most good, the most godlikeness, is manifesting the best manhood, which is only another term for the best Christianity. If one's word and deed are to be right, one's thought must first be right, and Christian Science is contributing immeasurably to the universal upward trend by presenting a reasonable, rational, and scientific method by which otherwise unruly thinking may be directed into right channels. Christian Science gives assurance not only that the human mind may be made subject to the divine, but that purity and goodness in thought will be manifested in health, happiness, and peace. In other words, it offers to prove itself with "signs following," as Christianity was first offered to the world, which then as now was not wholly oblivious to the idea that genuine religion should be capable of demonstration.

The great growth of Christian Science is due to the fact that its promise to make mankind better spiritually, morally, physically, in every way, is being proved true in countless instances the world over. Surely nothing in all this calls for public denunciation.

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[W. E. Fell *in Batley* (England) *Reporter.*]

A clergyman in an excellent sermon, in which he expresses admiration for the medical profession, for their devotion and courage, which we all heartily endorse, goes on to speak, perhaps not quite so kindly, of Christian Science as a "one-eyed system." In a sense he is right; we do strive to be single-eyed, for Christ Jesus declared, "If therefore thine eye be single, thy whole body shall be full of light." I take this to mean that if we acknowledge no law but the spiritual law, as did Jesus, who overcame in his mighty works every so-called material law through his understanding of spiritual law, our bodies will manifest nothing but health and holiness or wholeness.

When this critic says that Christian Scientists "have brought themselves to believe that there is no physical," he misrepresents them. Jesus said that the physical (or the flesh) "profiteth nothing," and that we were to "take no thought" for it. But behold the fearful energy with which people lay themselves out to take thought for nothing else. To them the physical is real, that is to the physical senses; for to these nothing else is real. The only reality is, however, that which is immortal and indestructible; in other words, the spiritual.

Our critic tries to extenuate the spiritual barrenness of the Christianity of today by attempting to prove that the Founder of the Christian religion intended us to use material remedies. So far as we can judge from the gospels, he never used them himself, nor did he commend them to his followers, but he did say, "Ye shall know the truth, and the truth shall make you free." There is no mention of oil as curative, but of the truth only. The word "oil" has a much deeper meaning than appears in its context. Throughout the Bible oil stands metaphorically for spiritual consecration. The apostle James did not say that the "oil" would heal the sick, but that "the prayer of faith" did the work. Doubtless as did their Master, so did the apostles heal patients at a distance. Where were the material means in such a case?

[Algernon Hervey-Bathurst in *Saturday Review*, London, England.]

I have read the article entitled "The Doctor Faith-healer" in a recent issue and regret that the writer should have thought fit to include in it statements with regard to Christian Science long since worn threadbare. It is quite true that the feature of Christian Science which appeals most forcibly to the inquirer is this, that by its means disease is healed without the use of drugs. The physical healing is, however, by no means the most important feature. It is equally true that many turn to Christian Science because they have endeavored to find relief from numerous sources but have failed. Mrs. Eddy writes, on page 2 of "Rudimental Divine Science": "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin." Christian Science not only heals the sick, but protects from sickness those who practise its teachings, and proves that, as Christ Jesus explained to the scribes, sin and sickness are to be healed in one and the same way.

The healing in Christian Science is brought about, not by exalting the body "to a non-religious and selfish preeminence," but by being "willing rather to be absent from the body, and to be present with the Lord." In other words, Christian Science proves that the creation of God includes no more of evil, disease, sin, or discord than it did when Jesus was teaching in Galilee. He declared that a knowledge of truth would make men free. The truth, as he knew and demonstrated it, clearly was that neither sin nor sickness was real; that is, sustained by the law of God, the law he declared emphatically he had come to fulfil. Whether the remarkable results accomplished in this manner are described as "denying the existence of disease," matters little, especially to the sufferer who has been freed. The fact remains that, as Mrs. Eddy writes, on page 10 of "Rudimental Divine Science," "disease is a thing of thought manifested on the body," and that through right thinking, or the ability to discern between absolute truth and error, students of Christian Science are enabled to afford to themselves and others, in a measure at least, proof of the practical nature of the teachings of Christ Jesus, which are just as available to mankind today as when he first gave them to his disciples. It is true that today, as nineteen hundred years ago, the healing of sickness by purely metaphysical means appears unreasonable in the eyes of the world. Nevertheless, the fact that Christian Science is demonstrable and affords proof of the healing of disease of every nature, is sufficient answer to the lame argument that "the science of it [is] an absurdity."

[Ezra W. Palmer in *Alamosa* (Col.) *Courier.*]

The editor of the *Empire* in one paragraph of his recent attack assures the public that he has no desire to curtail the religious liberty of Christian Scientists, and almost in the same breath announces that Christian Scientists "when going to the extreme of turning down and forbidding all material aids in sickness, should be protected by a statute making this practise misdemeanor if not felony." In other words, the editor advocates the arrest and imprisonment of Christian Scientists because they prefer to trust God for healing disease rather than to depend on drugs, many of them deadly poisons, and all of them admittedly inefficacious. Christian Scientists do not need such "protection" as this gentleman offers. If this is not advocating the curtailing of religious liberty, then there is no such thing as infringement of that sacred right. Furthermore, Christian Scientists do not forbid any person the use of material remedies. If a person is sick and wishes drug treatment, he is at full liberty to have it, and no Christian Scientist would stand in his way.

The chief grievance of the editor of the *Empire* seems to be that Christian Scientists use prayer to heal the sick and do not employ those "practical, material aids which by the use of centuries have proven indispensable." Despite the above assertion it is a well-known fact that material remedies change continually. The nostrum of yesterday is discarded today, and humanity has never found an indispensable material remedy, much less one which has been so proved by centuries of use. The reason for this is not hard to find. A drug sooner or later is proved useless to heal disease, and is therefore discarded. Thus, a well-authenticated medical authority recently declared that in the treatment of pneumonia drugs in general were useless.

Christ Jesus used no drugs, neither did he advocate material aids of any kind. He healed by prayer, and he commanded his followers for all time to do the same. This critic, to be consistent, would advocate the imprisonment of Jesus and his disciples for not using the abominable and filthy "material aids" prescribed by the pharmacopœia of the first century. He assumes that there is greater danger for a patient if he turns to Christian Science, and gives this as a reason for his desire for state regulation against it. As a matter of fact, large numbers of persons turn to Christian Science after all material aids have been tried and have failed and the patient has been given up to die by his medical advisers. The healing of these cases, not only in one instance but in many, is one of the rational explanations of the confidence with which Christian Science has inspired people all over the civilized world.

The critic urges that his proposed law should determine the criminal neglect or failure to use "material, medical, or surgical aid." It would be interesting if this critic, or any one, could determine what "material, medical, or surgical aid" can be sufficiently relied on to constitute criminal neglect in omitting its use, especially when prayer to God, the efficacy of which is beyond dispute with the believer in the

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Bible, is employed in its stead. The world has been using drugs and material and surgical aids for hundreds of years; nevertheless, diseases have multiplied, until the conviction has forced itself upon some physicians that if the whole drugging system were eliminated there would be less sickness and less mortality. The plea of the critic that such state regulation would do no harm is futile. Any legislation directed against the liberties of the people is harmful; and for the state to attempt to dictate a school of healing for the citizen is just as inimical to his liberty as for the state to dictate his religion.

[Editorial in *Denver* (Col.) *Times*.]

It is well that the litigation has ended over the estate of the late Mrs. Eddy, Founder of the Christian Science religion. There was no ground in law, equity, or justice to sustain the case in court. Those who claimed the bulk of the estate under a feudal prescription had no great claim upon the fortune of the decedent. Accident of birth may determine a kingship and entail a principality, but not in a country of this kind. As an incident to carrying forward her remarkable propaganda Mrs. Eddy accumulated a large fortune, and at her death, after making due provision for those that might have claim or be dependent upon her, the estate reverted to the church which she built and fostered during her long and active life. What more just and ethical? There was a time, perhaps, when the religion that owes so much to her endeavor might have had scant judicial courtesy, but that time passed long since. Mrs. Eddy opened a new world and furnished a broader view of life to many weary souls. Public sentiment all over the land will uphold the court's decree.

[Ora S. Drewry in *Cincinnati* (Ohio) *Enquirer*.]

As a church Christian Scientists take no action in the matter of a so-called national health department. As individuals they are raising their voices in behalf of personal freedom and against all oppressive state and national laws. They believe that the establishment of such a department, advocated so strongly by one school of medicine, violates the fundamental principle of our government, which declares that man is endowed with certain inalienable rights, among which are "life, liberty, and the pursuit of happiness."

It is far from correct to say that the only opposition to the national health department comes from Christian Scientists. The National League for Medical Freedom, for instance, includes representatives of every school of medicine and healing who are opposed to medical tyranny, as well as eminent scholars, statesmen, well-known business and professional men, and even physicians belonging to Dr. Reed's own school of medicine.

[William J. Bonnin in *Weekly Standard*, Blackpool, England.]

It cannot be too widely known that Christian Science has nothing in common with human will-power, and so I ask your permission to correct the statement in a recent issue which would lead the casual reader to imagine that the healing achieved in Christian Science is in some way the outcome of the exercise of such an agency. Christianity was not given to the world to teach men that they were to be saved from sin and suffering by the exercise of human will-power. It was the power of the divine will that Christianity had to reveal, and the work of Christian Science is to develop that spiritual understanding which alone can grasp such a revelation. And when the omnipotence of the divine will is seen, then the falsity of the supposed power of the human will is exposed, and one begins to understand Paul's words, "For it is God which worketh in you both to will and to do of his good pleasure." And so Christian Science is not a matter of blind faith; it is spiritual enlightenment, and it heals the sick through the power of Spirit and spiritual law.

[Editorial in *Chicago* (Ill.) *Inter Ocean*.]

President-elect Wilson, in the course of an address to a gathering of social workers at the private house in Hoboken where he was a week-end guest, is reported to have said of the proposal for national supervision of matters of health and sanitation: "Most of the things you have spoken of are without political embarrassment. One that does have political embarrassment is the health department project. There is a fear in many minds that we are about to set up what has been called a 'medical trust.' It is very desirable to remove that idea." It is very desirable. There is nothing, except his religious convictions, with which the average citizen so deeply resents governmental interference as in matters affecting his health and the health of his family. Any sort of dictation about what measures he shall take to preserve or restore health the average man regards as an unbearable outrage.

Although Mr. Wilson went on to say that he had "never seen any serious proposal to put any particular school of medicine in charge of the national health," precisely such an intention was widely imputed to the measure most earnestly urged in the last Congress. Whether justified or not, these imputations were confirmed in the minds of thousands by the apparent unanimity with which medical societies of a particular school urged the passage of the Owen bill. It is probably true that desirable measures of sanitation and disease prevention could be more effectively administered under national authority; but so long as doctors disagree so widely and violently among themselves, it is impossible to expect the laity to accept any method of treatment of disease as right, to the exclusion of all other methods. Anything that even looked like a "medical trust" would be widely and deeply resented by all sorts and conditions of citizens. The political party that makes itself responsible for any legislation which can be so construed will have only its own folly to blame for its subsequent troubles,—and it will have plenty of troubles.

[Written for the *Sentinel*.]

A GIFT.

CHARLES C. SANDELIN.

A GIFT is given, more precious far
  Than gold may purchase; in the heart
  'Tis softly laid,—the hands depart,
Lest one may know whose hands they are.

'Tis vaunted not, this gift so rare.
  O hands, ye well may humble be!
  Ye did, indeed, the gift but see,
And joyfully did place it there!

But ye are blest, for ye have known
  The workings of a gracious power;
  For 'twas not done in selfhood's hour,
Nor did ye claim it for your own.

A gift from Love, that e'er doth glow
  Forever bright in holy day;
  And blest is he who doth essay
Its blissful warmth fore'er to know.

O blest is he who in his life
  Reflects the eternal Life and Love,
  And turneth thought to realms above,
From pain and sorrow, care and strife,

And brings to earth the wondrous light
  In heavenly heights he doth behold:
  And this the gift bought not with gold
From One who watches day and night.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

TEACHER AND STUDENT.

To the student of Christian Science who is desirous of gaining a thorough understanding of its fundamental truths, the question of class teaching sooner or later presents itself, and it may be helpful to those whose interest in Christian Science is a comparatively recent one, to know that such teaching had Mrs. Eddy's approval. This is established not only by her own course of procedure in teaching, and in the provisions made for its regulation and perpetuation as a factor in the Christian Science movement, as set forth in Article XXVII of the Church Manual, but by the fact that the last sentence of Section 5 distinctly states that no member of The Mother Church shall advise against it. The establishment of a right relationship between teacher and student in Christian Science is, however, of very great importance, not only to the individuals directly concerned, but also to the Christian Science movement as a whole, and it is because this importance should be recognized by every Christian Scientist that we are complying with the request to republish the following editorial, which appeared in the *Sentinel* of Oct. 16, 1909:—

Our great Master humbly said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls;" and it is only in this humble and unassuming spirit of the Master, that "self-abnegation by which we lay down all for Truth, or Christ, in our warfare against error" (Science and Health, p. 568), that Christian Science in its truth and purity is being successfully taught. Mrs. Eddy emphasizes this clearly and unmistakably in "Retrospection and Introspection," where she writes (p. 84): "That teacher does most for his students who divests himself most of pride and self, and by reason thereof is able to empty his students' minds of error, that they may be filled with Truth. Thus doing, posterity will call him blessed, and the tired tongue of history be enriched. The less the teacher personally controls other minds, and the more he trusts them to the divine Truth and Love, the better it will be for both teacher and student."

It is not the purpose of class instruction in Christian Science to establish between teacher and pupil any other than a sane and sensible relationship, that which has its basis in a mutual understanding of divine Principle, and which involves no sense of domination on the part of the teacher and no sense of subserviency on the part of the pupil. The duty of the teacher is to impart to the pupil a correct understanding of Christian Science as set forth in its text-book, Science and Health, and it should be the greatest desire of the pupil to receive this correct understanding, and only this. When this duty is performed and this desire is satisfied, the true purpose of class instruction has been accomplished and a basis for a proper relationship has been established.

The pupil, if he has been properly taught, is then ready to go forth, in fulfilment of the Master's command, to preach the gospel and heal the sick, and thus work out his own salvation. His constant prayer will then be for that Mind to be in him which was also in Christ Jesus, and not the mind of a human teacher. It is for the dominance of this spirit of self-abnegation that our Leader has taught and worked in all the years, both by precept and example. She writes in Science and Health (p. 464): "In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality." In "Miscellaneous Writings" she says (p. 135): "Again I repeat, person is not in the question of Christian Science. Principle, instead of person, is next to our hearts, on our lips, and in our lives;" and she adds: "If you falter, or fail to fulfil this golden rule, though you should build to the heavens, you would build on sand."

The sole object of class teaching is to help the pupil to turn intelligently to divine Mind for all guidance. The true relation of teacher and pupil is established neither upon will-power nor upon personal idolatry. The wise teacher of Christian Science teaches his students to look to God, divine Mind, for all help and direction, and the typical pupil will do nothing else.

ARCHIBALD MCLELLAN.

STEPS TOWARD PERFECTION.

THE tenth chapter of Hebrews presents in a wonderful way the steps taken by mankind in their seemingly slow progress from sense to Soul. The ceremonial law is referred to as "having a shadow of good things to come, and not the very image of the things," so that it could never make any one perfect. While it is true that the sacrifices of the Mosaic ritual may have served as strong reminders of the penalties entailed by violations of the moral law, yet the apostle recalls the words of the psalmist, that God did not require these sacrifices, neither had He pleasure therein, for the reason that they "can never take away sins."

The requirement of Truth is, however, clearly presented in the statement that the divine law is to be written upon the hearts and minds of awakening humanity, the "Holy Ghost" being a witness to this new covenant. Here it may be well for us to ponder the spiritual definition of this divine manifestation, as given on page 588 of Science and Health, viz.: "Divine Science; the development of eternal Life, Truth, and Love." It cannot be denied that the Holy Ghost, or divine Science, is today witnessing to the unfoldment of the new covenant which takes away sin, sickness, and the fear of death, revealing the "new and living way" to the holy place of Truth and Love,—"the secret place of the most High." As we read these promises we have a glimpse of the faith which inspired Whittier to write:

> Gone be the faithlessness of fear,
> And let the pitying heaven's sweet rain
> Wash out the altar's bloody stain;
> The law of hatred disappear,
> The law of Love alone remain.

In pondering this epistle to the Hebrews we should remember that it was written while the great light of Jesus' healing ministry was yet making radiant the pathway of approach to the Father, the "power of an endless life" being so consciously present with the followers of Christ that they did not shrink from the severest tests of their faith or the heaviest losses of their earthly possessions, because they had found "a better and an enduring substance." The apostle, however, offers some plain counsel for their present needs, the outgrowth of wide experience among all the churches which were even then spreading from land to land; and after counseling the brethren to "provoke" one another "unto love and to good works," he says: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

It is evident that some of the brethren had come to neglect the services of the church because of the argument which may be heard today, namely, that those who know the truth have nothing to gain by assembling with others in a religious way. It is quite true that when we have reached the ultimate of spiritual attainment we may not have anything which corresponds to religious services as we know them, but why should such a question be raised by those whose spiritual education has but begun, so to speak, and this applies to all of us. Even if we have passed the receiving stage, the great privilege of giving awaits us, that

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of enriching every service with our presence, which should mean to each Christian Scientist the conscious radiation of health, holiness, and happiness.

Our beloved Leader cheerfully paid her tribute of gratitude for what she had gained from the church of her earlier years, and more than this we have, thanks to her inspired Christian labors, a clearer sense of the presence of the healing Christ at every service, a presence as life-giving as that manifested by Christ Jesus when on that memorable Sabbath day he went into the synagogue and read the words which proclaimed universal freedom. Who would not gladly have been at that service? Yet the words he read mean the same now as when he said, "This day is this scripture fulfilled in your ears."

ANNIE M. KNOTT.

JESUS' UNDIVIDED GARMENT.

WE can be Christianly scientific or sane only when we honestly seek to meet every known requirement of the divine order. Nevertheless, it is certainly true that some of the demands of spiritual law, as enunciated by Christ Jesus, are habitually ignored by most of his professed followers today, and it would seem that one of the chief offenses of Christian Science in the eyes of many, is its insistence that this habit is discreditable to Christian profession and debilitating to the spiritual life. Mrs. Eddy has declared that there can be no "emasculation . . . in divine Science" (Science and Health, p. 271), and in this she but rephrases the thought expressed by "the faithful and true witness" when he condemned the Laodiceans for being "neither cold nor hot," thus protesting for all time against that spirit of partial obedience which professes to honor the truth and yet ignores its demands.

Jesus required of his followers that they should do "all things" which he had commanded them, and his most frequently reiterated injunction was that they preach the gospel and heal the sick. These facts being remembered, it is seen that the insistence of Christian Science is simply that men shall not "take away from the words of the book," that to which they have given theoretical consent, but that they shall accept and put on the Master's undivided garment. This gospel of Christian Science is nothing more nor less than the simple thorough-going Christianity once delivered to all followers of God. It is a call to consistency, to the maintenance by all professing Christians of the integrity of the Master's teaching, that the saving efficiency of his gospel may again be demonstrated with rejoicing in all the earth.

Witnessing before a court of inquiry regarding worldly affairs, men are required to state and stand for "the truth, the whole truth, and nothing but the truth," and can Christian ministers be content to do less in witnessing for the truth their Master taught, verified, and committed to their keeping? One answer to this query is found in the recent report, as published, of the dean of a great cathedral, acting as chairman of a committee appointed to consider the spiritual healing of physical ills ("faith-healing," as named) for which Christian Science stands. It says: "Any attempt on the part of the clergy to enter into competition with the medical practitioner by any separate and independent treatment of the sick is to be strongly deprecated, not merely on practical but also on religious grounds."

This is a very remarkable and significant statement, surely, to emanate from a body of Christian ministers, for if the attempt to heal the sick by spiritual means is to be deprecated today, it could not have been commendable in the first century, and we therefore have the astonishing spectacle of a body of Christ Jesus' professed followers passing judgment upon the method of healing the sick which he not only utilized himself, but unequivocally commanded that his disciples should utilize! Human history never recorded a more startling fact than this putting of spiritual healing under the ban by church authorities, nor can a more pertinent explanation be found of the church's loss of influence and efficiency among men, a loss which is being deplored upon well-nigh every page of current religious literature.

The position of the Christian critics of the spiritual healing taught and demonstrated in Christian Science is comparable to that of a mathematician who avers that the equality of the square of the hypotenuse of a right-angled triangle and the sum of the squares of the other two sides has been satisfactorily proven in the past, but should under no circumstances be proven now, and the unchristian world is being impressed more and more with its utter incongruity.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

MUSKOGEE, OKLA.—On the afternoon of April 6, 1905, five or six women met at a private house and formed a temporary organization to provide a reading-room and a place to hold Christian Science services. For a few weeks the Sunday services were held at a private house; then a room was secured, and under a charter for First Church of Christ, Scientist, of Muskogee, Okla., a permanent organization was formed, with about fifteen charter members. From the first meeting the attendance increased, and in a short time larger rooms were taken in the same building; but in a year a still larger place was required. In less than three years from the time of organization a cottage was purchased and remodeled for church use; then on Sept. 15, 1912, a new church building was opened, the cottage having been moved to another lot and used while the new edifice was building.—*Correspondence.*

FORT SCOTT, KAN.—The Christian Scientists of Fort Scott have purchased the old Moody property at the southeast corner of Third and Main streets, and they plan to occupy the present structure as a church home as soon as it can be remodeled and made convenient for them, though the remodeling will be for a temporary structure only. The property was purchased for twenty-two hundred and fifty dollars. The Science congregation has been outgrowing its quarters in the G. A. R. hall for some time, and it has been known that a larger and more commodious place would soon be necessary.—*Fort Scott Tribune.*

SHERIDAN, WYO.—On Jan. 1, 1911, a number of those interested in Christian Science began holding services in different halls in the city. On Jan. 1, 1912, a year later, the society was organized and services were held at Moose hall, where they continued to meet until September of the same year, when the old St. Peter's Episcopal church building was purchased and moved to a lot belonging to the society on the east side of Gould street, opposite the Foster hotel.—*Sheridan Enterprise.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

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THE LECTURES.

ALDERSHOT, ENGLAND.

The Alexandra hall was all but filled with an audience of ladies and gentlemen, who assembled to listen to an address on Christian Science teaching by Bliss Knapp. He was introduced by Charles J. Dodds, who said in part,—

I esteem it a great honor to have been invited by the Aldershot Christian Science society to preside over this gathering of earnest men and women whose presence here I take to be indicative of their desire to learn something at first hand—from an authorized lecturer—of the movement which is so profoundly stirring the minds of Christendom throughout the world. "Truth is stranger than fiction," we are told, and surely the reception often accorded to truth is equally strange. We recall the reception, or rather the rejection, of one who, two thousand years ago, revealed the truth of God to man by his words and works, and in doing so we rejoice that in our day there is less of the intolerant spirit of antagonism, but rather the contrast of an eager willingness to welcome new light on the old truth. We are learning in these days that the only enemy we as "God's offspring" should fear, is not light but shadow, not intelligence but ignorance. Truth is becoming more of a passion with us today, and mankind everywhere is struggling to manifest its God-given right to be free from all earth-born bonds, while there is also today, more marked than ever in history before, an earnest longing for the truth which the emancipator of mankind long ago said would make us free.

My interest in Christian Science began about four years ago. I was visiting relatives in this town of Aldershot who had embraced this teaching. Having been an orthodox missionary for many years on the Congo, I of course thought that my relatives had erred from the true path, and one purpose of my visit was to show this to them. But, alas for my prejudice, the evidence of peace, joy, and health, in marked contrast to previous experiences there, combined with an utter absence of fear regarding the future, made me pause lest I should harm instead of help by my unwarranted opposition. I could not deny the prompting of my heart, "Surely these are the fruits of the Spirit," and Jesus said, "By their fruits ye shall know them." Suffice it now briefly to say that I obtained some of the literature of Christian Science and read it with interest. The more I perused it and compared the teaching of Mrs. Eddy with the Bible, the more convinced I became that in Christian Science this age has received the most marvelous illumination upon the ancient Scriptures that has ever appeared, and an interpretation thereof which redeems the words and works of Jesus from the limitations placed upon them by traditional beliefs and which reveals them as practical demonstrations of the power of Truth which Jesus said should follow "them that believe"—and that this is true, really true, for today.

With these convictions but dawning on my consciousness, and not considering them inimical to my work for Christ on the Congo, I went back to Africa feeling better equipped for service than ever before. I did not, of course, attempt to teach Christian Science doctrines, as such, to the natives, but the new light I was receiving on the Bible naturally reflected itself in my life and work. I began to lay greater emphasis on knowing God as eternal Life, rather than on believing (a very loose word in the Congo language), and the result was marvelous in our eyes. The omnipresence of God became more and more a realized fact in our lives, and thus we were saved from the fears of climate, mosquitoes, and sun; while the healings of which we had heard at the testimony meetings or read in the literature inspired us to speak confidently to some sick natives whom the doctors had pronounced incurable, of the healing power of the ever-present Christ, "the same yesterday, and today, and forever," with the result that they received the healing which material remedies had failed to bestow.

These experiences confirmed me in the view that when Jesus said, "Preach the gospel," "Heal the sick," "observing all things that I have commanded you," he meant it should be so for all time, and moreover that the work should be done in the same way and by the same means, the spiritual alone (not a blending of both spiritual and material means) even as the Master himself has given us example. We only continued on the Congo two and one half years, but in these thirty months that we were privileged to let this new light shine in "darkest Africa," we saw more of the real progress of the kingdom of Christ than in all the previous thirteen years of our labor there. Our withdrawal from the Congo was due to the fact that these new views are deemed to be incompatible with those generally held by missionaries, and of course we could not deny the "signs" which followed them that believed.

Since our return we have devoted much study to the text-book of Christian Science, "Science and Health with Key to the Scriptures," and lest we should have been enticed and led astray by false doctrines, we have read much on both sides, but with the Bible as sole authority, and we confess this afternoon that in our opinion the so-called errors of Christian Science are not those of the Science itself, but rather to be attributed to the lack of understanding of the Science by the Scientist. However, these lectures are not held for the purpose of making proselytes or of advancing one's opinions, but rather for the purpose of imparting accurate knowledge of Christian Science, and to bear testimony to the facts regarding the life and work of its Discoverer and Founder, Mary Baker Eddy.

Sheldrake's Aldershot Military Gazette.

SCHENECTADY, N. Y.

In introducing Judge Clifford P. Smith, who lectured on Christian Science at Van Curler opera house, Mayor George R. Lunn said:—

It is a pleasure for me to preside at this lecture tonight. I do not know whether the representative who requested me to preside, desired me to do so as mayor or as pastor of the United Peoples church. I think, however, that I can occupy the position in both capacities. I can and do as mayor welcome the lecturer to our city. I also extend to him the right hand of fellowship as one of the ministers of Schenectady. I, myself, am subjected to a great deal of unjust, consequently unfair, criticism. I can therefore sympathize somewhat with the members of the Christian Science church, who hold to a philosophy much misunderstood and continually misrepresented.

It is difficult for us in our search for truth to realize that truth is infinite. None of us comprehend it all, but because the truth is infinite, our minds should be kept open in order that we may gain help from every sincere exponent of truth. We can gain knowledge, and we can advance, only by having our minds open to every good influence. There is no question whatever in my mind but that you people have conceptions of truth which are vital and hence eternal. If you did not have the truth at all, as some of your opponents contend, it would be impossible for you to advance as you have and to gain constantly new adherents. I am glad to be present with you, as I have never had the pleasure of hearing one of your lecturers before, although I have read much of your literature, including Mrs. Eddy's book, "Science and Health with Key to the Scriptures." To me life is real, life is big, and life is truth, and truth is God. Our greatest need is to know more of the truth and to express that truth in every way possible.

I admire the optimism of your people. We need that spirit in life. We need to bring the cheerful spirit, the kindly spirit, into the homes and keep it there, but not exclusively so. We need to bring that same spirit into our every-day affairs, bring it into industry and into government, bring it everywhere. The kindly spirit, the generous

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idea, should have uppermost possession of our hearts and minds. It is with pleasure, therefore, that as mayor of the city I welcome the speaker and give him full freedom of our city, and also welcome him, as I do, in the capacity of pastor of the United Peoples church.—*Correspondence.*

REVERE, MASS.

Dr. Richard L. Rice gave the following introduction to the lecture delivered by Frank H. Leonard at the Town hall, Revere, Mass., under the auspices of First Church of Christ, Scientist, Chelsea, Mass.:—

The success of any religion depends on the practicability of that religion, and all who are familiar with Jesus' teachings know that he practised what he taught. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Jesus placed absolute reliance on God, with the result that he healed all manner of sickness and sin; and we have Jesus' promise that we can do the works he did if we have faith in God. History teaches that faith in God healed the sick for two or three centuries after Jesus' resurrection, and it is to be our privilege this evening to hear something of this religion of Jesus which is again being taught and practised throughout the world.

Correspondence.

SAN DIEGO, CAL.

The usual large audience was present at First Church of Christ, Scientist, to listen to a lecture on Christian Science by Virgil O. Strickler. The lecturer was introduced by Mrs. Flora Ellis Kirtland, first reader, who said:—

Two thousand years ago the standard of the true Christian was set forth in the life and teachings of the great Master, and embodied in these words: "By their fruits ye *shall* know them." Christian Science stands before the world today, demonstrating its Christianity, its divinity, and its true science, by the standard laid down by Christ Jesus, "By their fruits ye shall know them." The sick are being healed, the sinner reclaimed, and above and beyond the vicissitudes of human experiences it is again demonstrated that God reigns. The lecture about to be delivered has been arranged for the benefit of those desiring to know something of this great and practical truth.—*San Diego Union.*

ORANGE, N. J.

William R. Rathvon delivered a lecture on Christian Science before an audience that more than filled the seating capacity of the church edifice. He was introduced by H. Coulson Fairchild, who said:—

Christian Science does not make its appeal upon the basis of its strength numerically or financially, nor yet because of its many beautiful church structures, although they stand throughout the known world as shining lights in the dark night of materialism; in the beautiful words of the prophet Isaiah, "for a place of refuge, and for a covert from the storm." A church edifice in Christian Science is but a symbol of the unseen church spiritual, the universal structure of Truth and Love. But Christian Science does make its chief appeal to you, upon the abundant evidence which exists in the world today, to the effect that it heals the sick quickly and wholly, turns the sinner from sin to holiness, attracts the world-weary, and gives humanity new hope and enlightened faith in God.

The practise of Christian Science overcomes sin and prevents disease. To the young it says, "'Remember now thy Creator in the days of thy youth, while the evil days come not.'" To those solely occupied with the material, it says, "Remember that God is Spirit, therefore man in His image and likeness is spiritual; and that for this reason nothing can be real or permanent in your experience but that which is spiritual." To the advanced in years, Christian Science says, in the words of Christ, "'Come unto me, all ye that labor and are heavy laden, and I will give you rest,'—here and now. Look up, for your redemption draweth nigh." The Science of being is revealed, it only needs to be practised. If you are conscious of humanity's great need of healing, and of the failure of material means to accomplish such healing, you will, I am sure, welcome the message which you have come to hear tonight.

In these days, any religion must stand upon the good which it does and the practical benefits which it confers upon its adherents and all mankind. You are not asked to accept the statement that Christian Science heals, upon the assertion that a few sick people have been healed or sinners reformed, but you are asked to accept the statement that Christian Science heals and reforms upon the testimony of unnumbered thousands of intelligent people who bear witness to this truth. Unless Christian Science were doing great good and conferring continual benefits upon its adherents and others, it could not stand as it does today, a revival of primitive Christianity, the Science of the Christ-healing. Herein is our proof that Christian Science is just what it claims to be.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Albany, N. Y.—Harmanus Bleecker hall, 3:30 p.m., March 30.

Berlin, Germany.—Philharmonie, Beethoven Saal, Köthenerstrasse 32, 8:15 p.m., April 20 and 21. (In German.)

Braunschweig, Germany.—Im Hofjaeger, Wolfenbütterlerstr., 8 p.m., April 10. (In German.)

Brixton (London), England.—Raleigh hall, Saltoun road, London, S. W., 8:30 p.m., April 3.

Canton, Ohio.—Auditorium, 3:15 p.m., March 30.

Coffeyville, Kan.—Jefferson theater, 8 p.m., April 1.

Del Rio, Texas.—Vendome theater, 8:15 p.m., April 1.

Eastbourne, Sussex, England.—Town hall, 8 p.m., April 7.

Evanston, Ill.—Evanston theater, Sherman avenue, between Davis and Grove streets, 3:30 p.m., March 30.

Exeter, Neb.—Auditorium, 8 p.m., April 3.

Galena, Kan.—Electric theater, 3d and Main streets, 8 p.m., April 4.

Janesville, Wis.—Church edifice, 8:15 p.m., April 4.

Junction City, Kan.—Junction City opera house, 8 p.m., April 4.

Keokuk, Iowa.—Elks hall, 8 p.m., March 31.

London, England (Third Church).—Church edifice, Curzon street, Piccadilly, W., 8:30 p.m., March 31.

McGregor, Iowa.—Sullivan opera house, 8 p.m., April 3.

New Philadelphia, Ohio.—Opera house, 8 p.m., April 1.

New York, N. Y. (Second Church).—Church edifice, Central Park, West, and 68th street, 8 p.m., March 31 and April 1.

Oak Park, Ill.—Warrington opera house, 3:30 p.m., March 30.

Princeton, Ill.—Telephone building, first floor, 8 p.m., April 3.

Rockford, Ill.—Church edifice, 515 North Main street, 8:15 p.m., April 1.

St. Louis, Mo. (joint lecture).—Odeon, Grand and Finney avenues, 3 p.m., March 30.

St. Louis, Mo. (Fourth Church).—Church edifice, 5569 Page boulevard, 8 p.m., April 4.

Springfield, Ill.—Chatterton opera house, 8 p.m., March 31.

Stuttgart, Württemberg, Germany.—Konzertsaal der Liederhalle, 8 p.m., April 17. (In German.)

University of Kansas, Lawrence, Kan.—Chapel, Fraser hall, 4:30 p.m., March 31.

Whittier, Cal.—Women's Club house, Friend avenue and Bailey street, 8 p.m., March 27.

Zurich, Switzerland.—Saal Mühlebachstr. 66, entrance Eisengasse, 8 p.m., April 12; 6 p.m., April 13. (In German.)

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TESTIMONIES OF HEALING.

Jesus said to one whom he healed, that he should go and tell his friends the great things that God had done for him, and so I wish to tell others what God has done for me through Christian Science.

From the month of February, 1911, until July of the same year, I was a most miserable woman, sick and helpless, dragging myself from chair to chair, and with great difficulty could reach the hammock on the porch, where I would lie for hours, grateful if I were only left undisturbed. My right arm caused me inexpressible suffering, as though a myriad of fine electric wires were burning my flesh; the agony compelled an almost incessant change from one position of the arm to another until, worn out, I sought relief in tears. My husband is a physician, and when I appealed to him he pityingly advised me to have patience, as my suffering was due to my condition; then when I asked why I had not suffered similarly upon previous occasions, he replied, "Well, you are no longer young."

Two days after the departure of my husband for Europe a severe hemorrhage took place, and I sent for a woman physician in my immediate neighborhood; but alas, she could only advise an operation. I next consulted a professor conceded to be the greatest authority on the diseases of women in the city of New York; it took him only a few minutes to announce an abnormal growth and to urge a hasty operation. I pleaded with him to consider all the symptoms, but of no avail; he insisted that it was positively as he had said. I consulted two other experts, and they likewise advised an operation. Finally, in desperation, I went to a friend of my husband, the head surgeon of a prominent hospital. "Yes, a tumor," was his verdict; "a tumor, and not an ordinary tumor, but a most dangerous one, and one which requires the most difficult operation." He also advised that "an operation be performed at once." That day I made my will, resigned to my fate and ready to die.

All my life I had loved God and Christ, but I had no faith; the ways of God then seemed to me so mysterious, and yet they are marvelously simple. Who would have dared to broach Christian Science to me if I had not been as helpless and hopeless as I then believed myself to be? But our Father sent a messenger to me that day. The day when I received the final blow, a true, loving Christian Scientist came to me, and I said, "Have you any Christian Science literature?" I then mentally interposed, "I would like to read some of that nonsense." "Science and Health with Key to the Scriptures" was handed to me, and although my mood was not a receptive one, yet as I casually glanced through it my heart stood still, and a ray of light and hope shimmered faintly through the lines. "Take me to a practitioner," I asked, and at once arrangements were made. After the first treatment I did some strenuous work with that helpless hand, such as I had never done before, and after three treatments my arm was free from any ailment, as well as ever before.

As I read Science and Health, my awakening sense began to perceive the illuminated pathway. Daily I would repose for hours with the book before me; I comforted my wounded and stained heart with the rays of Love and Truth and gained peace. I threw myself on the altar of spiritual purity and let the truth dispel all darkness. In less than a week I felt as young and strong as a girl of eighteen; I daily attended to neglected duties; two days and nights I watched with an ailing friend, traveling the distance in two hours, with frequent change of cars. I was at that time living in New York city.

On Oct. 10, when I quietly returned home in the evening, the children and the maid were asleep; I hurried up-stairs to my apartment, and there, without pain or ache, I gently assisted into the world a beautiful babe. I wondered at what had happened! Was it possible that the physicians had wanted to operate on a woman under such conditions? And here I had been delivered painlessly, when upon all previous occasions I had been attended by not less than three physicians, with an anesthetic and instruments, and now, now I was alone; no, not alone, for He, the loving Father of all, was with me. I attended to the child properly, and on the second day I went down-stairs and telephoned the news to my friends. I also assisted with all the household duties, such as were necessary in a big family with one maid.

In addition to the healing here mentioned, I had been a miserable sleeper for twenty-eight years, using different drugs and changing climate continually; but still there was no health, and no sleep without drugs. During the week after the birth of my child I awoke one morning with the realization that I had slept three nights in succession without using drugs, and thanks to our Father in heaven, since then I can sleep whenever I want to sleep and can be awake for as many hours as necessary without fatigue.

The child as well as myself has the best of health, for which I never cease to be thankful.

WILHELMINA G. WITTIGSCHLAGER, Clarksburg, W. Va.

I am indeed most grateful for Christian Science. About seven years ago, when I began to learn something of this healing truth, I was suffering from a complication of diseases, among which were a stomach affection, a skin disease, rheumatism, extreme nervousness, also kidney and liver trouble, with the addition of poor eyesight. On account of my many ills I had not been able to sit up more than a few minutes at a time for over a year. I suffered extreme pain all the time, and could eat only the lightest foods. There was no ease or comfort for me, and most of the time I was full of worry and fear. I was a church-member, and so was my mother, but our prayers seemed to fail, as did the efforts of five physicians. I went to two different health resorts, then I tried camping out for seven months, but received no benefit at all; in fact, I was gradually growing worse all the time.

At last my husband lost all hope of my recovery, as did every one else. The family were trying to think what to do next, when my father spoke of Christian Science, more in a joking way than seriously. We nevertheless accepted the hint thus given, and I began to improve after the first treatment, although it took about three years for my complete healing, and required a great effort on my part, as well as on that of my faithful practitioner. Though I had many struggles, I am thankful that I never thought of trying anything else. I stayed away from the world and read the Bible, together with Science and Health, and in this way I grew stronger and more healthy every day, until now I am well and strong. I am thankful to God and grateful to Mrs. Eddy; indeed, words cannot express my gratitude.

MRS. SARAH A. MAURICE, Fort Worth, Texas.

Some time ago I fell on a cement walk, striking violently on my right knee. At first there was not much pain, but later, in moving my knee, the pain was very severe, and this continued for over a week, when I felt it would be wise to ask for help. I had treatment for a week, and during this time I realized that my greatest trouble had been fear, fear of certain conditions which might follow such an accident; but through the faithful work of the practitioner I was freed entirely. I cannot put into words my gratitude for this experience; it has shown me more than I ever realized before how "perfect love casteth out fear," and when the fear is removed, so is the discomfort. Christian Science has also aided me greatly in helping others.

MRS. SUE M. HAMILTON, South Bend, Ind.

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A beginner in Christian Science often needs the advice not to be troubled when he fails to understand some statement in our text-book, "Science and Health with Key to the Scriptures." The mist which seems to be enveloping that particular sentence will assuredly be swept aside for him as he gains further spiritual understanding. When I first read our Leader's statement, "There are no vacuums" (Science and Health, p. 346), it meant nothing to me; but now, as I review the way by which our loving Father-Mother God led me to the glorious facts of Christian Science, I can humbly and gratefully say that I clearly realize the truth of our dear Leader's words, "This seeming vacuum is already filled with divine Love" (p. 266).

About three and a half years ago, when I knew nothing of Christian Science, I was nursing my mother through what appeared to be a severe illness. Although I had given up all profession of religion, as nothing satisfied me, yet my highest desire was to lead a good life. About twelve o'clock one night my mother became slightly delirious; this filled me with fear, as I had not called in medical aid, and in my extremity I ran in the dark to the end of our garden, and there, with nothing between me and a far-off God, as I then ignorantly thought, I cried aloud for Him to help and bless what I was doing materially for my mother's recovery. On returning to the house the thought came to me that I should open the long-neglected Bible and accept what my eyes might first light upon. I did so, and it was this: "I shall not die, but live, and declare the works of the Lord." I then felt comforted and certain that all would be well. My cry to God had been in the dark, and also in the darkness of material belief; but I learned later that the seemingly great need was already supplied by divine Love, for, unknown to me, a good ship was even then speeding over the waters of the Atlantic, bringing to me by registered post from Boston our priceless text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In two days from that time it was delivered at our door, and had been sent me by a brother living in Denver who knew nothing of our mother's illness.

Although I did not then realize the value of the book, I was soon reading it over and over again; and without any special effort to gain an understanding my mother was entirely healed without *materia medica*, and has not been sick since. So with the clearer understanding of Christian Science, I know that the realization of its truths can prevent all "plague" and "pestilence." Our home is now the abode of harmony, both moral and physical. How true the promise, "Before they call, I will answer; and while they are yet speaking, I will hear"!

My heart's gratitude lovingly extends to our revered Leader, whose great work for humanity is better understood by me than when I thought of her as living in the United States of America.

CHARLOTTE KENNARD, Upper Walmer, Kent, England.

On the 14th of November, 1911, my daughter and I were engaged in some house-cleaning work, and I went out of doors with a lot of papers to burn, when in some unknown way my skirts caught fire. A great fear seized me and I cried out, but that very instant the "'still, small voice' of Truth" (Science and Health, p. 323) reassured me, and I realized as never before the allness of God. I knew that God was my help, and that I, as His child, could not be hurt. I declared the truth strongly, and with my hands tried to put out the blaze. I had on a pair of heavy kid gloves, but my hands were burned badly, the left hand and arm terribly. At length the flames were extinguished, but the burning on the lower part of the body was distressing. I managed to get up to the house and into the porch, and succeeded with one hand in opening the door. When my daughter saw me, she cried out, but I said to her that God had been with me, and that I thought the fire was all out, though when the clothing fell to the floor it was still burning. Kind friends came in with remedies, but I told them that God had helped me; and how I did praise Him for it! My daughter begged me to put something on my hands and arms, but I said that God is All, and that no error can harm His child.

I paced the room, declaring the all-power of Truth, and Truth did do the work. This was at half-past eleven in the morning, and at half-past one the burning sensation had nearly ceased. I then helped to lay a carpet, and at half-past three our dining-room was settled. The second day the soreness was nearly all gone, and I was able to sew and to attend to household duties. There was not even the least burning sensation on the lower part of my body, which was wonderful. My hands and left arm were badly burned, but they were healed in less than a week, with only a slight discoloration of the flesh and without any scars. I have been a student of Christian Science nearly five years, and this is the greatest demonstration I have ever experienced. My faith in God is greater than ever. I am so thankful to God, and so grateful to our Leader for this truth that saved me from death.—MRS. M. E. VOSSLER, Fonda, N. Y.

Several years ago I became interested in Christian Science. Though I did not study it as much as I wished to, I gleaned enough of its truths to open my eyes to some things in the Bible which I had felt to be truths, but which I now saw in a new light; and this began to change my whole life. I had been a member of a church nearly all my life, and had been taught to pray to God for every want; but I prayed to a manlike God in the skies, and many times daily. Surely no person could plead with God more than I did; but this much pleading came to an end, for in time the thought presented itself, Why do I not get a hearing? Over and over again I asked, Why do I get no assurance that God hears me? As I had no assurance, I had apparently gained nothing. My temper, which I had tried to control, was the same, for if any one offended me, I gave the usual bitter retort; I loved them that loved me, and hated them that hated me. I knew all this was not Christlike, yet I had tried hard to do right. My prayers became few and far between, and I prayed only because I feared to stop. The Bible, which I had read daily for years, and with which I had become so familiar, was seldom read. My friends whispered it around that I was becoming an unbeliever, and came to see me; but I was mute on that subject.

I was and had been gradually growing into a serious condition of ill health, mentally and physically. I was weak, and could not walk over a block at the time when I became acquainted with Christian Science, and a physician had told my husband two years before this, that I had an inward growth which would cause my death unless an operation, to which I would not consent, was performed. When I heard of Christian Science (I was then in Macon, Ga.), I wrote to a Scientist in Atlanta to treat me. In a short time I felt so much better that I could walk any distance, and felt so happy that I began to read more in that remarkable book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began to sleep sweetly at night, and awoke in the morning feeling bright and happy. The growth disappeared, though I could not tell when; I only knew that it gave me no more trouble, and it has never returned. My worst bondage, however, was the use of an opiate since I was a young woman. It was first taken for relief from neuralgia, from which I had suffered for years, and my husband had paid out hundreds of dollars to doctors to have me cured, but to no avail. I was so humiliated by all this that I was ashamed to tell any one; but when Christian Science became known to me, I felt that more knowledge of it would free me from this drug habit which was making me so unhappy. I saw too that the golden rule, instead of being merely talked about, must be lived; that we must not only love our friends, but also our enemies. The purpose of Jesus' mission to this

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world was made plain to me, and I saw that the Bible meant that we must have no other gods, but the one God, good, and that what we sow, we reap.

I kept putting off the giving up of the drug, fearing I could not cope with it, when finally, in March, 1911, I determined to take my stand against it. One Wednesday morning I took the drug, threw it in the ash barrel, and then walked to the home of a practitioner, fifteen blocks away, to tell her what I had done. She put me to sewing for several hours, after which I returned home, slept well that night, and walked again to her home next morning to spend the day. With her help I was sustained; but that Thursday night I had to call for help twice, and again on Friday morning. About ten o'clock that Friday, I felt relieved of the desire for the drug, and have not wanted it since. My health has greatly improved from that time.

M. E. COOPER, Atlanta, Ga.

I am very grateful for Christian Science, in view of what it has done and is doing for me. It is only a little over a year since I began to study, but I have been healed of many chronic troubles, having been an invalid for thirty years, though not until everything else failed would I try Christian Science. It was prejudice that prevented me, but when I finally cast prejudice aside, then the truth came to me and set me free from the fetters of invalidism. Recently I had a wonderful demonstration. One morning I awoke to find myself bound to the old belief of rheumatism, for I could not turn my head or lift myself up. I had no means of reaching a practitioner, as I was alone and had no telephone, so I felt I must work hard to enable myself to get up and dress. After an hour's work of declaring the allness of Truth, the power of divine Love, and the utter nothingness of matter, the pain was less, and I found I could raise my head and lift myself up. All the time I was dressing I kept on declaring the truth, and I was enabled to get out to breakfast and take a walk, feeling so much better that I thought I could help myself. Through the day I had intervals of pain and stiffness, and at night felt so much worse again that I made up my mind to go the first thing in the morning to a practitioner; but when I awoke in the morning, there was no need, and I felt deeply thankful that through the power of Truth I had been enabled to help myself.

Another time I was taken very ill with what the doctors had called acute gastric trouble, with fever, headache, and great prostration. I was in too much of a stupor to help myself or to read Science and Health, so I sent for a practitioner, who treated me for three days. I did not even have to go to bed, but kept up and did a few things around the house, knowing that Truth would prevail, and on the fourth day the pain and distress left me, and I was out in the garden working. I have had these attacks for years, but always before this the doctor would order me to remain in bed for a week, and it would be at least a month before I regained my strength.—AMELIA S. BRIGGS, La Jolla, Cal.

It would be difficult to express my gratitude for Christian Science with words or pen. A lady living here was the first one to bring this great truth to my notice, and after a demonstration of healing was made for me, my sister came to Oklahoma for a visit. She had, to mortal sense, a malignant growth, but a Christian Science practitioner treated her, and in three weeks she was perfectly healed; nothing but a white scar was left. This demonstration, for which we are all very grateful, was made about two years ago.

These are but a few of the many blessings we have realized since becoming interested in Christian Science, which means everything to us. Our society is at present small, but the truth is spreading, and we know that before many more years we shall have a church instead of a society.

MRS. ARTHUR ERATH, Sapulpa, Okla.

I feel unworthy to avail myself of any more blessings which Truth bestows until I have given thanks through the pages of our *Sentinel* for the many already received; in fact, it is almost bewildering to try to express one's gratitude through the medium of a short testimony. There is an old saying, "Troubles never come singly," but it is a poor rule that only works one way; so we find when we turn from the troublesome thoughts of mortal mind, that Truth brings us immortal blessings which fill our lives and give us much to share with those in need.

Four years ago a son was born to us, and his growth, both spiritual and physical, has been uninterrupted by error, while my own condition of health and mental harmony has remained undisturbed during the whole period. The application of the truth has healed the members of our family of colds, throat trouble, eruptions, bowel trouble, whooping-cough, measles, thoughts of weakness, fear, and resentment, through the recognition in each case that "Love is the liberator" (Science and Health, p. 225). I am deeply grateful for dear Mrs. Eddy's beautiful life-work, and for her imperishable influence for good.

MRS. ALICE MORRIS, Marshall, Texas.

I was a great sufferer from asthma for about eighteen years, and after all material remedies and changes of climate failed to help me, or only gave me temporary relief, I was healed in Christian Science. The healing was instantaneous, and I had only the one treatment. This was over a year ago, and I have never had any return of the trouble. I am indeed grateful for my healing.

J. W. ALLEN, San Francisco, Cal.

I am glad to give the following testimony of my healing in Christian Science. I was to human belief suffering from an acute attack of an illness accompanied by asthma. Treatment was given for one week, and in that time the physical discord disappeared, after very little suffering. These same attacks under *materia medica* had kept me confined to the house three and four weeks. I am deeply grateful to God for this healing, and for the spiritual uplift which came with it. I am also grateful to the one who was the channel by which this healing truth has come to humanity.

MRS. HATTIE F. GRAFF, Minneapolis, Minn.

I have long desired to tell what the healing influence of Christian Science has done for me. For ten years I was a great sufferer, and was weary and hopeless. During those years I had been treated by nine different physicians and surgeons, all of whom failed to give me any permanent relief. Eleven years ago, when a friend asked me to give Christian Science a trial, I had been very ill for eight months with what was said to be a tubercular affection of the bowels, which had refused to yield to every kind of treatment available, and I was almost in despair.

I had never heard of Christian Science before, but after a little consideration I asked for treatment, and it was given me. I felt relief very soon, and this seemed to give promise of final healing. Then I began to read Science and Health, which gave me confidence and sustained me through a slow though sometimes discouraging struggle with error; but I continued to study, and finally found my way clear as I gained more understanding of Truth and a more practical knowledge of good and its activities. I was healed of the intestinal trouble, also of pleurisy, biliousness, and an imperfect sense of sight, as well as of the effects of a surgical operation from which it was not expected that I could ever fully recover, besides other physical ills.

Mrs. Eddy has said in reference to the healing quality of Christian Science, that "its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical

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healing" (Science and Health, p. 460). I am humbly grateful for the degree of moral and spiritual health which is being revealed to me from day to day in proportion as I assimilate and reflect the truth.

MRS. RUTH M. MALICK, New York, N. Y.

I would like to give my testimony as another witness to the physical healing by Christian Science. Two years ago I was an invalid, and had been confined to my couch for six years, unable to sit up, or walk more than a few steps at a time. I heard of Christian Science and sent for a practitioner, who came and gave me one treatment. She then gave me absent treatment five months, and I thank God that I am well and able to do my housework, though I am in my eighty-second year. I also worked in the garden last summer. I have not yet realized that spiritual light which many say they have experienced, but I keep on praying and reading, and try to be patient and wait for God's will to be done. I am grateful to all who have helped me to the enjoyment of good health.—SARAH M. DAVIS, Kylesford, Tenn.

I esteem it a duty as well as a privilege to tell others what Christian Science has done for me. I have been healed of a very bad case of catarrh, and of extremely severe headaches accompanied by nausea, which would last two or three days and which were becoming more and more frequent. I was also threatened with loss of memory, till it seemed as though I should die or become insane, which was what I feared most. I wish to speak of another healing which came to me later. A few years ago it seemed necessary to have all my teeth extracted, and as I always had such extreme fear of dentistry, I called on a Christian Science practitioner for help, with the result that I had nine teeth extracted at one sitting and fourteen at another without either pain or fear. By the study of the Bible and Science and Health, also the Lesson-Sermon, I have been able to overcome colds, burns, etc., and to help others to some extent.

In July, 1910, I had a very severe attack of erysipelas, and felt it wise to ask for help. I began to mend as soon as the practitioner received my letter, and in twenty-four hours all traces of the disease were gone. I had had attacks no more severe than this one, and suffered terribly for weeks. At another time I was healed in two days of acute illness, accompanied by a bad bowel trouble. This was in April, 1911. I know that as I put into practise what I have already learned I shall more and more attain to that Mind "which was also in Christ Jesus." I give thanks to God and am grateful to our beloved Leader for what Christian Science has done for me.

ALICE QUIMBY SOUTH, Weyauwega, Wis.

[Written for the *Sentinel.*]

GLIMPSE OF PEACE.

LUCILLE TINNIN.

AWAKE, sweet lyres of heavenly peace,
The morn of Love is breaking clear;
The fitful, moaning surges cease,
Eternal shores are gleaming near.

The birdlings in their feathery folds
Fast blend their songs from leafy bough;
The joy each little throat outflings
Must reach the heavenly chorus now.

Thy measures sweep my heart-strings o'er,
And tune them to thy heavenly strain;
Thy love-tones echo more and more,
From hill and vale and all the plain.

FROM OUR EXCHANGES.

[*Advance.*]

We have been entirely correct in our interpretation of the principle underlying the words of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But we have been sadly wrong in our application. We have assumed that it meant principally that we ought to be good to tramps. This is a mere fraction of its meaning. The principle is easier to apply at a distance, but it is more important that it be applied close at hand.

If you pass your neighbor, who is trying hard to save his business from wreck, and is bearing his burden alone, and you do not say a "Good morning" that makes him feel the warmth of your companionship in his struggle, you place yourself for that day on the left hand of Jesus. If you shout angrily at the telephone girl, or address her in tone or language other than a gentleman should use to a lady sitting across the table from him, you have doomed yourself, for that hour, to outer darkness. If your office boy needed a reproof, but you gave him a berating such as you would not have thought of giving him had he been as tall and as strong as you, you belong, for that day, among the goats. If you scolded at breakfast because the coffee was bad, and if your wife's breakfast was spoiled by your bad temper, then one of the Lord's children was hungry, and you took away not only the food but the appetite. If you have kept the end seat in church, and compelled people to climb over your knees, and you sat there resenting the fact that they rubbed the blacking off your boots or trod on your corns, your sufferings were only a part of that weeping and gnashing of teeth which the Lord promised to people who do such things. If you played a practical joke upon a sensitive man, and left him, trying to smile, but with his soul bleeding from a cruel wound behind the armor of that smile, you departed from Christ into the great gulf where live the inconsiderate and the wanton. If you have so lived, for a single day, that any living man, knowing you to be a Christian, thinks less of religion on your account, provided always that you have given him just cause for his feeling, you have arrayed yourself with those who wound and imprison and starve the Christ. If you have acted in an unbrotherly manner toward any child of God, in your own home or elsewhere, you have instituted a day of judgment, and have pleaded guilty to inflicting humiliation and wrong upon your Saviour.

But if you have acted kindly, gently, and in unselfish love, then you have uttered a creed. You have confessed that the Christ spirit is the spirit in which men ought to live. You have confessed your faith. And you have only to keep on loving and doing good, and in the great day of the Lord you shall not find yourself among those who neglected or misunderstood, but with those who already have the joy of their Lord.

[Rev. W. Charter Piggott in *Christian Work and Evangelist.*]

How is it that our gospel has so little that is revolutionary about it today, that it is so placid, so undisturbing, so safe? Is it (I am only asking questions, I am not answering them) that a great many people in the churches do not want a Christianity that shall ever spell serious revolution in their life, that they want a religion which shall make as little difference as possible, that they do not want a gospel of brotherhood which could ever seriously demand that they should act like brothers to one another, or that should make any question of the economic and industrial reorganization of life a Christian necessity? Is the kingdom of God in the background because we are afraid of the kingdom of God? Is Christ in his fulness still too revolutionary for us?

Well, that is what the industrial worker largely thinks, and it is because he thinks that we have nothing for him which he will recognize as good news. We are not creating

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the impression that we stand like our Master unhesitatingly the friend of the poor, the champion of the dispossessed, the redeeming agency of all crippled and unrealized life. My brethren, is it true? I have only wanted to propound a question that demands our thought. The times are big with change; the forces are big enough to do infinite harm if they rush into wrong channels. Can the church grapple with the situation and do again today what it has done before? It has been the savior of society more than once in the past. It saved civilization in the fifth century; it turned the Renaissance into a reformation in the sixteenth century. Is it going to turn democracy into the city of God in the twentieth? That depends on whether we can win the heart of democracy, and that depends on whether our own hearts can be lit and transfigured with a new vision of the kingdom of God.

[*Sunday School Times.*]

It is better to make other people thankful for what we are than to condemn them for what they are. It seldom lifts a person up to tell him how far down he is, but he may be lifted up by seeing that we live on a high plane ourselves. Campbell Morgan's counsel to the young convert is, "You won't help the work of the church by criticizing your fellow member. Do your work, do it well, do it faithfully. Your full-orbed service will be far more likely to stimulate the neglectful brother than any criticism you can offer upon his neglect." To do well ourselves, and to assume that others are doing well, is usually the sharpest and most serviceable kind of criticism we can make upon our fellows. Such criticism has no sting, but has unanswerable force.

[*Dallas* (Texas) *News.*]

Just as no man is a really great man unless a good man, so no thoughts are great thoughts unless they are good thoughts. The greatest man who ever trod the globe was the best man, and he was best because he thought only righteous thoughts. George Herbert says, "All worldly thoughts are but thieves met together to cozen thee." We take it that this refers to thoughts that are not calculated to be uplifting and ennobling. Colton tells us that "the greatest genius that ever lived is never so great as when it is chastened and subdued by highest reason," and surely the highest reason is that which is promotive of the brotherhood of man and the fatherhood of God.

[*Congregationalist and Christian World.*]

God's claims to confidence are based upon what He has already done for men. He consents to be tested by His promises and their fulfilment in experience. He will justify Himself at last through each man's own personal acquaintance with Him. The amazing element in the offers He has made and the confidence He seeks, is that He trusts His reputation so unreservedly to those who have cast in their lot with Him. God asks a confidence which includes total self-giving in obedience. He asks it on the evidence of His character as revealed through men.

[*British Congregationalist.*]

There seems to us but one answer to the question, "Should politics be preached from the pulpit?" and it is this: If by politics is meant a grappling with questions which affect the moral and spiritual well-being of the individual and the race, if by politics is meant the sounding of the trumpet-call to action to do away with injustice and initiate better moral and social conditions, then we say "Yes." If preaching in a partizan spirit is meant, then the answer must be "No."

[Rev. Ernest Linwood Staples in *Universalist Leader.*]

In the teachings of Jesus, the emphasis is ever placed on the spiritual. He knew the eternal values. While he ministered to the needs of the body, he never confounded mere physical soundness with that higher life of the spirit which is not limited to things of the flesh.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, C.S.B., has been printed in regular pamphlet form and is now ready for distribution. Thirty-two pages and cover.

Some of the lectures recently translated into foreign languages and printed in pamphlet form are listed as follows:—

"Christian Science: Its Results," by William R. Rathvon, printed in German (Die Christliche Wissenschaft: Ihre Resultate).

"Christian Science: A Religion of Progress," by William D. McCrackan, M.A., printed in French (Christian Science: Une Religion de Progrès).

"Christian Science: Demonstrable Religion," by Frank H. Leonard, printed in Norwegian (Christian Science: Bevislig Religion).

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency. Money orders should be made payable at the Boston post-office.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: **Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.**

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, MARCH 29, 1913

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ITEMS OF INTEREST.

National.

What is believed to be the most ambitious expedition to the Amazon river ever undertaken started from Philadelphia last week on the steam yacht Pennsylvania, to be gone three years. The expedition is being sent out by the University of Pennsylvania Museum. It will make accurate charts and maps of the basin of the Amazon, and will study the languages, manners, customs, arts, crafts, and history of the many races of Indians. The Pennsylvania is expected to cover some three thousand miles up the Amazon and along its affluents. When the draft of the steamer is too great, launches will be used to go up to headwaters to chart the watershed. The desirability of this part of the work lies in the fact that there is scarcely an accurate map of the region. At present ocean-going steamers ascend the Amazon two thousand miles in ordinary times and as much as three thousand miles when the waters are at flood.

President Wilson, in a statement approved by his cabinet after two hours of discussion, announced that his administration had declined to request the group of American bankers to continue their negotiations for participation in the one hundred and twenty-five million-dollar loan desired by the Chinese government. He laid stress on the point that the request to American bankers to participate in the international loan might under possible contingencies imply the forcible interference of the government in Chinese financial or even political problems. "Our interests," he says, "are those of the open door—a door of friendship and mutual advantage. This is the only door we dare to enter."

It has been discovered at the Lowell observatory at Flagstaff, Ariz., through spectroscopic observations, that the nebulæ in the Pleiades are illuminated by the reflected light of neighboring stars. This discovery is of importance to the astronomical world because of its direct bearing on the nature of thousands of other nebulæ and on the evolution of the stellar system. The supposition has been that the nebulæ were self-lighting, that is, that they were composed of fiery substances, but this discovery would indicate that they are cold bodies.

The federal government made a profit of nearly $9,500,000 on the coinage of cents, nickels, dimes, quarters, and halves during the fiscal year 1912. Out of one pound of compound of nickel and copper, costing about twenty-three cents, the government coins $4.55 worth of five-cent pieces. The seigniorage on subsidiary silver coins during the year was $4,508,000, while that on pennies and nickels was $1,849,000.

The constitutional amendment for the direct election of United States senators by popular vote, instead of by joint action in the legislatures, has been ratified by thirty-one states, and only five more are needed to make it a law of the land. It is predicted that in the next elections the new plan will be in country-wide operation.

President Wilson's formal proclamation convening Congress in extra session at noon, April 7, was brief, and merely stated that "whereas, public interests require," Congress would be convened in extra session by order of the Executive.

President Wilson is in favor of a budget system for the conduct of the government finances. He has made public a letter written on Jan. 30 from Trenton, N. J., to Senator Tillman, expressing the hope that a budget system might be worked out after he got to Washington.

Dormitory buildings are planned for the Massachusetts Institute of Technology in its new location in Cambridge on the Charles river basin. This will supply a feature it now lacks, and will promote a stronger undergraduate life and spirit.

Appropriations during the last session of Congress aggregated $1,098,647,960.

International.

Direct ocean communication will shortly be established between England and Shanghai by means of the new cable which it is proposed to lay between Land's End and the Chinese port. The steamer Magnet arrived recently at Colombo, Ceylon, for the purpose of taking soundings in connection with the new scheme, after completing the work of sounding the bottom from Acheen Head, the most westerly point of Java, to Ceylon. The vessel found a perfect bottom nearly all the way, the depth being about twenty-three hundred fathoms. The cable is already laid from Land's End to off Alexandria, and it is expected that England will be in direct communication with Colombo in less than six months.

The New South Wales legislative council has passed a bill for the construction of a line from Condoblin to Broken Hill, a distance of three hundred and seventy-two miles. It will thus extend more than half-way across the state from Broken Hill to Sydney, and will form the eastern section of the Federal Transcontinental railway from Sydney to Perth.

The new French army bill, which provides that every able-bodied Frenchman shall serve three years in the active list, eleven in the active reserve, seven in the territorial army, and seven in the territorial reserve, or twenty-eight years between the ages of twenty-one and forty-eight was introduced in the Chamber last week amid an extraordinary tumult.

Plans will soon be submitted to the planters of Louisiana for organizing a sixty million-dollar holding company, to be known as the Louisiana Cane Sugar Company. Instead of operating one hundred and sixty-eight factories in the state, it is proposed to handle the crop with fifty, thereby eliminating an enormous expense.

King George of Greece was assassinated last week. His son Constantine was immediately proclaimed King. King George was placed upon the throne by the European powers at the age of eighteen and has reigned about fifty years.

Homesteading has been begun in Egypt, six hundred and ten acres of drained land being distributed in five-acre lots to the landless peasants. During the first three years the landholder will receive the land practically free, then pay a moderate rental for ten years, after which the holding will become his for life.

A poll of Hobart, Tasmania, ratepayers was taken on the question of whether the Hobart Electric Company's street tramways shall be purchased by the Hobart municipal council, and the result showed a majority—of nearly four to one in favor of the purchase.

At the present moment, the attempt to float the Chinese loan seems to have been brought practically to a standstill, and this is chiefly owing to the demand for a five and one half per cent rate of interest.

It is announced that the necessary permission for the foundation of a university in Frankfort, Germany, having been obtained, and the necessary funds collected, building operations will begin at once.

The Argentine consul at Lima, Peru, is elaborating plans for promoting closer commercial relations between Argentina, Peru, and Bolivia.

Industrial and Commercial.

Successful experiments with a river growth called sudd, on the upper reaches of the Nile, have proved that it can be converted into a pulp that is suitable for making high-class paper. The discovery is expected to have an important effect upon the paper industry and the future of the Sudan. A first attempt to utilize this vegetation consisted in turning it into briquets for fuel. All the experiments satisfactorily proved that sudd pulp fulfilled the necessary requisites, but the product could not be bleached a fair white by any known process. Early in February, however, a hundredweight of sudd was treated with "bleachoid," which is obtained by an electrolytical process from a solution of common salt. By this process the pulp reached a white that could be used for high-class paper making.

The New York, New Haven & Hartford railroad is working on a plan that contemplates electrification of its Shore Line the whole distance between Boston and New York. The work is being done in blocks. The first stretch was from New York to Stamford; the second was the extension of the electric zone to New Haven; the third stretch is from New Haven to Providence, for which the four-tracking has been decided upon, and the fourth section is between Providence and Boston.

Texas again leads Illinois as premier crop-producing state. Iowa remains third, while Ohio has lost to Missouri fourth place. In the second five the states ranked: Kansas, Pennsylvania, Minnesota, Georgia, and North Dakota. In 1912 Texas produced $407,160,000 in the twelve crops reported quantitatively by the government. The total value of these crops produced throughout the country was $4,695,161,000.

More than four and a half million gray squirrels were killed last year in Siberia for their fur. The tails alone weighed over twenty-one tons. The animals figuring next in the fur trade of Asiatic Russia, in point of numbers, was the white hare, which contributed a million and a half skins.

A new factory for cocoanut products to be built on the north side of the Amsterdam harbor will require about eleven acres of ground. The initial capital for the enterprise is one million five hundred thousand florins.

The last stage of the electrification of the New York division of the New Haven railroad between New York and New Haven has been reached.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

HELPING THE CAUSE.

SAMUEL GREENWOOD.

CHRISTIAN SCIENCE is preaching the gospel of the Christ-healing, and is destined by its very nature to bring redemption to all nations. The opportunity to help in this work is a privilege to be not lightly esteemed; nay, more, it is an indispensable part of individual salvation, inasmuch as no one can obey the Master's commands and live for himself alone. The secret of the growth of Christian Science, if it can be said to have a secret, lies in the fact that it presents and demonstrates the truth about God, His absolute sovereignty and allness, and is therefore substantially meeting human need. To support such a movement obviously means, in its true sense, that we shall not participate in so-called evil, nor allow it to operate through us, but that we shall conform our thought and life wholly to the standard of good.

When Mrs. Eddy discovered Christian Science she freely devoted her life to the end that all humanity might share it with her. In turn it rests with each one who discerns and loves this truth to share his light with his neighbor, for to bring the kingdom of heaven to human consciousness is not the work of one man or of one woman, but of all mankind. Without some response in this direction, Mrs. Eddy could not have taken the progressive steps which have brought this movement to its present efficiency and world-wide proportions; but the work is only begun, and it devolves upon Christian Scientists to carry it on to completion. Until humanity wakens from its dream of a life separate from God, and human consciousness reflects only the divine, this work must continue and draw its support from the Master's true followers.

The cause of Christian Science, as has been well said, is the activity of Truth in the consciousness of Christian Scientists; hence the means of helping it are primarily and essentially mental and moral and consist of right states of thought. This cause will be prosperous only as Christian Scientists uplift the Christ-ideal in their own consciousness. So far as humanity is concerned, Christian Science is but a name except as viewed through the lives and conduct of its adherents. As stated in its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, Christian Science is the revelation of Truth, and makes the Christ-power universally available, but it lies with Christian Scientists themselves to make it a living, regenerative force in human consciousness. Only through whole-hearted loyalty to its Principle, divine Love, can we support this cause, and add to its utility through the methods provided by our Leader, under divine guidance; for the establishment of Christian Science, she tells us, "as a permanent dispensation among men" (Science and Health, p. 150).

It is apparent that no one can do another's work, so far as the demands of God are concerned. We cannot for our own sake afford to rest satisfied with being physically healed, and take no part in advancing this cause, no share in bearing the burdens incidental to its progress. Mrs. Eddy gloriously fulfilled her mission as the Discoverer and Founder of Christian Science, and posterity will call her blessed because of it; but she did not and could not do the work of individuals. Before God's kingdom can fully come on earth, each one must do his own work and do it rightly. Just what that work may be, in relation to Christian Science, depends largely upon individual circumstances and opportunities. It may not be required of every one to fill public offices, but the opportunity to be faithful to divine Truth and Love, in our thought and conduct, is ever with us. Although it may be only in the seclusion of our own consciousness, this work is none the less effective, and is the very support the more public workers need that their own efforts may be increasingly fruitful.

What can we do for the cause of Christian Science? We can do everything for it through love, but nothing without it. Unless we are loving one another "with a pure heart fervently," we become hindrances rather than helps. However limited may seem our opportunities to serve, we can at least unite in putting hate and envy and jealousy out of our thoughts. We all can, if we will, allow divine Love to be reflected in us, until we extinguish all resentment over personal differences and rejoice in knowing only the truth. To cherish loving and healing thoughts is possible to every Christian Scientist, and this is the most helpful contribution he can make to the cause. To withhold this support and yet be loyal to divine Principle is impossible. We may give liberally of our means, fill important offices, and meet all outward demands, but without love, as the apostle declared, it avails us nothing.

There is a tradition that the disciples of St. John, in his old age, were accustomed to carry him to the church, where he repeated always the same words, "Little children, love one another." In reply to their question as to this repetition, he said, "It is the Lord's command, and if only this be done it is enough." The Scriptures teach that love fulfils the whole law of God. If we love God truly, we cannot help loving our brother also. No Christian cause, movement, or organization can prosper without this love; therefore love is the one indispensable means of support which Christian Scientists owe their cause. Without love in the heart, we are but "as sounding brass," whatever our outward profession may be. Love alone can antidote the poison of hate, fit us to be Christ's followers, and enable us to heal the sick and reclaim the sinner in his name.

We must all learn that if we do not love we are not Christians. We have no means of knowing that man is the likeness of God, who is Love, except by the testimony of love in our own hearts. A sense of selfishness may tempt us to evade this question, and a sense of material ease may tempt us to forget it, but it is certain that this divine demand must be fulfilled before we can enter the kingdom of heaven. "No person can heal or reform mankind," writes Mrs. Eddy, "unless he is actuated by love and good will toward men. . . . We have no evidence of being Christian Scientists except we possess this inspiration, and its power to heal and to save" (Message, 1902, p. 8). If we are striving honestly for this love to be in us, we shall have it, and shall not be found wanting in those lesser things that are requisite in the carrying on of this work. Time, money, service, will

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be forthcoming when the heart is moved only by love for God and man.

After all, it does not seem a great thing to give, this love for one another, and yet, as one has said, it is "the greatest thing in the world," outweighing all other gifts and sacrifices. And it is so easy to give, except when thought is centered on self. If Christian Science means more to us than all else, if we have caught and held a glimpse of the life it makes possible, we shall love one another; not in the sense of hardship or struggle, but joyously and spontaneously, because love expresses man's true nature as God's child. It is idle to declare, mentally or audibly, that we are the children of God, unless we are loving each other, for "he that loveth not knoweth not God." If we support our cause with this "unfeigned love," we shall easily meet the other obligations growing out of our position as Christian Scientists. We shall give what we have to give and do what we have to do, not in the sense of charity, nor as a sentimental duty, but as our highest privilege. To do these things means the kingdom of heaven for us, even the channel through which Love's infinite supply flows into our consciousness.

TRUE KINSHIP.

LUCY HAYS EASTMAN.

THE great Scriptural truth that there is but one Father-Mother of the universe, including man, leads to the logical conclusion that there is but one family; and since this family is the offspring of Spirit, it is composed of spiritual beings, all of whom are under the control of their one common parent. Moreover, the ties which unite this family are wholly spiritual, for God, as Mrs. Eddy has stated, "is man's only real relative on earth and in heaven" (Miscellaneous Writings, p. 151). True kinship, then, has nothing at all to do with flesh and blood, but is dependent solely upon spiritual causation, the correlation of divine ideas. Between spiritual ties and what are termed mortal ties, there is necessarily a sharp line of demarcation, for the latter are based upon matter and are influenced by beliefs of both good and evil. Thus they can never be wholly pure so long as the permanency of a parent's love is mingled with fear, or the loyalty of a child's devotion is enslaved by personal obligation, for purity admits of no mixture of opposites.

All mortal ties spring from the false belief that life, truth, and intelligence are material, and it is this belief which is accountable for the bitter disappointments and woe which are so often connected with human relationship. It breaks the commandments of God and declares man to be the father of man, thus vainly attempting to divide the united family of Spirit into disconnected groups through a classification of unintelligent atoms. The mortal sense of relationship which is built upon this belief, makes for personal possession and selfish absorption, while continually seeking "mine" rather than "thine" under the name of self-respect or self-preservation. It is ignorant of the fact that all real being, including man, springs from and belongs to God. Furthermore, it would sweep away, with its personal sense of loyalty, the law of justice. Disregarding the right of individual dependence upon Principle, it often mistakes imposition for duty when dealing with its own kin, while perhaps proudly rejecting the same assistance if offered by a so-called outsider.

Again, by usurping the office of God's fatherhood, it would fix burdens upon mortals, and keep them ever toiling for those "after their kind," oftentimes to receive in return only ingratitude and blighted hopes. It is this same mistaken sense which is tenderly devoted to the child of "my folks," while perchance cruelly neglecting another whose ancestors are "none of mine;" excusing the faults of one individual because he is "my brother," while sharply condemning those same faults in another if he be a stranger! Cruelly indeed does this mistaken sense partialize, victimize, and illegally domineer; and it is not strange, therefore, that Christ Jesus should have declared that whosoever would follow the true idea, must hate his erroneous concept of father and mother, and wife and children, and brethren and sisters; nor is it surprising that the spiritual idea, in demanding the first place in human affections, should come as a sword to the family of mortals and set it at variance.

In the experience of our Master we find a clear example of how to deal with this error of mortal kinship, when he strongly rebuked the personal sense of filial obligation with which Mary would have overshadowed his rightful obedience to Principle, for he cried, "How is it that ye sought me" (what personal sense of motherhood claimed me as yours)? Nevertheless, this same son who so steadfastly acknowledged no man on earth as his father, and who commanded his followers to do likewise, never ignored or attempted to break away from human ties. Rather did he, with wonderfully constructive method, constantly seek to purify these same ties, to lift them from their frail foundation of flesh and establish them upon the basis of Spirit, where all who do the Father's will are members of one loving family. In the bonds of this relationship the good Samaritan becomes our brother, the faithful Ruth and Naomi are our sisters, the truly loving David and Jonathan our friends, and God our tender, loving Father. Purified with the touch of divine Love, human ties pass from the transitional stage of good and evil beliefs and enter the realm of reality, where all that is human becomes transformed by the divine and existence is found to be wholly spiritual.

In building certain kinds of drawbridges the structure of the span between the abutments is often first made entirely of wood. This framework, however, is but a temporary affair and is no part of the bridge when completed. Though replaced in due time by a structure of steel, this framework is always built with the greatest care and exactness. Even so does the work of Christian Science construct in human consciousness a concept of real relationship by first carefully and patiently enriching human ties through improved belief, until the true idea of the universal family is recognized and the human yields to the divine. Even the gold in human relationship thus becomes purified, and the love which was once based upon perishable sentiment and beclouded with jealous fear of loss or separation, is replaced with the sweet interchange of childlike confidence, charity, and ready forgiveness. Being thus equipped with qualities of enduring love, human relationship will pass through the storms of adversity or rejoice in the peace of prosperity, unchanged save as it becomes more pure.

It can never be said, in presenting these truths of relationship, that Christian Science separates human families or robs them of their rightful affections. Instead, when allowed, it "preeminently promotes affection and virtue in families and therefore in the community" (Science and Health, p. 102). As the student of Christian Science learns that relationship is an idea of Mind, immortal and impersonal, he is sure to experience a quickened and enlarged love for all mankind; but this in no way estranges him from those who were already near and dear to him; rather does it enrich and strengthen all right affections. Therefore, unless a love that is pure and unlimited could produce estrangement, Christian Science cannot be considered as effecting this result.

Nevertheless, it is not unnatural if those who drink from the same fountain of Truth, who are fed with the same love, whose hearts beat with the same vital interests, should find themselves bound together in a kinship that far outweighs that of flesh and blood, which outlives the fleeting forms of personality. Did not Moses refuse to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God? Nevertheless, how great was that brotherly love which led him to give his life to the freeing of his people from bondage! Kindred obligations rest upon us all today, and they must be heroically and lov-

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ingly fulfilled. If, however, we are getting away from the personal sense of loved ones, if we are leaving the unreal to bury its own unreality, and are striving to follow after the true idea, then we shall indeed come into the present fulfilment of our Master's promise of life everlasting to those who forsake the false sense of material possessions or relationships.

HABITS OF THOUGHT.

WILLIAM HART SPENCER.

FEW will dispute the assertion that on this plane of experience we are surrounded by unsatisfactory conditions, and none will gainsay that the main efforts of humanity are put forth in the attempt to rise above the handicaps which appear to be specific to the individual consciousness. Furthermore, it will be admitted by the majority that conditions detrimental to well-being lie within the realm of the human mentality, and that enlightened thought will naturally direct corrective effort toward a true mental advance.

The saying, "There is nothing either good or bad, but thinking makes it so," is often used as an excuse for sinfulness by the simple process of "thinking" that some sin is not sinful. While it is true that thinking is the basis of motive, thinking should differentiate between right and wrong. Properly the expression should be: Good (spiritual) thinking makes for right; carnal mind thinking makes for wrong.

Through dread of the consequences, most of us put forth a pretended effort, at least, to escape from the bondage of sin, and having learned that evil things follow evil thoughts, there will naturally be an attempt to cleanse our mentality; but the evil inheres in this "carnal mind," as St. Paul phrases it, and as it knows nothing outside of itself, it will not and cannot correct itself. A foul cistern has no innate power to do its own cleansing. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

To observe and criticize the outward manifestations of delinquency in our neighbor as well as in ourselves, is much easier than to delve for the impelling motive. Human thought, following the line of least resistance, halts judgment at the point of secondary cause, rather than undertake to analyze mentality and discover the primary cause. To escape from the dead level of old beliefs requires a struggle. One cannot reach the distant heights by going around in a circle. Bad habits of thought unwittingly acquire regularity, taking the same grooves without effort; but sooner or later there must be an awakening, and nothing outside of our own determination can prevent a beginning. Our text-book says, "The purpose and motive to live aright can be gained now. This point won, you have started as you should" (Science and Health, p. 326).

There is a great difference between working and doing work. In the activities of this life it is not necessarily the one who makes the most motions who is successful, but he who carefully plans with connected thinking. There is thinking, and there is the allowing of thoughts to flit through the mind; but because the brain is believed to be active, it does not follow that what drifts through it has any connection or continuity. We must "stand porter at the door of thought" (Science and Health, p. 392). In a spirit of discrimination, we must strive to scrutinize the character of the thought before rather than after it is really admitted into our mentality. Thus to act rightly we must think rightly, and make sure that we think good thoughts. We have warrant for this in the Scripture: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil."

The plans for a great building first of all provide for a proper foundation, which provision frequently requires the tearing down of a present structure. The attempt to build well mentally, is interfered with when we fail to clear our consciousness, not only of wrong thoughts, but of thoughts which, not of themselves evil, are still obstructive to good character building. Some problem of good upon which we have dwelt may suddenly become clear to us, but this disclosure becomes possible only in consequence of our attempt at right thinking in the past. Much of good is done without definite planning, but such goodness is the outcome of character, and character represents growth.

Evil must be uncovered before it can be destroyed in our own consciousness, but when that is done, it is unwise to indulge in self-recrimination and allow our thought to dwell upon unpleasant things of the past. A noted preacher once said that his concept of hell was best expressed in the words of the parable of the rich man and Lazarus: "Son, remember"! adding that there could be no worse hell than being obliged to remember forever and ever all the evil and corrupt things we had done. King Hezekiah encouraged forgetfulness after hearty repentance for wrong-doing, when he wrote, "Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back."

It is always safe to follow the command given through Moses: "Speak unto the children of Israel, that they go forward." We have our own work to do. The Scriptures say, "Work out your own salvation," but they add, "It is God which worketh in you both to will and to do of his good pleasure." We are therefore working together with God, and must not forget that the pleasure of God is always good. No matter what his environment, the individual longs for peace; but peace never falls from heaven at once. Divine Love gives peace, but it must not be forgotten that the "peace of God" is peace in God. Faith and peace pertain to spiritual growth, but such growth comes through obedience, and in order to obey we must understand the command. To obey is not always easy; it is even said of the Master that "though he were a Son, yet learned he obedience by the things which he suffered."

All necessary aid and direction can be found in the Scriptures, but how to make the truth operative in the individual consciousness has been largely an enigma in the past. The truth has always been, and here and there spiritually-minded ones down through the ages have not failed to state correctly some phases of it. The inability to apply and prove the statements has been the cause of non-success. It was left for one in these latter days to hear the voice understandingly, and to spread upon the printed page such a comprehensive and clear exposition of the meaning of the Scriptures, that those who are prayerfully inclined to follow the spiritual leading indicated, can mentally grasp what is laid open in the inspired Word. This wonderful unfoldment of Truth through Mrs. Eddy has its fruition in the ability of students to prove the statements by overcoming sin and disease.

EXACTNESS IN STUDY.

GRACE A. WILLIAMS.

THE Concordance to "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a necessity to the student who would be exact in his knowledge of this most important of all studies, since there is no more guesswork or rash conclusion in the study of Christian Science than in the study of mathematics. Hasty or perfunctory reading will bring no more correct results than the same process would in mathematics, like which the Science of Christianity is demonstrable, immutable, and unerring.

It follows, therefore, that we cannot be too careful in our study of the text-book, too careful in reaching conclusions, or too careful of our statements in regard to the subject. We should be able to prove our every dogmatic statement about this Science, just as students of mathematics are required to prove their statements. That which is provable must be unerring, else it cannot be proved; and Christian

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Science is provable. To illustrate: Let us suppose the case of a student of arithmetic who makes up his mind that twice two equals three and ninety-nine hundredths, instead of four. Either in ignorance or wilfulness, or from the vanity of wishing to be called clever, original, or independent, he proceeds to work out all his sums on this false basis. He finds the error growing more involved all the time, until the great amount of labor his cumbersome mistake is causing him, compels him to stop and inquire why it is that others who are using the simple and correct figures are accomplishing their work so much more swiftly and easily. He who is desirous of being thought superior to others finds himself in an ever-widening sea of difficulty, his trifling difference of opinion, as he chose to call it, not working out as he flattered himself it eventually would.

This little illustration teaches us that we have no right morally, spiritually, or logically to take any statement in Science and Health and twist it to suit ourselves. One slightest error leads to others, until finally we have but a confused sense of divine Science; and one who has a confused sense of the Science of Christianity can no more demonstrate it than the student of mathematics who holds incorrect concepts of that science can solve its problems. This is why the Concordance to Science and Health is so useful. When we hear a student of divine Science make an assertion about it which he believes to be scientific and to be corroborated by the text-book, and we are in doubt about his statement, if we own a Concordance we have only to turn to it, find the statement to which our fellow Scientist referred, then look it up in the text-book, and if we do not find it there, to reject it; or if it is given with a different meaning, discernible on careful reading, we are authorized to be reserved respecting it and to hold steadily to the statements of our text-book.

The student cannot vary from the exact statement of divine metaphysics and still be a Scientist; he may be a good church attendant, but he is not a good Scientist if he go not "precept upon precept; line upon line," as was said so long ago concerning the Science that teaches mankind about God, Life, Truth, Love. To this end it is well worth while to turn ofttimes to this trusty, silent guide in order to ascertain the exact wording and meaning of any given statement bearing upon divine Science. Thus one will not stray from the narrow, because scientific, path.

Moreover, through the Concordance one can study certain words by themselves and glean a great deal of light that way. For instance, the looking up of every reference in the text-book under the words "unfold," "unfolding," "unfoldment," has given the writer more light in that direction than almost anything else in the way of sacred study. Many problems are cleared up by thus taking the chief word and looking up every meaning of it as Mrs. Eddy gives it.

"WHERE IS THY FATHER?"

MARIE LE CLAIR.

IN John's gospel we read that the Pharisees once mockingly asked Jesus, "Where is thy Father?" To this he responded, "Ye neither know me, nor my Father." Our Leader says: "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony. Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul" (Science and Health, p. 390).

One evening in the springtime, as I passed a florist's window which was filled with lovely lilac blossoms, my thoughts immediately flew to my western home, and in fancy I saw the dear old place where my parents live and where the happy years of childhood and young girlhood were passed. I could see the yard filled with apple-trees and lilac bushes all in bloom, and a deep desire arose in me to be there, where I knew I could enjoy the flowers to my heart's content. With this came also a great wave of homesickness, which brought with it thoughts of loneliness and lack and separation. I, however, knew the danger of entertaining any such feelings, and as I walked along I resolutely turned my thoughts toward God and tried to realize my relation to Him. Who is my Father? I asked myself, and where is my Father's house? And as the realization of His ever-presence and the varied manifestations of divine Love and goodness, came to me, all feeling of separation, of lack, of homesickness, and of material desire, vanished, and in their place was joy and peace.

The next morning, early, on answering the bell at my office, there stood a woman with her arms full of the lilac blossoms I love so well; and I knew that the love which sent them was reflected from our Father, and that my reaching out for Him had brought them to me.

"REJOICE AND BE GLAD."

ESTHER HIGGS.

WHAT is more refreshing than the sight of a happy face; a countenance so radiant with joy that it brings an answering smile to the one who beholds it! It may be that of a little child, whose trustful innocence beams out in joyful smiles, so that the observer is cheered by the sight and murmurs "God bless you!" as he passes on his way. We have always been taught, as Christians, to rejoice, and yet in looking around us we have seen so much sorrow, sin, suffering, and misery, that one with any kindly feeling at all must often have despaired of ever rejoicing much, and though offering smiles and words of cheer to those in trouble, must have felt how futile all one's efforts were, either to rejoice oneself or to help lighten the load of others. This was the writer's attitude of thought before hearing of Christian Science, and she well remembers the sense of freedom and light-heartedness which came when the glorious truth was revealed to her and she realized for the first time that only Truth and its manifestations are real.

How different this matter of rejoicing gradually becomes! True, it is a growth, and is not attained immediately or without effort, yet working and thinking from an entirely different standpoint how certain we are of ultimate success! What, then, is the basis of our rejoicing in Christian Science? Is it not to be found in our clearer apprehension of God and His creation? God is now seen to be Mind, Spirit, Life, Truth, Love, and all that He has created to be like Himself, spiritual and perfect; so that as we look upon the material world we perceive that it is but a poor counterfeit of the true, spiritual, and perfect creation, and we know that it is our sense of things which is at fault, and not God's world, and that by keeping thought open toward God we shall gradually find reality. In Isaiah we read, "Be ye glad and rejoice forever in that which I create." Here is both our mandate for rejoicing and the subject for our joy. We are to rejoice in the spiritual creation, in that which God made and declared to be "good," "very good;" and joy in this may be endless, for His eternal creation is ever unfolding to our consciousness.

We find, moreover, that this command to express never-ceasing joy is reasonable, for no matter how dark or gloomy the condition of things may be to mortal mind, we can still rejoice in the grand verities of being, and be glad forever in that which is everlasting. The eternal good is here in our midst today, only that our outlook is too material quickly to perceive spiritual good, as did Jesus, our great Exemplar, when he said, even in a time which to his disciples looked dark enough, "Your sorrow shall be turned into joy," adding for their comfort, "Your heart shall rejoice, and your joy no man taketh from you;" for in Jesus' perfect demonstration over sorrow and suffering, malice and hatred, he proved spiritual joy to be unassailable. If therefore our joy has the same foundation, we too can "rejoice evermore," as well as "pray without ceasing."

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SELECTED ARTICLES.

[Frederick Dixon in *Leicester Post*, Leicester, England.]

I have read a critic's recent letter in reply to the one I wrote on Christian Science. The position which he takes up is quite clear, though the conclusion it leads to is an absolutely hopeless one for him. Under his definition, a heretic can be a Christian, and a Christian a heretic, which is an anomaly. When you consider that thousands of heretics have been burned precisely because they were not Christians, and that thousands of Christians have been burned because they were heretics, the historical soundness of the definition becomes even more questionable. The critic says that the holding of a certain view of the incarnation constitutes a Christian, historically. That statement would not be agreed to by half the Christian church, and it is unnecessary to go into the further intricacies of the question and its bearing on the various sects of Protestantism. When a definition of Christian is denied by about half the professing Christians of the world, its historical accuracy is scarcely as unimpeachable as it might be.

Now, there is one great authority on the English language, and that is the famous Oxford dictionary. In this dictionary the critic will find the word Christian defined thus: "Of persons and communities: believing, professing, or belonging to the religion of Christ." If, therefore, he is going to insist upon the more particular definition, he will very soon find he has embarked on a course of defining orthodoxy; and when he starts on the course of defining orthodoxy, he will discover what a certain well-known bishop meant when he defined orthodoxy as "my doxy," and heterodoxy as "anybody else's doxy."

There is no particular reason why anybody should mind being called a heretic. The best definition of heresy is, the orthodoxy of tomorrow, just as the best definition of orthodoxy is, the heresy of yesterday. Christian Science teaches a view of the incarnation different from that taught by most of the older churches and one which to the Christian Scientist is far more intelligible.

[Charles K. Skinner in *Manistee* (Mich.) *Daily News*.]

My attention has been called to several letters in your columns in which Christian Science has been dragged into the discussion. Inasmuch as misapprehension of the real position of Christian Scientists with regard to "medical freedom," compulsory inspection of school children, sanitation, hygiene, etc., seems to exist in the minds of the writers, I beg the privilege of explaining the same to your readers.

In the first place, Christian Science stands for common sense. It stands for pure air, pure food, and pure water. It stands for a clean body, and above all for a clean mind, for to the latter belongs the origin of a clean and healthy body and a pure and honest life. Contrary to one critic, Christian Scientists neither teach nor exercise any "suicidal views" toward themselves or others. They cheerfully submit to rigid quarantine in cases of contagion and infection, and they are taught to be obedient to existing statutes governing such diseases. Should an exception occur, it would be simply on a par with the many cases of mistaken medical diagnoses by good physicians which have occurred from time to time, records of which I have on file in my office.

One writer says that "if Dr. Ellis' objections hold good, we should not teach physiology in our schools, because it does not agree with the principles of Christian Science." This in itself is not a good argument, for very many besides Christian Scientists, even well-read physicians, are awake to the deleterious effect of filling a child's mind with thoughts about his body. This is so marked in cases of supersensitive children, that they are constantly watching to see if they cannot detect some symptoms of every prevailing disease. The result is, that the child becomes a bundle of fears, which sooner or later bring about physical disorders. Illustrations of this statement were never more clearly marked than in the effects of the pictorial lectures on tuberculosis given in Grand Rapids last summer, where one young lady fell unconscious and others had to be led from the room. Similar experiences have occurred in other cities, until the loving parent begins to wonder whether he really has any rights in the case, or whether we should go back to the dark ages of which the critic speaks and put our children out as "wards of the state" as soon as they are born. There is a vast difference between cruel, indifferent, filthy treatment, the housing of children by ignorant parents, and the general public whose boys and girls are a part of themselves, and for whom nothing that is right is too good.

As an American citizen, not as a Christian Scientist, I oppose compulsory medical inspection of school children, except in cases of contagion. First, for the reason given above, viz., of educating the child into an element of constant fear of disease; second, the unwarrantable exposure of a child's person to the eyes of a strange physician, even though the inspection is private. More especially is such inspection to be condemned when it occurs as it did in Chicago recently. This was but a repetition of a similar occurrence which took place in Philadelphia last year. Is it any wonder that the citizens are up in arms at such methods? Where is the mother who would stand for such treatment? It has been shown in a number of instances that delicate children of refined parents have gone from such examinations to their homes in a state of nervous collapse, which later developed into an attack of illness.

Another vital objection to such inspection is the uncalled-for expense. Good teachers can readily detect when a child is not clean, when he is sick, has defective eyesight, or is generally unfit for school, and nothing is easier than to give him a note to his parents calling attention to these conditions, and sending him home. If we must be forced to such extremes as compulsory inspection leads up to, let us at least have such a strong proviso that no child who brings a request from its parents or guardian to be excused, except for contagion, shall be denied such exemption.

The history of medicine and medical diagnosis up to the present hour has not developed into a science by any manner of means. It is simply a "cut and dried" process, and while the honest physician is doing a great amount of good for suffering humanity, he knows that it is not the drug which heals. He knows that the serum and antitoxin of today is tabooed on the morrow. Then why should people who have no faith in such remedies be compelled to submit to such experiments?

["Bohemian" in *The Week*, Victoria, British Columbia.]

There is hardly any subject which is at the present moment exciting such wide interest among people who do a little thinking for themselves as the Science of divine healing. The truths affecting this profoundly interesting subject are set forth in the literature of Christian Science. No modern cult has received more criticism of an adverse character, and probably no teaching in any age, since that of the lowly Galilean, has been assailed with greater bitterness. The attack upon Christian Science has been waged mainly by two classes of people,—the medical fraternity, and unscrupulous imitators who through questionable means have professed to attain some of the results achieved by Christian Science.

I am neither competent nor concerned at the moment to enter into a defense of this remarkable school of teaching and thought. Christian Science, as collated and expounded by Mrs. Eddy, is but a modern interpretation of truths as old as the hills. There is nothing new in Christian Science, but there is something decidedly new in the manner in which old truths have been collected, correlated, and combined into a harmonious whole. The basis of Christian Science is healing. Its demonstration is in the physical ills it has

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cured, but not less in the lives it has reformed. People who have not been brought into close touch with its votaries hardly appreciate that the healing of physical ills is not the end of Christian Science teaching, but only a means to an end. The real object is to bring the human will into harmony with the divine, and it has not finished, but only just begun, its work when it has successfully treated some physical malady.

It is true that most people who join the Christian Science church have first been the subjects of material healing; they have naturally been led to reflect on the principles underlying the cure, which often belies all the predictions of the medical fraternity, and to effect which Christian Science has been evoked only as a *dernier ressort*. But it is equally true that, having realized the benefits of a bodily cure, they have followed the example of the lame man who was healed by Peter and John at the gate of the temple, and have literally leaped up, acknowledging the divine power which healed them, and entered into the temple.

The spread of the Christian Science church is indeed remarkable. It is a church which does no advertising, publishes no statistics, and seeks no publicity. Its work is silent. Yet to such an extent has a little leaven leavened the whole mass of humanity, that a movement initiated less than forty years ago by a sainted woman has already attained dimensions which justify a comparison with the initiation of the great Methodist church founded by a man of similarly devout character and supreme intellect—John Wesley. In all the large cities of England, the United States, and Canada, and in many of the small ones, there are Christian Science churches. If one goes to the public library in any of these cities, he will find it difficult to secure one of their books, so great is the demand.

It is impossible to attribute the success of Christian Science teaching to anything but divine power, as it is impossible to account for the reformation of life which follows conversion to Christian Science teaching by anything but divine power. The adherents of its teaching confidently believe that it is not merely the church of the future, but that it will in due time become the church universal. Whether this be so or not, it must be admitted by the impartial observer that Christian Science is making marvelous headway, that it is slowly but surely revolutionizing the attitude of Christian people in the orthodox churches, and, strangest of all, that these results are entirely through the medium of this one volume, which is based on the Bible, and without any aid from what the greatest of all lights and preachers called "the foolishness of preaching."

[W. T. A. in the *Boston Herald*.]

Christian Science has for over forty years proved the truth of its teachings through demonstration and today, through its efficacy, there are thousands of men and women from all walks of life bearing testimony to Mrs. Eddy's revelation of truth as applied to the moral, mental, and physical. Christian Science is revealed truth. This spiritual enlightenment came to Mrs. Eddy through her research of the Scriptures, as it has also come from the same source that revealed to St. John the new heaven and the new earth.

The teachings of Christian Science do not so much form a basis for worship as the Bible, nor do they eliminate any of the teachings. "Science and Health with Key to the Scriptures," the text-book of Christian Science, is a commentary on the Bible, but it gives the spiritual meaning to many of the parables and the works of our Lord, and Mrs. Eddy's [illegible] of the Bible [illegible]. It is not supposed that [illegible] Christian Science [illegible] the Bible text [illegible] Christian Science [illegible] the Scriptures [illegible] and [illegible].

page 14 we read: "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.'"

Through the revelation of the Christ-truth as taught in Christian Science, the human concept gives place to the divine idea, in evidence of a Principle that can be understood and demonstrated.

[E. M. Ramsay in *Dundee* (Scotland) *Advertiser*.]

In your review of the January magazines you mention Sir Thomas Clouston's article in the *Quarterly Review* on "Mind Cures," in which, among other systems, he discusses and criticizes Christian Science. "We do not deny the existence of these cures," he says; "we only deny that they are due to occult, mystical, or unexplainable causes." To this we reply that Christian Science makes no claim to act through any mysterious or occult agency. As its name implies, it claims to be a scientific system, and science has no partnership with mystery. Christian Science teaches that all disease, as well as every other form of woe, is the direct result of unhealthy, inaccurate thinking, and that in order to get rid of unsound bodily conditions we must first get rid of the unsound thoughts which occasioned these conditions. The question then arises, How shall we acquire better thoughts; what are right thoughts, and whence do they emanate? Christian Science teaches that right thoughts, true ideas, holy aspirations, and pure desires are the progeny, the outcome of that absolute Truth, that divine Mind or intelligence which we have been accustomed to call God. It therefore shows us that in order to live happier, healthier, and more useful lives, it is a matter of paramount necessity to gain a clearer understanding of the nature of Mind and to become more conscious of our own nature—"Now are we the sons of God," as John expresses it.

The false belief that God is a supernatural and incomprehensible being is made to cease, the teaching of the Bible, where we are told that God is our Father, "a very present help in trouble," a source of information, our counsellor, guide, with whom men should be in intimate touch and to whom they should turn in the perplexities of every-day life. There is nothing supernatural about purity, humility, mercy, kindness, joy, or courage, yet these are spoken of as the way by which men are to reach God, as the qualities of which the kingdom of heaven is composed. If this is so, then they must be the qualities of God Himself, the only cause and creator.

The article under [illegible] has the following: "It would be a futile question to ask what mind is in its nature." In science, we must think of mind not as a self-existing, self-acting entity, but as an energy which is dependent on brain and [illegible] for its existence, as electricity, motion, or heat are in matter." To the Christian Scientist such statements as these appear as unscientific as they are [illegible]. If this were true, we could not get at the root of an [illegible], as it is plain that [illegible] material conditions and physical actions must be the primary thought and that nothing can get into a false thought but the person in the [illegible]. Mind manifests itself in ideas, and whether we get the right idea you are in touch with Mind and you get the right effect.

[Rev. H. Palmer in *Good Things*, St. Thomas.]

Readers of a recent issue of the *Spectator* may have [illegible] that an [illegible] minister [illegible] has left the [illegible] Christian Science [illegible] a number [illegible] that has attracted considerable notice not only [illegible]

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against this religion. Meanwhile Christian Science, as given to the world by Mrs. Eddy, pursues the even tenor of its way, leavening and uplifting the thought of humanity, and bringing the healing power of Christ to the sick, the sorrowful, the wretched, and the poverty-stricken. The denunciations of this critic do not appear to have seriously impeded its progress. A world-wide movement, as Christian Science is, can be adequately judged only by a broad and clear vision. To condemn it for dogmatic or sectarian reasons will avail nothing. It will be remembered that the heads of the ecclesiastical system of Judea failed utterly to understand Jesus or to gain any true concept of his mission. They deemed that his teachings disturbed their supremacy, and this was sufficient to insure his condemnation. While Christian Scientists may be temporarily annoyed by the accusations of this critic, they are well aware that the healing work of Christian Science goes on just the same, and its steady progress is no more impeded than is the mighty Mississippi by a whirling chip in a swirl along the shore.

A few months ago a pamphlet was circulated from this critic's church, announcing that Christian Science was on the wane, and that the Christian Scientists of Denver were unable to go on with the building of one of their churches. Today the church is occupied by a large congregation and its edifice will be completed within a reasonable period. Recently the New York *Morning Telegraph*, commenting on the lack of attendance at orthodox churches, said: "Christian Scientists of this city make no such complaint; there is hardly room enough in some of their churches to accommodate the crowds who wish to attend the week-night meetings and Sunday services." This comment hardly bears out our critic's recent pronunciamento that Christian Science is on the wane.

This clergyman's latest diatribe declares against any revelation of the divine purpose to Mrs. Eddy. It is interesting to note that the newspaper account of his address contains no Scriptural reference in support of this contention. Jesus clearly pointed out that his genuine followers in all ages would grow in understanding and do the mighty works he performed. The prophet Joel foretold the time when the spirit of God would be poured out upon all flesh. Mrs. Eddy's position, therefore, that a scientific knowledge of God came to her through reason, revelation, and the study of the Bible, has ample Scriptural warrant. The gentleman's association of Christian Science with Mormonism, with which it has no common basis, aptly illustrates his reckless use of language when dealing with topics beyond the limits of his theology.

[W. E. Fell in *Scarboro* (England) *Weekly Post.*]

The whole question lies in this: Is Jesus' method of healing through Spirit, Mind, God, the method which he practised and repeatedly commanded his followers to adopt, and in which he himself never failed, a more efficacious treatment than *materia medica*, or not? This is the only method employed by Christian Scientists, and they are successful according to their understanding of its Principle and rule, as in every other science. The reason it has not been practised systematically since some three hundred years after Christ, is because the law which governs spiritual healing was not understood. It is now clearly explained in the book "Science and Health with Key to the Scriptures" by Mrs. Eddy, and all may avail themselves of its healing ministry who care to do so.

Christian Science is not hypnotism, suggestion, or any of its numerous branches. These systems are at the opposite pole to Christian Science. Hypnotism, *et hoc genus*, is the ascendency of one human mind over another, and is fraught with the gravest danger to the community. It must be quite obvious to all that if it is capable of a suppositional good, it is also capable of unqualified evil, as certain recent trials in the law courts of Europe have conclusively proved. The results of letting such a system loose on a defenseless public can only be contemplated with horror.

Christian Science, on the other hand, tampers with no one's mentality, but turns thought away from its fears and false beliefs in evil as a power strong enough to cope with and overcome good, to the contemplation of God, good, as the only power, the only presence, the only Science or knowledge. It is belief in evil as a power that produces evil, and the understanding of good as the only power, that destroys evil, whether called sin, sickness, or disease. This system is safe; it cannot make a patient worse, as is frequently the case with poisonous drugs or the unsuccessful use of the knife, but must uplift him morally, mentally, and physically, as it did in the days when preached and practised by the Galilean Prophet.

[From *The Christian Science Monitor*, Boston, Mass.]

All the recommendations for legislation contained in the annual report of the state board of registration in medicine, so far as they affected those who heal by mental means, were withdrawn when the report came up for a hearing today [March 18] before the public health committee of the Legislature. Dr. Walter P. Bowers, a member of the board, said that he had been authorized by its members to withdraw all the recommendations except that for an amendment in section three of the medicine registration act. This proposed amendment did not apply to any but practitioners of medicine. Its purport, said Dr. Bowers, was to raise the standard of medical practitioners in the commonwealth.

In response to an inquiry from Chairman Clark of the committee, if any one desired to speak in opposition to this recommendation, former Gov. John L. Bates, who was appearing for the Christian Scientists, said his clients were not opposed to the recommendation in question, but had instructed him to speak in opposition to the other recommendations in the report. In view of the fact that the board had withdrawn its other recommendations, Governor Bates told the committee that he had nothing to say.

Announcement was made before the hearing on the report began, that House bills 601 and 602 were withdrawn at the request of the petitioners for these measures.

[Written for the *Sentinel.*]

A PSALM OF GRATITUDE.

LILLIAN BARKER BEEDE.

ALL praise to Thee, all glory to Thy name,
Our Father, God, O Love divine,
For like refreshing summer dew,
That lifts the thirsty flowers anew,
Thy mercy fills this heart of mine.

My thoughts that dwell in secret sing to Thee
A psalm of praise that lifts its voice
(Above discordant mortal tones,
That error sings and sorrow moans),
To bid the heart of man rejoice.

O ever-present Love, Thou All-in-all,
I longed for love and found in Thee
The love that lives and never dies,
The only love that satisfies,
That knows the truth and sets me free.

I walked in dreams, O Love, and found Thee not;
In paths of false belief I sought
Thy princely form, but woke one day,
And learned to God the only way
Was that which Jesus lived and taught.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MEMBERSHIP IN THE MOTHER CHURCH.

On pages 108 and 507 of Vol. XI of *The Christian Science Journal* there are two articles touching upon the significance and importance of all Christian Scientists joining The Mother Church, and as many have not yet awakened to the need for this step, we are taking the liberty of quoting from these articles in order to help those who have more or less uncertain views on this subject.

The first of these articles is an extract from remarks made by the Rev. D. A. Easton, then pastor of The First Church of Christ, Scientist, in Boston, and from it we quote as follows:—

"What does it [membership in The Mother Church] signify to the applicants?

"It signifies to them obedience. Our dear Leader and Teacher has invited the Scientists everywhere to unite with The Mother Church. Standing on the Horeb heights of her clear spiritual vision, she has surveyed the field of Christian Science work, and has seen that the time has come when the growth of each individual Scientist, and the progress of the work at large, will be promoted by joining The Mother Church. Accepting this invitation promptly and cheerfully is, therefore, a proof that we are learning the lesson of obedience. To obey, and obey cheerfully and promptly, every call of Christ, Truth, marks a growth in Science. It lifts us at once to a higher plane of thought, and will be speedily followed by an increase of spiritual power. It puts us more nearly in the attitude in which Spirit can use us to do its blessed work. . . .

"Membership in The Mother Church tends to divest church relations of personality. . . . It is a step toward membership in the church universal, where there is no personality. It enlarges our idea of the scope and purpose of Christian Science church work, by helping us to realize that it is not merely for our circle of personal friends, or our community, but for the world. . . . The fact that The Mother Church has been able, in spite of all of error's attacks, to maintain its position, and hold high the banner of Science in the city of its birth, has made it possible to organize and maintain the numerous branch churches that are now so rapidly spreading . . . over the length and breadth of our land, and even overleaping the limits of our land."

The then editor of the *Journal,* commenting on these remarks of Mr. Easton, wrote (Vol. XI, p. 507): "Surely if she [Mrs. Eddy] did not see the need and wisdom of churches and church-membership, she would not favor the organization and building of churches. We have but to read 'Retrospection and Introspection,' and her articles in the *Journal* relative to The Mother Church, to know clearly what her views are. We all know how deeply concerned she is in its welfare."

Mrs. Eddy writes on page xi of the Preface of Science and Health: "When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard," and the marvelous growth of the Christian Science church under her leadership has justified the wisdom of every step taken by her to obey this charge and to establish this church as an institution for the benefit of all mankind. The Mother Church stands for the purity and permanence of Christian Science as taught by Mrs. Eddy, "even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death" (Manual, p. 19). Surely, then, no one who has proved the truth of Christian Science can afford to be careless of the means for perpetuating this truth which its Discoverer and Founder established and nurtured.

ARCHIBALD MCLELLAN.

A QUESTION OF LAW.

To no teaching did Christ Jesus give greater prominence, both in his words and works, than to this, that he who understands spiritual law can overcome and annul thereby the claims of so-called material law. This was the gist of all his preaching and the ground of all his assurance. It was proven true in unnumbered instances of healing, both by the Master and his disciples, and was so wrought into every part of his life-ministry that it would seem impossible for even those who follow him "afar off" to raise any question respecting it.

Nevertheless, in this twentieth Christian century the assertion of this possibility is tabooed by the many, and a good illustration of their attitude of mind is found in Professor Drummond's statement that "physical science has a duty in pointing out that no devotion of enthusiasm can give any man a charmed life, and that those who work for the highest ends will best attain them in humble obedience to common [*i.e.,* material] law." This declaration was prompted by his remembrance of the vast number of missionary graves which he had found in Central Africa, and it voices the prevailing disbelief that the righteous can be made immune from sickness, or be healed when attacked by it, through their understanding of God and of spiritual law. In other words, Jesus' unequivocal statement to his followers, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you," is calmly passed by as having no practical significance today!

Christian Scientists have no occasion or disposition to boast, but they do rejoice that they have been awakened to the significance of this betrayal of the very heart of the gospel, and they are thankful for the demonstrated truth that "in divine Science, the supposed laws of matter yield to the law of Mind" (Science and Health, p. 484). Their goal is nothing less than the attainment of that spiritual sovereignty over material law which was manifest in Christ Jesus, and they are entirely sure that if all missionaries had had this vision of the ruling Christ there would be fewer graves and more Christianly illumined men and women in all mission lands. They would have gained that larger, practical sense of the Christ-power which would have enabled even the lowliest to apply the truth for themselves, the truth which is for all, whether learned or unlearned, barbarian or Scythian, bond or free.

Drummond's brilliance and optimism could not atone for the handicap under which he essayed the discussion of natural law, a handicap which grew out of his failure to perceive that all real law is spiritual, and that the so-called laws which ultimate in disease and death are not the confederates but the counterfeits of the laws of Truth. This discrimination is essential to any tenable philosophy of human life, and Christ Jesus made it for all thinkers and all time when he declared that the devil, that evil mentality which is the source and explanation of all that is opposed to the rule of Life and Love, is a falsity. The temptation to think that unideal experiences have some divinely appointed place in our lives, prompts the assumption that all laws are good, only some are higher than others. Said a minister recently, "You Christian Scientists seem to ignore the fact that there are gradations in the realm of divine law. When material law was overruled by Christ Jesus it was only a higher law of divine manifestation controlling a lower."

To this it may be answered that if, as assumed, material laws are but the lesser divine ideas, their subjection to greater divine ideas would be in keeping; but this interpretation of right ideas would in no way explain the tragedy,

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the unspeakable injustice and wrong inflicted in human experience by so-called material law. The carnal mind and all its laws is "enmity against God," the apostle tells us, and all that can await an enemy of Truth is destruction. This is the logic and demonstration of Christian Science, and it is based upon Paul's declaration: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

JOHN B. WILLIS.

CHRIST JESUS GLORIFIED.

IN St. Paul's first epistle to the Corinthians he begins by boldly challenging the vaunted wisdom of the Greeks,—all their learning,—and declares that "God hath chosen the foolish things of the world to confound the wise." Then he goes on: "I determined not to know anything among you, save Jesus Christ, and him crucified," an utterance which has been echoed in much of the world's religious thinking down to the present day. It is well known that the great Nazarene Teacher not only challenged "the wisdom of this world," especially its attempt to explain God and man by material theories, but he also gave proof of his own understanding of divine law throughout his earthly career. For doing this he was opposed by the learned men of his day, and was finally subjected to the torture and ignominy of crucifixion, yet Paul declared that he would make this the central point of his appeal to mankind.

Scholastic theology has made this to mean that because Jesus laid down his life for men, in order to secure their salvation,—because he paid the price due for their sins,—endless gratitude and devotion to him might be expected wherever this was made known. This does not, however, appear to have been Paul's message; indeed, he said, "If Christ be not risen, then is our preaching vain." It was the Christ triumphant over sin, sickness, and death that the great apostle to the Gentiles preached, and this, too, "in demonstration of the Spirit and of power." Seen in this light, we can appreciate the meaning of our revered Leader's words, when she comments thus upon Paul's declaration: "Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him glorified" (Science and Health, p. 200). An explanation of this may be found on page 44 of the text-book, where we read concerning Jesus' victory over death and the grave: "His three days' work in the sepulcher set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate." We may well ask how many of Jesus' professed followers remember this when they commemorate his crucifixion and resurrection! In that wonderful seventeenth chapter of John we find Jesus declaring that in his work for humanity he had glorified the Father, and he asks that the Father's glory may be reflected by him. Then he prays for his followers and says, "The glory which thou gavest me I have given them; that they may be one, even as we are one: . . . that the world may know that thou hast sent me."

When Christian Science came to the world, the old dogmas were losing their hold upon men because they were not supported either by reason or revelation. The so-called liberal thought in religion conceded to Jesus the place of a great moral teacher, but this was far from being his own estimate of himself. He said substantially: Believe me for the works' sake, or not at all! Without such works there would be no proof of God's presence and power. Without the kind of healing which he wrought, man would not be known as a spiritual being at all. Every attempt to cure by material means is but so much matter to matter, dust to dust.

What Jesus did was to bring "life and immortality to light" with every instance of healing, and Christian Science, following in his footsteps, glorifies him with no smallest reserve by doing the works which he did and which he commanded his followers to do. In the light of Christian Science he stands upon the heights of human consciousness as the glorified representative of sinless, deathless, spiritual being, and Christian Scientists come to understand him and love him more and more as they realize and manifest the Christ purity and love, up to the utter extinction of those twin foes of our peace, lust and hate. By every overcoming of sin and disease, in accordance with spiritual law, Christ Jesus is glorified today, and we can say as did the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—the belief of a life separate from God given up for the glory of man's true and eternal existence.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

WORCESTER, MASS.—First Church of Christ, Scientist, designed to meet the needs of an increasing number of Christian Scientists in Worcester, in process of construction at Main and Oberlin streets, will be finished during the last part of May. The cost of the edifice will be between thirty-five and forty thousand dollars. The church building will be 54 feet wide by 84 feet in length, and is being constructed of tapestry brick of a golden brown shade, with terra-cotta trimmings to harmonize, the terra-cotta work to be richly ornamented with purely Greek designs. The portico is designed to be of the exact size and detail of the north portico of the Erectheum at Athens, and the auditorium will seat nearly five hundred people.

The church was organized in Worcester about sixteen years ago; but while the growth has been slow at times, it has been steady. In 1910 the land at Main and Oberlin streets was bought with the intention of erecting a building soon after that time, but many thought a larger church would be needed; however, after due consideration it was decided to construct a modest edifice, and when the growth of the church demanded it, to build churches in other quarters of the city.—*Worcester Telegram.*

OAK PARK, ILL.—Second Church of Christ, Scientist, is to improve the northeast corner of Euclid avenue and Pleasant street by the erection of a new church building, which will be 78 x 126 feet. It will be of classic design, with a façade flanked by columns of the Ionic order, the exterior to be carried out in pressed brick and reenforced concrete, and the foyer to be a little less than three thousand feet in floor area. The main auditorium will have a seating capacity of one thousand; the Sunday school rooms will have a floor space of forty-five hundred feet, and the total cost will be fifty-six thousand dollars.—*Chicago Tribune.*

FORTUNA, CAL.—First Church of Christ, Scientist, was organized in 1897. Today, its largely augmented membership and congregation worship in Newell's hall over the Fortuna Merchandizing Company's store. This coming spring the Scientists will erect a church edifice on the two lots they own in the Haight Addition. As planned, the building will have a seating capacity for three hundred people, the main auditorium to be enlarged by throwing back the folding doors which partition off the Sunday school room.—*Fortuna Beacon.*

BOLTON, ENGLAND.—Reverence and devotion were the characteristics that marked the annual Christian Science thanksgiving service held at the Institute, Henry street. There was a crowded congregation, and some remarkable testimonies bore tribute to the healing power of Christian Science during the past year and prior to the last annual thanksgiving service. The meeting was deeply impressive.

Bolton Evening News.

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CITY OF MEXICO, MEXICO.—The most peaceful place today [Feb. 9] in this big city was doubtless our beautiful auditorium. Our service was held as usual. Just a score of persons were present, half men and half women. The incessant crack of rifles in different streets around our little church kept reminding us that error was trying to destroy error, but we had nothing to do with the funeral obsequies of error. I do not give any details of the politico-military *coup d'état* which broke over this city at two o'clock this morning. The two young ladies who act as second reader and organist could not get to the service, as fighting was going on around their residences, but our newly-elected first reader was equal to the occasion, acting as first and second reader and organist. Our soloist came, though she had to thread her way through streets where fighting was in progress. She sang the thirty-ninth hymn, that poetic version of the 91st Psalm, giving us a sense of II Kings vi:16 which was truly refreshing. The golden text of the day from Haggai ii:5 was singularly significant.

Correspondence.

ATLANTA, GA.—A building permit for a church edifice which when completed and fitted out will cost one hundred and sixteen thousand dollars has been taken out by First Church of Christ, Scientist. This church is to be erected on the site at Peachtree and Fifteenth streets recently purchased. The cost of the building will, it is said, be about eighty-seven thousand dollars and the cost of the equipment will aggregate thirteen thousand dollars. Sixteen thousand dollars was paid for the site, which is 90x100 feet. For three years the members of First Church of Christ, Scientist, have been working with a view to erecting a new church building. The recent bequest of five thousand dollars in the will of the late Mrs. Sue Harper Mims has enabled them to begin the work earlier than was expected. Mrs. Mims left the church an additional thousand dollars for other purposes.

Atlanta Journal.

MINNEAPOLIS, MINN.—Material is being assembled on the site of the new Sixth Church of Christ, Scientist, at Bryant and Summit avenues. The building will be of brick, steel, and terra-cotta, will cost one hundred and twenty-five thousand dollars, and will seat between twelve and fifteen hundred. For two years the church has held services in the basement, but the work of raising the superstructure will not interfere with the use of the basement for church purposes, according to members of the building committee.

Minneapolis Tribune.

MT. VERNON, N. Y.—The site of the Christian Science church on Ninth avenue and Valentine street is not to be changed, and in all probability the building that was so seriously damaged by fire early in the morning of New Year's day will be replaced within a few months by a more suitable edifice. This, however, is not altogether decided, but is believed to be assured.—*Daily Argus.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

LONDON, ENGLAND.

Bliss Knapp delivered a lecture for First Church in the Queen's hall on Christian Science. He was introduced as follows by Col. the Hon. G. Napier:—

It gives me great pleasure to introduce the lecturer this evening. I am glad to be on this platform, though not because I am fond of public speaking—I have always had an extreme aversion to the public eye, so much so that I once had a paper read for me at the Royal Geographical Society. No inducement would have been strong enough to bring me on that platform, but I owe so much to Christian Science that I am not only ready but glad and grateful to be here and to acknowledge a debt which cannot be repaid.

Let me give you a personal reminiscence. In the year 1868 I was presented with a Bible. The date is on the fly-leaf. For twenty-five years after that I had an active and varied career in the government service. The book was never lost, but I never opened it until quite recently, when I began to study Christian Science. Now the Bible is my constant friend and companion. Let me assure you that if you will study the Bible with the aid of the Christian Science text-book, which is a commentary on the Bible, you will find a pathway to health, happiness, and prosperity in this life. Christian Science is a workaday-world religion. In the ordinary affairs of life, in business, in trade or politics, in sickness and sorrow, in every difficulty that confronts the human mind, if honestly and faithfully relied on, it will be found a practical guide and sure remedy. The human mind is in a sense better than itself, and has ideals higher than its own. The spread of Christian Science is without doubt the fullest expression of this higher craving for good. The call that has brought so many hundreds here this dull November evening is the same call that has echoed through the ages, as the Old Testament record shows. It is the call, the message, that drew the multitudes to seek the Christ on the shore of the lake of Galilee two thousand years ago, the call that will cease only when all men know God.

Correspondence.

WAUSEON, OHIO.

Frank H. Leonard delivered a lecture on Christian Science to an audience of about four hundred people, at the Court House. The speaker was introduced by Leroy H. Deyo, first reader, who spoke in part as follows:—

Mankind are today as never before looking outward and upward and beyond, seeking a knowledge of that truth referred to by the great Nazarene nineteen centuries ago, when he said: "Ye shall know the truth, and the truth shall make you free." Men are today more than ever before demanding an intelligent answer to that momentous question of Pilate, "What is truth?" They are asking oftener than ever the all-absorbing question, "What is man? Whence cometh he? Whither his destiny?" And they are also asking, "Were the promises of the Master mere sophistry, to remain forever unfulfilled in human consciousness?"

It cannot be denied that the contemplation of these things acts as a restraining influence over the more worldly activities which might otherwise menace the very foundation of society and government. But this is also a practical age, and man demands proof in answer to his questions. Contemplation is well enough as far as it goes, but mere speculation and conjecture do not satisfy, nor does the unanswered question still the heart's desire. Can the question "What is truth" be answered? Can man know that truth which makes him free? Can man know his relationship to God, his origin and destiny? Can the promises of the Master be fulfilled today in human living?

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Less than a half century ago a discovery of mighty import to humanity was given to the world, and today Christian Science looms large upon the horizon of mental activities, leading thought to spiritual altitudes and proclaiming anew the glad tidings of "on earth peace, good will toward men." And Christian Science will and does answer your deepest questions.—*Correspondence.*

CARTHAGE, MO.

Judge Clifford P. Smith lectured before a large audience on Christian Science at the High School auditorium. The lecturer was introduced by Judge Halliburton, who said in part,—

Not being a believer in Christian Science as I understand it, I was much surprised to be invited by my Christian Science friends to preside at this meeting. Being here, I must confess that I have never studied the doctrines and theories of the Christian Science church, but I have lived long enough to learn that there is good in all organizations that teach religion, whether it is what is denominated the Christian religion or some other. I have learned that while there are a large number of sects or churches, each teaching Christianity, and some in many things far apart, there is good in all. In fact, a people without a religion of some kind is unknown.

Christian Science, in the few short years of its teaching by the Christian Science church organization, has had a wonderful growth and has attached to its cause hundreds and thousands of the brainiest and best people of our country, and those who have followed its course and its works know that large numbers have been benefited and made happier by their acceptance of its teachings. While the great mass of our people are not believers in or followers of its teachings, we must admit that the Christian Science church is today wielding a powerful influence in this country. The lecture tonight is not for the purpose of converting, but for the purpose of education and enlightenment, to explain to us on the outside just what the church believes and the grounds upon which its beliefs are founded. And, whatever our own beliefs may be, we certainly ought to be willing to give to the teachers of this organization a fair and unbiased hearing. The world is progressing in every line, and we today believe in and advocate many principles of which not many years ago we either knew nothing or scouted as wrong. No religion or principle that its believers are willing and anxious to explain and advocate in public, can be dangerous to the country or its people, for publicity and time will settle the truth or error in it.

Correspondence.

LOWELL, MASS.

Stormy weather apparently did not affect the attendance at the lecture on Christian Science given at the Lowell opera house by William R. Rathvon. The auditorium was well filled, and many seats in the gallery were occupied. The Rev. Marshall B. Lytle, pastor of St. Paul's M. E. church, introduced the speaker, saying in part,—

We are gathered here this afternoon to hear the truth about Christian Science. As some of you know, I am not a member of the Christian Science church. I am not a Christian Scientist. However, I may say that for quite a while, since my coming to New England, I have been very much interested in Christian Science. I have been much impressed with the character of the men and women who make up the Christian Science churches, and I have also been very favorably impressed by the testimonies I have heard from the lips of the members of this faith. I am here this afternoon, as most of you are, to listen. I am here with an open mind. I count myself a seeker of truth, and I hope I shall always have the courage to accept truth, no matter from what source it may come. I believe that there is a great deal of truth in Christian Science. I am not quite ready to accept all that has been claimed in Christian Science, but if I could be convinced of its truth, I think I would follow truth wherever it might lead.

Now, I suppose there are those in this audience who are in precisely the same position in which I am placed. You are here with a mind open to conviction. As Americans, there is one thing of which we are proud, and that is our sense of fair play. And we certainly desire to give this cause a fair hearing.—*Lowell Courier-Citizen.*

DUBUQUE, IOWA.

Clarence C. Eaton lectured on Christian Science to an audience which filled the new edifice of First Church. He was introduced by Jacob B. Fink, first reader, who said:—

We have invited you here tonight to hear the truth about a religion which is bringing health, peace, and prosperity to mankind, wherever it is received with willing hearts; a religion whose foundation is love,—love to God and to our fellow man, as revealed to one woman over forty years ago, since which time it has spread to every country of our globe.

Correspondence.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Albia, Iowa.—Scenic theater, 8 p.m., April 7.
Bartlesville, Okla.—Okla theater, 8:15 p.m., April 10.
Cambridge, Mass.—Scenic temple, Temple street, Central square, 3:30 p.m., April 6.
Charles City, Iowa.—Hildreth opera house, 8:15 p.m., April 10.
Cincinnati, Ohio (Second Church).—Music hall, 8 p.m., April 10.
Danville, Ill.—Fischer theater, 3 p.m., April 6.
Dayton, Ohio (First and Second Churches).—Memorial hall, corner First and St. Clair streets, 3 p.m., April 6.
El Paso, Texas.—El Paso theater, 3 p.m., March 30.
Estherville, Iowa.—8 p.m., April 11.
Eureka, Kan.—Opera house, 8 p.m., April 10.
Fairmont, Minn.—8 p.m., April 8.
Flandreau, S. Dak.—Opera house, 8:15 p.m., April 8.
Huntington, W. Va.—8:15 p.m., April 1.
Kansas City, Mo. (Third Church).—Morton's hall, Fortieth and Main streets, 8 p.m., April 5, and 3 p.m., April 6.
Kansas City, Mo. (First Church).—Church edifice, Ninth street and Forest avenue, 8 p.m., April 10 and 11.
Letchworth, England.—Howard hall, 8 p.m., April 17.
Madison, Minn.—Opera house, 8:15 p.m., April 7.
Mankato, Minn.—Opera house, 8 p.m., April 11.
Montclair, N. J.—Church edifice, South Fullerton avenue, 3:30 p.m. and 8 p.m., April 6.
Omaha, Neb.—Church edifice, St. Marys avenue and 24th street, 8 p.m., April 7 and 8.
Red Wing, Minn.—Sheldon memorial auditorium, 8 p.m., April 7.
Richmond, Surrey, England.—Richmond Hippodrome, 3:30 p.m., April 20.
Rock Valley, Iowa.—Opera house, 8 p.m., April 8.
San Antonio, Texas.—Princess theater, 2:30 p.m., April 6.
St. Louis, Mo. (Second Church).—Church edifice, 4234 Washington boulevard, 8 p.m., April 3.
St. Paul, Minn.—Auditorium, 3:30 p.m., April 6.
Waco, Texas.—Majestic theater building, North 4th street, 8 p.m., April 4.
Watertown, S. Dak.—Church edifice, corner Maple street and First avenue, S. E., 3 p.m., April 6.
Winchester, Ky.—Opera house, 8 p.m., April 8.

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TESTIMONIES OF HEALING.

Five years ago I was believed to be a helpless victim of mental and physical suffering. After the family doctor had given me a thorough examination and had pronounced me incurable from an attack of rheumatism, heart trouble, and other internal disorders, he told my mother that I would never get well, though he left me a bountiful supply of medicine. I decided, however, that I would not take the medicine, for if I was going to die I would prefer to die easy. My mother and sister were then members of a Christian church, and I attended the services with them; but when I heard the preacher talk about God sending affliction and death, instead of being a God of love, and when I saw the selfishness of some professed Christians, I could hardly stand it. I would come home almost starved, hungering in a way that I then could not account for.

The concept of divine Love that I should have gained from the Bible and the church, I found not; so, tired and sick of this seeming mortal life, I became an atheist. I longed to die, that I might be relieved from my suffering; but in the darkest hour a white-winged messenger came, when a friend told me about Christian Science, of this wonderful saving truth. He let my mother have a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, to read, but knowing nothing of the book, it was not read for some time. My father believed in hypnotism and studied "New Thought," and my mother supposed that Science and Health was another book on that subject, and did not care to search its pages.

One morning, about three months after I heard of Christian Science, in my great distress I told my mother that if there was any truth in that book, I was going to find it. I was then about sixteen years old, but could scarcely read in the third reader, as I had been unable to attend school, and the first words which I tried to read from Science and Health were on page 18: "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love." I got a dictionary and found the meaning of every word I did not know, and in one week's time I fully realized that I was drinking of "the water of life." My father and mother also began to read the book, my father then being a victim of so-called "Bright's disease" and dropsy, while my mother suffered from gall-stone, also kidney and female troubles. All three of us had been pronounced incurable by the doctors.

In one year from this time, after studying Science and Health, going over the Lesson-Sermons almost every day, reading the *Christian Science Sentinel* and *Journal*, we had come to look upon ourselves as God's children, and our family of eight were all studying Christian Science. A great dread of financial limitation had also been removed. Realizing that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), I was able in one year's time to pass a teacher's examination, and I have followed the work of teaching ever since. I find it glorious to be able to think of the pupils in the right way, and not to see evil as personal or real.

I have had many other wonderful demonstrations in Christian Science, one being the overcoming of a severe attack of acute lung trouble. I was at first unconscious; but as there were no regular practitioners here then, the help of a Christian Science friend was secured, and the illness was overcome in five days. My mother has since taken class instruction, and the knowledge thus gained has been a great blessing to us all. My father has given up all thought of trying to reap any good from hypnotism and is trying to free himself completely from the bonds of hypnotic thought. Beliefs of limitation are being constantly overcome by realizing that God is the giver of all good.

There are now about fifteen families in Camden county who are studying Christian Science. There are eight families in our locality, and we have been holding Christian Science services in a little schoolhouse four miles from our home for the past eighteen months, where the seed of Truth is being sown. I know that if Christian Science can reach such an out-of-the-way place as the foot of the Ozark mountains, and can heal such a sickly mind and body as I thought I had, the truth can and will reach every sufferer. It is glorious to think upon the time when evil shall be no more, and when all shall know God, from the least to the greatest. When thinking over the blessings I have received through Christian Science, a "still small voice" whispers, Be still; stand in the strength and faith of God, and be ready to realize every moment the nothingness of evil. Then what joy, peace, and love can be attained, and how every one of us should give thanks to God for showing us, through Mrs. Eddy, the way to everlasting Life, Truth, and Love!—MABEL MARY HENDERSON, Linn Creek, Mo.

I am thankful for all that Christian Science has done for me. Through the loss of my husband's health, he was long out of work, and consequent financial losses made it necessary for me to help by earning what I could; but I was finally so weakened by worry and a heart trouble of many years' standing, that I could not continue. A friend then advised me to try Christian Science, and after gaining permission from my husband, who at first objected, I secured the address of a practitioner from the Science reading-room and called on her. She gave me a short talk followed by silent treatment, and I felt so much better that I went away feeling assured of strength being given for the work I needed to do. After several treatments I was so much better that I was again able to help in earning money by sewing. I had been wearing glasses for five years, and one day I said to the Scientist that I felt this to be a great bondage. She answered that I should lay them off, that in God is our sight; so I began to leave them off when at home, but still used them when sewing for others. I was then told not to fear if I forgot to take them with me; and when this happened one day, I trusted God and sewed all day without fear or pain, and I have never used glasses since, now two years ago.

For this deliverance I thank God, and I am truly grateful for the kindness shown in helping me to understand Christian Science.—MRS. K. PAULI, Burton, Ohio.

Christian Science has not only healed me of sickness, but I have found it a "very present help in trouble." Some time ago I had to pass through a trial which brought disappointment, financial loss, and surrender of material possessions, and while I tried to hold steadfastly to the truth, there were times when I would become deeply depressed. One morning, when under a heavy cloud and everything seemed dark, I took up the Bible and Science and Health with the assurance that I would find relief. I had been reading only a short time when a neighbor, a Christian Scientist, living in the apartment above me, but who was unconscious of my condition, played on her piano that beautiful hymn from our Hymnal which begins, "In heavenly love abiding;" but it was these words which came to me as a direct message:—

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where darkest clouds have been.
My hope I cannot measure,
My path in life is free;
My Father has my treasure,
And He will walk with me.

This brought the light; and although my problems have not yet been wholly worked out, I have not had the least sense of depression, which proves to me that we can, like Paul, "glory in tribulations;" that right in the midst of seem-

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ing trials we can rejoice in the omnipotence and the omnipresence of divine Love. Words are inadequate to express my gratitude for this instantaneous healing.

MRS. MARY J. HINDS, Pittsburgh, Pa.

My gratitude for the many blessings that have come to me through the knowledge of God and of Christian Science, can never be expressed in words. This truth came to me through a friend of my wife, whose daughter had been cured of stomach and bowel troubles from which she had suffered a great many years. Before I found Christian Science, I suffered not alone from one disease, but from many,—heart trouble, rheumatism, sleepless nights, nervousness, also pain in my left side, which had given me considerable trouble for fifteen years. Besides all these ills, I drank whisky and chewed tobacco for twenty-five years, being a slave to both. I tried almost everything that one could think of to stop these habits, but could not do so. I consulted with a Christian Science practitioner and took treatment, and in three weeks I was healed—a well man!

I give this testimony in the earnest hope that some one who reads it may be encouraged to seek help from Christian Science, and that he too may be able to say, "Whereas I was blind, now I see." I am thankful to God for the teachings of Mrs. Eddy; they have lifted me out of darkness and have shown me the light.

N. B. HOPKINS, San Francisco, Cal.

Through the ceaseless efforts of a kind friend, who labored for years without reward and without hope of reward, trying to help me grasp Christian Science, I gradually learned to understand the power of divine Truth. Instead of a nail on the third finger of my right hand, I had a horny growth, on which now and then a shell resembling a nail would form part way up. An intense aching and itching would then set in, and this nail, or outside shell, would loosen and drop off.

Last summer I had a demonstration of Truth's power—my first—which rather startled me on account of its suddenness, and made me think that it might also be possible to overcome the growth mentioned above. For about a week I applied the Truth-cure daily, and then dropped the subject and thought no more about it. Some two or three weeks later I was surprised to see that a new nail, a real nail, had started to grow from the root, and the dividing line between the old and the new was as clearly defined as though a line had been drawn. The old nail was a horny excrescence, the new nail was smooth and of a pinkish hue. It took three months from the time it formed in the root until it had grown to the top.

Christian Science is true, though the one ignorant of its Principle may ridicule and sneer. I myself did not believe there was anything in it until I saw with my own eyes, but I am now a living witness thereto, for which fact I wish to express my heartfelt gratitude, as well as for the grand spiritual uplift received therefrom.

HANNAH A. WEGNER, Flasher, N. Dak.

It has long been my desire to express the gratitude for Christian Science which daily wells up in my heart. It is now more than five years since I had my thought turned away from the false sense of life as existent in matter, toward the contemplation of the truth of being as taught in Christian Science. The mental journey which I have traveled, and am still pursuing, has not been one over "flowery beds of ease;" it has more often led along the strait and narrow way. With me it has been "precept upon precept; line upon line;" and the word of God, so beautifully interpreted in "Science and Health with Key to the Scriptures" by Mrs. Eddy, has been a "light unto my path."

I had been a Bible student all my life, but after years of belief in theories, I had become dissatisfied and had about reached the conclusion that "What is truth?" was an unanswerable question. It was in the darkest hour of bereavement and affliction, when humanity, however willing, could offer me no aid, that I was led rather reluctantly to investigate Christian Science, and began the study of its marvelous text-book. My mentality demanded the surest proofs every step of the way; but as a little understanding, gained and applied, was rewarded with "signs following," I was soon willing to accept what Mrs. Eddy tells us, namely, that "a simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of Christian Science" (Science and Health, p. 547). I strive to be patient with those who do not understand this teaching, and who consequently misrepresent it, because I used to think that many of these things ought to be otherwise stated.

Many have been the physical imperfections overcome for myself and members of our household. I cannot express the joy experienced in being freed from neuralgia, rheumatism, and a chronic bowel disorder. Though some ills of the flesh yet remain to be vanquished, I am indeed grateful for this knowledge which is able to meet every discordant condition when faithfully and persistently applied; for I know that God's grace is sufficient to overcome all discord, and that none seek His face in vain. I send this with loving gratitude to the giver of every good and perfect gift, and to Mrs. Eddy for directing us in the right way and proving to us that "there is a power to make each hour as sweet as heaven designed it."

ALICE WILLIAMS CRADDICK, Orange, Cal.

[Translated from the German.]

I would also count myself among the grateful ones who have experienced help through Christian Science. During a period of thirty years I had gall-stones, which did not cause much suffering in the beginning, but in later years were attended by pain so severe that the physicians advised me to submit to an operation, to which my family, however, was opposed. The physicians in Budapest only gave me an opiate, as this was all they were able to do for me, and the suffering I went through during these years is beyond description. In the mean while my husband had passed on, and four years ago my daughter went with her husband to California, where they heard of Christian Science. They sent me a copy of *Der Herold der Christian Science* and wrote beautifully about the subject, trying to awaken my interest in it; but I derided it and laughed at it, and put *Der Herold* aside. There was no hope in me as to the existence of a God, and this was my mental attitude in bringing up my children.

Acting on my children's advice, I also left for Pasadena, though with the greatest apprehension as to the possibility of standing the journey on account of my terrible suffering. Upon my arrival in New York I became so ill that both the physicians who were summoned for consultation gave no hope of my recovery, though they emphasized the need of an operation in case I should improve. As soon as I did improve sufficiently, I left New York in order to join my children, but with the thought that should they be willing to have me undergo the operation, I would submit to it. My daughter's desire was that I should give Christian Science a trial, but I would not hear to it; though a week later, when the dreadful suffering set in again, I did not cry for the physicians, but for help in Christian Science, which was given immediately. Thanks be to God, the terrible disease left me after the second treatment, and I never felt so well as I do now; also a trouble in the back, of nine years' standing, was dispelled in one treatment. I am unable to express in words my gratitude to God, also to our beloved Leader, Mrs. Eddy, and I am most deeply grateful for having found the way whereby we may be saved.

FRAU ANNA PILLER, Pasadena, Cal.

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Christian Science has brought light and understanding to me; it has made possible for me things that were impossible to my former life. It has reopened the Bible, and has made it a "sufficient guide to eternal Life" (Science and Health, p. 497); and through the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have learned how to overcome not only the "ills of the flesh" (Science and Health, p. 191), but the many temptations that have come to me in the past.

For three years I have been enabled to rely upon God for all things, and have in consequence enjoyed greater freedom, better health, and more happiness than ever before. For two years previous to my hearing of Christian Science I had made earnest and prayerful efforts to know God and to pray aright. As a result of these strivings, a very clear conviction came to me that the demands of our Master were made not only to his immediate followers, but also to me, to all mankind. These had, however, been ignored, and after a lapse of more than a year I found a people who were also alive to this fact, and what was more, through the inspired teachings of their Leader, Mrs. Eddy, they were demonstrating the truths which Jesus taught and were realizing the significance of his command, "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." I have witnessed the healing power of the ever-present Christ, both in myself and in others, and the moral uplift which has accompanied my study and practise of Christian Science is much more than words can express.

My heart goes out in gratitude and love to Mrs. Eddy, the Discoverer and Founder of this Science, for her nobility of character, her purity and perseverance in standing for the truth; and I would express this gratitude not only in words but in my daily life, and in my endeavors to be a loyal follower of the commands of Christ Jesus, the Way-shower. I am often led to think upon these words of Mrs. Eddy: "We all must learn that Life is God. Ask yourself: Am I living the life that approaches the supreme good? Am I demonstrating the healing power of Truth and Love? If so, then the way will grow brighter 'unto the perfect day.' Your fruits will prove what the understanding of God brings to man" (Science and Health, p. 496).

ROBERT W. SAGE, New York, N. Y.

[Translated from the German.]

The wonderful blessings which my family and myself have experienced during the last years impel me to give this testimony. I am filled with gratitude and give praise to our all-loving Father for my healing, both of mind and body. Nine years ago I was declared by several physicians to be suffering with a severe abdominal complaint. I was under medical care continually, and the mental suffering which I endured is indescribable. I became pessimistic, for fear was my constant companion, and the worry about my health increased with every year. I had been brought up in a religious way by my parents, and felt very unhappy in my old belief that God, the supposed sender of joy and suffering, should not be willing to restore me to health. A specialist being recommended to my husband about five years ago, we consulted him, but he shared the opinion of the other physicians and said that I was very ill. For a whole year I had to submit twice a week to a very painful treatment, which made me feel more miserable and almost incapacitated me for any kind of work. We again consulted our family physician, who declared that the hope of my recovery had now dwindled into nothing, as my system had been too seriously affected by the previous course of treatment.

It was in this hopeless condition that I came to Christian Science, doubting greatly whether my life could be spared so that I might care for my husband and our three children. My sister and a dear relative who had been in Science for quite a while both had to use great patience with me in my struggle, and I am greatly indebted to the kind practitioner under whose loving care I stayed and who worked persistently in the endeavor to help me to attain my freedom. I cannot count myself among those whose healing was quick, but this very fact proved to be a blessing in my case. Our revered Leader, Mrs. Eddy, says in Science and Health, "Emerge gently from matter into Spirit," and in Isaiah we read, "Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption." This I may say of myself with thoughts of gratitude and praise: I have been in Christian Science for two years and a half, and am now a perfectly well woman. My stomach, which could only retain light food, is in good condition, for I know that "not that which goeth into the mouth defileth a man." Furthermore, Christian Science is conducive in my case to most refreshing sleep, which I had lacked for many years, and I am able to attend to my household duties with great pleasure. Fear and doubt, which would always get hold of me, had to yield, and were replaced by a sense of trust and faith in God. As for my children, who have gained a measure of understanding of Christian Science and appreciate it, I have had the privilege of helping them more than once, which has greatly added to my joy.

I now know what it means to be at-one with God, with Love, and I have come to appreciate Christian Science to such an extent that I cannot imagine what life would be without it. To all who have helped me with word or deed I am deeply grateful, and I think of our dear Leader daily with a sense of gratitude and reverence for having again demonstrated for us the pure Christ-teaching. It shall be my endeavor to grow more and more into the understanding of this wondrous truth and to ask for light from Him, the omnipotent and ever-present One, to whom be glory and praise forever!

FRAU ANNA SCHÖCK, Stuttgart, Germany.

It is more than four years since I began the study of Christian Science, and I now wish to tell of some of the wonderful blessings I have received during that time. About the beginning of my study I gave birth to a little daughter. My mother, who is a Scientist, was with me at the time, and advised me very kindly and wisely about getting up. She said I could get up whenever I felt able, but cautioned me not to do so from a desire to "show off," which, I am sorry to say, was exactly what I did. This occasioned a very distressing condition, for which I first applied material means, though they failed. I then wrote my mother for help, and she advised me to employ a Christian Science practitioner, as she herself had not understanding enough at the time to treat me. Three practitioners treated me in the course of three years before I was completely healed. I have learned, however, that had I but cleansed my own thoughts more thoroughly at first, the healing would have come a great deal sooner, and one practitioner would undoubtedly have done all that was needed. Instead of blaming the practitioner, we should first know ourselves,—search thoroughly for the error which is sure to be lurking about us; then cast it out and rise above it.

I am thankful to God, and very grateful to Mrs. Eddy for this wonderful truth. Each day I am studying to learn more of this Science of Life which is ours. I am also grateful for the harmony which exists in our home since I have learned more of Christian Science, as many ills, such as colds, throat trouble, headache, and other ailments, have been overcome for myself as well as my children. I send these lines with a sincere wish that they may benefit some suffering mortal; and God speed the day when we shall fully realize our freedom from the asserted laws of sin, disease, and death!—MRS. JULIA MULKS, Riceville, Iowa.

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For some years I have felt it a duty as well as a pleasure to send a word of thanks to the field for the many helpful testimonies and articles given in the *Sentinel,* and I wish to express my gratitude again. My blessings have been many since I began the study of Christian Science, which was in 1904. After belonging to another church over thirty years, it was very hard to cast off the old and to take up the new, but when I had proved for myself the truth of Christian Science, I did so gladly. I am very thankful for even the small understanding I have; thankful to our heavenly Father, also to Mrs. Eddy for the Christ-teaching as explained in "Science and Health with Key to the Scriptures," for I have been lifted out of many ailments. I am a member of The Mother Church, and my desire is to be a worthy Scientist.—M. JULIA KENOYER, Charleston, Ill.

It is with thankfulness to God that I testify to the many blessings I have received through Christian Science. I suffered for years with kidney and bladder trouble, but some two years ago I was healed by Truth. The doctors had said I would never live through the ordeal of childbirth, but just before my baby was born I called in a practitioner, who treated me, and everything was harmonious. I had occasion to call for help again, when the baby was eight months old. His head was covered with an eruption, but in three days after treatment was given him, this was entirely removed. It fills me with gratitude when I think of what Christian Science has done, and is doing, for me.

MRS. CHARLES PUGH, Spokane, Wash.

Two years ago, while reading the Lesson-Sermon before retiring for the night, my daughter, who lived in the same house, came down to speak with me and said there was a peculiar odor in the house, as though gas were escaping from the heater. I smelled nothing, but as the stove was giving more heat than I cared for, I closed the dampers and retired. When the alarm clock rang at five a.m. Sunday, I tried to turn off the switch, but had been so overcome with gas from the stove that in doing so I fell out of bed and lay on the floor. Somewhat later my dog, which I keep in the kitchen overnight, kept up a continual barking. I heard him, but it seemed as though I could not wake up. I finally realized my condition, held to the truth that God is our Life, and managed to crawl from one room to another and open doors and windows. Then I dressed myself and succeeded in getting up-stairs to my daughter's door.

Here I collapsed, and a neighbor and she managed to get me inside and on a chair. They found me stiff and cold, and put me to bed, while I was declaring the truth continually. My husband, who worked nights at the time, came home about eight o'clock, and on learning from my daughter of the conditions, was much distressed; but I told him to be thankful that God had wakened me from a bad dream and that I was able to eat breakfast with him. After breakfast, we read the Lesson-Sermon, and in the evening I attended service at Fourth Church of Christ, Scientist, of which I am a member, all ill effects from the gas having passed away.

I cannot express my gratitude for the enlightenment which has come to me since I have taken up Christian Science. For many years I had been doctoring and taking medicines, but faith in God had been neglected. I was seeking for something, yet knew not what; but when I came to Christian Science, I found what I had been looking for, though it has been very hard for me to understand, as I could not read or write English. I was, however, so hungry and thirsty for the truth which makes free, that now, thank God, I can read and understand that God is my Life; and, thanks to Mrs. Eddy, our beloved Leader, through whom the way has been shown, I am free of all my troubles and happy with the blessings I receive each day.

MRS. CAROLINE FREDERICK, Chicago, Ill.

FROM OUR EXCHANGES.

[*Watchman.*]

At the present time there is a very common tendency, and in some quarters apparently a deliberate intention, to use the terms Christianity and religion as synonymous and interchangeable. Properly used, religion is a much broader term than Christianity. All that is Christian is religious; but there is much that is religious which is not Christian. The truth is, that the attempt to confuse Christianity with all religion, or to include all that is good in other religions in Christianity, is a narrowing instead of a broadening of religious ideas, as it is generally assumed to be. On the one hand, it eliminates from Christianity those elements which make it distinctive from and indefinitely superior to all other religions, and also necessarily excludes those features of the ethnic and natural religions which are plainly incompatible and irreconcilable with the religious and moral ideas of Christianity. The result is an indefinite, hybrid, chaotic so-called religion which can be classed as neither natural nor supernatural. Far better than this mongrel syncretism is it to allow every religion to stand on its merits and demerits; to discover and frankly acknowledge the good in all forms of religion, and sharply to distinguish the errors and evils. Only thus can Christianity take its place of superiority among the religions of the world, and only in this way can it perform its intended service in lifting all mankind to a higher religious plane, and in bringing humanity into communion with God through fellowship with Christ Jesus. When thus clearly and fairly analyzed, it is found that other religions have very much that is good in common with Christianity.

[Rev. J. Estlin Carpenter, D.Litt., D.D., in *Christian Commonwealth.*]

Christianity is slowly undergoing an immense transformation. Its original conceptions are being wholly recast. It is the preeminence of Jesus that the energy which he imparted to the religious life of his disciples has been strong enough to bear the weight of so much illusion, and to emerge after nineteen centuries with fresh vitality. But it is not yet clearly understood that no historic religion can ever claim finality. The new ideas that are born must always take shape in the molds of their age. But this deprives them of all authority save that which later experience confirms. As the author of the fourth gospel translated the Galilean message into Greek, so a similar translation is taking place today. It is the hope of social reform, of the union of the nations in knowledge and industry, in righteousness and good will, of the increase of the gifts of the spirit in beauty and joy, in purity and love, throughout the world. A hundred and one spiritual energies are gradually enlarging the old bounds of thought, opening new vistas of the divine order of the world, and strengthening the faith that we do not live to ourselves alone.

[*Universalist Leader.*]

What we all need is a deeper conviction concerning the moral meaning of life as a whole. What we miss in the crowd is the sense of the presence of God in the movements of nature and men. We are so close to the orchestra that the instruments jangle, and each one stands out in discord, alone. The swing and the rhythm that sweep through them all is for those who are farther away. We need the ear and the perspective of distance, that all minor notes may be lost in the great melody. As we dodge in and out, escape an auto here, a car there, shouting our message, hurrying on to the next task in the line, who could make other than anarchy out of it all? But the days slip away. The years follow fast. Some morning when leisure is here we pause and look back; and then it dawns on us that we have been turning the mills of our God. We understand then that there was a moral and spiritual process in it all. We see the

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discipline lurking in all experience. What we need is to see and to feel that discipline now. Our lives will depend upon whether we catch glimpses along the way of that moral and spiritual process which includes every one. Take that leisure today. Pause for a time and study the plan of life. Sit down with the facts. Unravel them. See how faith, hope, and love are shot through them all. See how all the world bends us and shapes us. Measure the influence of even the toil and the tears and the losses which harden the fiber and sweeten the temper of those who are wise. Thus in our quiet hours we shall come to understand the ministry of every fact and experience along the way, and on the morrow we shall return to our task with higher hopes and greater consecration.

[*Christian Intelligencer.*]

The character of our Christian lives is the test of the sincerity of our prayers. It is the clear teaching of the New Testament that prayer is to be followed by conscious effort. The reason why many prayers for spiritual blessing are unanswered, is that we make no effort to live as we pray. Our prayers for earthly good are often answered in the negative,—it would not be for our profit to get all we desire of material blessing,—but God never says no to prayer for growth in the spiritual life. A deeper fellowship with Christ, more insight into God's purposes of grace, better fitness for spiritual service, these and other objects of desire are distinctly God's will for us. If we pray for these things and find these prayers unanswered, it is because life is not directed toward the realization of our prayers. The fact is, that many Christians pray all too glibly for such crowning gifts as the Holy Spirit. They straightway forget what they prayed for, and certainly do not act as if they were in earnest in so praying.

[*Living Church.*]

When we really study the record of human lives, we are awed at the final victory of meekness. Truly blessed are the meek; for they do inherit the earth. Throughout history, obscure men and women, sustained by that fire of spirit that is born of the passion for service, have changed the course of thought, turned the feet of humanity into new and better paths, and overturned the vested powers, even after their own deaths and seeming failure. Peace hath her victories. Humility must always triumph, in the end. No man can conquer by his own strength; and merely great minds have never succeeded in maintaining supremacy.

[*Congregationalist and Christian World.*]

It may well be a question whether, in our reaction from the gloom and grim determination of our Puritan forefathers, we take our Christianity seriously enough today. If we are not sufficiently in earnest to give God the perseverance that He claims, if faith is but for summer days and purpose but a flash in the pan, there is nothing in us to meet and respond to God's persevering faithfulness which is the Christian's hope.

[*Churchman.*]

Men want, not more good advice, but more good news, a restatement of the gospel, the glad tidings. They ask it from the church as her business. They demand men and women of faith all down the line to tell them the news and to show the tidings of Christ crucified by lives of faith. It is not euphemism, but a tremendous truth and reality, to say of men that to live is Christ.

[*Zion's Herald.*]

Where the gospel is allowed free play in the heart and the life, it discloses the same power which in the first century converted fishermen into moral heroes and made saints even in Cæsar's household. The power is still resident there in the gospel, if we will only let it out in church and society.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, C.S.B., has been printed in regular pamphlet form and is now ready for distribution. Thirty-two pages and cover.

Some of the lectures recently translated into foreign languages and printed in pamphlet form are listed as follows:—

"Christian Science: Its Results," by William R. Rathvon, printed in German (Die Christliche Wissenschaft: Ihre Resultate).

"Christian Science: A Religion of Progress," by William D. McCrackan, M.A., printed in French (Christian Science: Une Religion de Progrès).

"Christian Science: Demonstrable Religion," by Frank H. Leonard, printed in Norwegian (Christian Science: Bevislig Religion).

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency. Money orders should be made payable at the Boston post-office.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGON. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

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MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 31.

BOSTON, APRIL 5, 1913

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ITEMS OF INTEREST.

National.

The bill providing for the incorporation of stock exchanges, and placing them under the supervision of the banking department, was passed in the New York Assembly, after a long debate, by a vote of 85 to 34. It was expected that the Assembly would pass the bill, but it has a much harder road to travel in the Senate, many of the senators being on record as opposed to it. Five other Wall street bills, for which Governor Sulzer is sponsor, also passed the Assembly. They were amendments to the penal law as follows: in relation to transactions by brokers after insolvency and in the hypothecation of customers' securities; in relation to trading by brokers against customers' orders; in relation to bucket-shops; in relation to the manipulation of prices of securities and conspiring movements to deceive the public; and in relation to the discriminations by exchanges or the members thereof. The Goldberg "blue sky" bill, relating to the regulation and supervision of investment companies, a bill patterned after a similar law on the statute books of Kansas, also passed the Assembly by a vote of 93 to 22. It has not been introduced in the Senate, and it is not expected that it will pass at this session.

Radical changes in the methods of the state government for the purpose of placing it on a business basis, are recommended in the final report of the committee of inquiry. This report was submitted to the New York Legislature with a special message from Governor Sulzer in which he praises the work of the committee and urges that its recommendations be enacted into law. "The old methods of waste, extravagance, or worse, must be discarded," says the Governor in his message. "The people demand an honest and efficient administration of their affairs. They are entitled to nothing less. If the recommendations herewith submitted shall find place in the body of the state's law, New York will take the place which rightfully belongs to it, at the head of its sister states, furnishing to its people a wise, honest, efficient, and economical administration of government. The people of the state so demand. It is our duty, as representatives of the people, to enact this demand into law." The committee declares that the business of the state is conducted without any system, each department being operated separately.

All business now before the interstate commerce commission is being cleared away for beginning, on May 4, the task of ascertaining the physical valuation of all the railroads in the United States, the two hundred and fifty thousand miles of which have a book valuation of more than fourteen billion dollars and a stock and bond value of over eighteen billion dollars. It is roughly estimated that there will be needed a bureau of experts, auditors, investigators, and clerks doing nothing else for from three to five years. The cost to the government is expected to run from two million five hundred thousand to five million dollars, and the cost to the railroads to be over that figure.

The recording of a trust deed in the Suffolk registry in Boston, Mass., discloses the creation of a system that will ultimately mean millions of dollars to Harvard University. There has been formed a trust, known as the Harvard Mutual Foundation, to which any persons desiring to leave their money or property to the college, may make their donations now. The trustees will invest the funds so received, pay 5 per cent of the income to the giver or his heirs during their lifetime, and at their decease, turn over the principal to the university. Already something like a total fund of two hundred and fifty thousand dollars is assured.

Changes on the pier head-lines on both sides of the Hudson river at New York and Hoboken, which will permit one-thousand-foot piers and, it is believed, will insure the river against further encroachment, have been approved by Secretary of War Stimson. These changes will provide for the longest piers in what are now the broadest reaches of the river.

Despite the ouster by the state supreme court, the Standard Oil Company may continue to do business in Missouri if the Governor signs the bill passed by the lower house of the Legislature and already approved by the Senate. The bill was the result of protests from Kansas City and Sugar Creek, near Kansas City, where big refineries are operated.

An equal suffrage amendment passed the Nevada state Senate 19 to 3, and the amendment is now ready to be submitted to popular vote. Suffrage leaders will ask for a special election, and if it is not obtained, the matter will go over until the next general election in November, 1914.

Congress may be asked to hurry forward plans to build embassies and legations in foreign countries as the result of the failure of the administration to secure men of ability with sufficient means to enable them to accept diplomatic positions.

International.

The tour of Norman Angell round the German universities, in the attempt to interest the undergraduates and professors in the question of the economic disasters which would follow a war between any two great powers, whether successful or unsuccessful, has been met by a counter demonstration from the Burschenschaft of Göttingen, a sort of undergraduates' union, and some two thousand undergraduates and professors have met in Göttingen, and unanimously carried a resolution repudiating the attempt of Mr. Angell to induce the German students to occupy their time with ideals opposed to the character and sentiment of the nation; regretting the action of the International Association of Students, which supported Mr. Angell; objecting to the delivery of Mr. Angell's lecture in English; and expressing an opinion that the presence of foreign students in numerous German universities was becoming a danger to the interests of the native students.

The opium dealers' guild of Canton and Honan, China, have addressed a petition to the chief of police pointing out that they have too large a stock of the drug on hand and asking for an indulgence in the form of an extension of time during which they may dispose of their goods. The chief of police has replied to the effect that the time due for the enforcement of the antiopium laws has been known for a long time, and that those who carried on this trade ought to have prepared themselves long ago to meet the consequences, the arrival of which they knew to be inevitable.

Great efforts are being made in Berlin, Germany, to obtain permission for women to serve on the jury at the court for juvenile delinquents. A meeting was convened recently by the league of German women's societies with this end in view. The large hall was crowded, people coming from many parts of the country to attend and speak, and thirty-eight different women's societies were represented.

At two o'clock, March 25, Ghazi Shukri Pasha surrendered Adrianople to General Ivanoff. For twenty-four hours previously the final Bulgarian assault, which had been prepared with the greatest care, had been driven home until the Turks, defeated on all sides, blew up their magazines and attempted to fire the city.

Dr. Solf, the German colonial minister, recently expressed himself as being opposed to the destruction of birds of paradise and other tropical songsters. The recently imposed tax upon exported birds from New Guinea, he said, was only a temporary check, and he trusted before long that the export would be altogether prohibited by law.

The British government has determined to make a grant to the Irish Agricultural Organization Society for the furtherance of agricultural cooperation on the lines of grants already given to English societies. This will bring the policy of the ministry into line on this subject throughout the United Kingdom.

China's total expenditure for the current year will amount to $903,000,000. To meet this expenditure, China will have a revenue of about $725,733,208. The deficit of $177,266,792 will be met by reducing the expenditure and increasing the land customs and salt taxes.

The universal suffrage bill is attracting much attention in Budapest, Austria. The Hungarians demand a secret ballot, as they say that the system of public voting leads to many abuses. They further wish for direct voting and universal suffrage.

Industrial and Commercial.

A machine has been invented that thrashes standing grain in the field without cutting. Four horses push the machine over the field, and a small gasoline engine drives the thrasher. Only two men are required to operate it; one drives the horses, and the other ties the sacks of thrashed grain and looks after the engine. A machine was made and tried last summer in a wheat field. It thrashed from twenty-five to thirty acres in a day of ten hours. A strong blast of air from a revolving fan is blown against the standing grain and forces it against a toothed cylinder, which thrashes off the grain, depositing it in a trough, from which it is elevated by an auger to another toothed cylinder, which rethrashes it. The chaff is blown out and the clean grain falls into a sack, or may be carried through a tube into a wagon driven alongside.

According to Philippine trade returns, the development in the foreign commerce of the islands, which has followed the establishment of limited free trade with the United States, was well maintained during the calendar year 1912, with import and export values far in excess of any previous year. Imports amounted to $51,667,951, while the export totaled $54,784,738.

After many experiments a German textile expert has succeeded in spinning nettle fiber, and a factory for this industry is being opened in the province of Schleswig-Holstein. It is expected to give particularly good results when mixed with cotton, wool, or silk, and can be used in the manufacture of lace, and dress materials.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"THERE IS NO MATTER."

WILLARD S. MATTOX.

NOTHING seems more difficult for the young student in Christian Science to grasp than the doctrine of the unreality of matter. The statement that "there is no matter" (see Science and Health, pp. 278, 475) often provokes emotions of derision, scorn, or commiseration in the outsider. In order to disprove this teaching, the materialist of today sometimes imitates the Johnsonian method of reasoning, and recommends the application of a sharp pin to the Christian Scientist as a means of affording complete and convincing proof that the latter's theory regarding matter is incorrect. But neither the ancient wits who stamped on the ground to prove that matter is real, nor the latter-day wags, can dispose of this important question by any such frivolous logic.

That it is an important question, no one knows quite so well as the Christian Scientist. At the very beginning of his investigation of this subject, he learns that he must readjust his previous notions about matter, must gain a more scientific sense of it, in order to help himself and others. As he progresses, he is apt to discover very shortly, that modern philosophy has been influenced, perhaps unconsciously but nevertheless not a little, by the teachings of Mrs. Eddy. The unique reasoning in "Science and Health with Key to the Scriptures" respecting the character and nature of matter is found to be confirmed by many modern writers on philosophic subjects. These writers are practically agreed that matter does not exist in any such sense as the average man supposes, and it is being taught today that material things have no entity independent of the human mind. That matter exists in space as a lumpish substance, alongside of mind, and that mind acts on matter somewhat after the fashion of a cat pouncing upon a mouse, are crude conceptions which even material theorists have been forced to abandon. Mrs. Eddy states her position succinctly when she declares, "The objects cognized by the physical senses have not the reality of substance. They are only what mortal belief calls them" (Science and Health, p. 311). According to Christian Science, matter or the material universe exists, not as a separate entity, not as independent substance, but merely as a phase of mortal mind; in other words, the scientific explanation of matter is that it is the expression of, or manifestation of, a belief that there is a material consciousness.

As the metaphysical sense of substance begins to dawn on the student of Christian Science, he comes more and more to appreciate the significance of Mrs. Eddy's teaching as to Principle and idea. He sees that Mind is the reality which is behind the veil of appearance, and that being cannot be separated from its manifestation. When he proceeds to an analysis of the thing called matter, the student sees that a mortal's knowledge of the external world, so called, can be only phenomenal. The things of which mortals seem to be conscious, are not things in themselves, but only false interpretations of reality, only material concepts of spiritual fact. Mrs. Eddy asks the question, Is anything real of which the physical senses are cognizant? And her answer is practically admitted by modern schools of philosophy. She says: "Everything is as real as you make it, and no more so. What you see, hear, feel, is a mode of consciousness, and can have no other reality than the sense you entertain of it" (Unity of Good, p. 8).

Christian Science emphasizes the philosophic truism that there can be no material object without a material mind to conceive it, or to perceive it, and this constitutes the proof that matter is not real, and is not substance. By no possibility can the so-called material universe have any existence or reality outside of the human mind. The average mortal, looking at a rock, does not for a moment suppose that what he sees is a mental figment, that it is something within himself, but he regards it as an external object. He imagines that his perception of the rock proceeds outward, from his brain or mind, across intervening space, to the place where the rock lies. To him the thing itself, and its appearance in consciousness, are one and the same. Now, when we look at a stone, what do we really see? Do we see a lumpish substance, existing in space somewhere, removed from us, from consciousness, by distance, by so many feet or yards? According to Christian Science, all that we see is a mental concept, a mortal belief that stone is material.

Suppose, now, that while I am looking at a stone, I close my eyes. What happens? Apparently the stone has ceased to be; it is no longer in space, it is no longer perceivable. By consecutively opening and closing my eyes, I can apparently create and annihilate the stone; I can apparently bring it into existence, and by the same simple process cause it to cease to be. But is this really so? Surely not; and the explanation afforded by Christian Science is that the stone was never matter; it never existed objectively; it was never in space, was never located, nor was it ever cognized by mortal mind or the material senses. Mrs. Eddy writes: "Mortals can know a stone as substance, only by first admitting that it is substantial. Take away the mortal sense of substance, and the stone itself would disappear, only to reappear in the spiritual sense thereof" (Miscellaneous Writings, p. 27).

Thus we see in Christian Science that real things are ideas, and exist unchanged in Mind, in spite of the fluctuations of material perception. This leads us to the conclusion also that the so-called physical world is only a world of sense perceptions, that for each of us our world is indeed just as real as we make it, and that it is determined by the quality of our thinking. Shakespeare makes one of his characters say: "There is nothing either good or bad, but thinking makes it so." It follows, then, that if the world we live in is discordant, unhappy, diseased, or sinful, thinking must have made it so. "Be a law to yourselves" (Science and Health, p. 442) takes on greater significance in the light of this new scientific understanding.

The teaching of Christian Science on this subject is intended to break the mortal fear of matter by giving a rational, metaphysical explanation of its true character. Matter is not substance. The objects which we seem to touch and see have no independent or separate existence apart from the human belief in them. The real universe is

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not material, but spiritual. If what is known as the physical world—suns, trees, animals, persons—existed apart from mortal mind, then we should be obliged to think of a material mind. The notion of a universe of material things [illegible] is material. The production of false material [illegible] is all there is of matter. All things [illegible] are ideas. Material [illegible] are only material beliefs, or false thoughts about [illegible].

[illegible] as we begin to see what Mrs. Eddy means, in [illegible] we have also to have less regard for [illegible]. Then, [illegible] we watch and labor [illegible]. We [illegible] the knowledge of [illegible] Mrs. Eddy tells us typifies "intellect," will [illegible], and in its stead we shall discern the "tree of life" whose leaves are for "the healing of the nations."

It is interesting to notice that the cherubims were placed at the east; that is to say, on the side where the sun rose, showing us clearly that our work should commence with the rising of the sun, and that if we only begin to stand porter at midday, a goodly number of serpents may by that time have entered at the gate. It is our work to see that nothing enters our consciousness which defileth or maketh a lie, but that it be kept a veritable paradise, fragrant, beautiful and serene.

There is no further mention in the Bible of the tree of the knowledge of good and evil, and we too shall find, the stricter the watch we keep over our gardens, the more this tree, which Mrs. Eddy tells us typifies "intellect," will disappear, and in its stead we shall discern the "tree of life" whose leaves are for "the healing of the nations."

RESPONSIBILITIES OF THE CHRISTIAN SCIENTIST.

BY THE REV. WILLIAM TUCKER MORSE.

[illegible] that many of those who are moved [illegible] to investigate Christian Science by some [illegible] of its healing or by some failure [illegible] with their own [illegible] fulfill [illegible] the more satisfying [illegible] is the failure to find [illegible] the truth [illegible] it is [illegible] and [illegible] Science [illegible] mental [illegible] it [illegible] the [illegible]

today, as it always has been, the test of worth, and the reproach of unprogressiveness is one of the greatest that can be hurled at an individual or a community.

Let us, then, be up and doing,
With a heart for any fate,

is the injunction, as practical as it is poetic; and if this be accepted as a sound maxim with regard to things material, it is still more so with regard to things spiritual.

Admitting, then, that action is the first and foremost requirement in the Christian Scientist, the next and almost equally important step is to decide upon the form of action to be adopted; and here again there is plenty of opportunity for the inexperienced or the overenthusiastic beginner to make mistakes. That subtle and mischievously busy product of mortal sense called error is ever ready to suggest wrong courses and to pervert judgment, but at no time is it more likely to seek to exert its weakening influence than at that supreme crisis in the career of the individual when he awakes to a first faint realization of his birthright as the child of God.

Many who have accepted Christian Science in Principle will be able to recall the sensation of peace and joy which entered into their consciousness when the truth of Mrs. Eddy's teaching was first revealed to them, and before a deeper study of her writings, combined with experience of the obstacles encountered in the endeavor to give practical effect to this teaching, had brought it home to them that the way to God is not along the "primrose path of dalliance." This is not to imply that the peace and joy thus acquired are of necessity transitory, for indeed they become the permanent possession of the true worker in Christian Science, and that in an ever increasing degree. On the other hand, however, it is as little open to doubt that this exalted sense of uplift soon departs from those who, after having been shown the way, hesitate or delay to follow it, so that there are not a few who have had painful personal experience of the accuracy of the poet Whittier's pronouncement,—

O Love divine, whose constant beam
Shines on the eyes that will not see,
And waits to bless us while we dream,
Thou leav'st us when we turn from Thee.

Happily it can be said, that the number of those who turn back after having realized, even in a slight degree, the import of the glorious tidings imparted to this privileged age by Mrs. Eddy, is comparatively small, and of these not a few are glad at a subsequent period to cry "*peccavi*," and to retrace their steps.

But however well-intentioned and honestly desirous to walk aright an individual may be, he must be prepared, especially at the outset, to do battle with those insidious forms of error which would prevent his progress, either by superinducing mental and physical lethargy or by encouraging him to be contented with his present state. In order, therefore, to avoid shipwreck on the one hand against the Scylla of fear, timidity, or supineness, and on the other against the Charybdis of overconfidence and self-satisfaction, it is incumbent upon every would-be Christian Scientist to ask himself, before he embarks upon the open sea whose rocks and shoals lie hidden beyond the horizon of his limited vision: "What are the duties and responsibilities which this voyage will impose upon me, and am I capable and willing to undertake them? Am I prepared to jettison all that threatens the safety of the ship or limits her sailing powers? Have I fully realized that to call myself a Christian Scientist without at least attempting to prove by my way of life that I merit that description in some degree, is an act of dishonesty?" In short, Christian Scientists, both collectively and individually, have to understand that upon them has devolved the sublime obligation of resuscitating and reestablishing all over the earth, even unto its remotest corners, the Christianity pure and undefiled which was lived and expounded by Christ Jesus two thousand years ago; and as the Master realized that the wrong thinking which enjoyed the sanction of ages was not to be overcome by mere words, however eloquent and however inspired they might seem to be, so too must his followers of today awake to a like realization.

One does not become a Christian Scientist merely by assuming that appellation, but the undiscriminating world is apt to overlook this fact, and to presuppose that every one who bears the name is a true exponent, both in theory and in practise, of the tenets of Christian Science. If, therefore, the Christian Scientist really desires to convince his fellow men that Mrs. Eddy's interpretation of the precepts taught by Jesus is the correct one, he must be prepared to prove that the putting of these precepts into practise in accordance with the scientific rules enunciated in that interpretation, is productive of the same beneficial results today as it was in the time of the great Teacher himself.

It is admitted on every hand, even by many who are not adherents of Christian Science, that the followers of Mrs. Eddy order their lives in accordance with a moral standard much in advance of that which satisfies the generality of their fellow men and with which the Christian church has been content, in practise if not in theory, for more than fifteen hundred years. It is the opinion of the public as voiced by the press that the adoption of this improved standard renders Christian Scientists better men, and therefore better citizens, than they were before, and at the same time engenders in them a cheerful confidence and a happy serenity such as this poor, tired, struggling world had hitherto believed to be impossible of attainment, except perhaps by the "sainted" few. In order, therefore, to impress his fellow men still further and so draw them irresistibly toward the source of all good, it is incumbent upon every individual whose name is inscribed upon the banner of Christian Science to take his part in maintaining, or rather in still further raising, this standard, and in proving that not only is it possible to put into constant practise the lofty precepts enunciated in the Sermon on the Mount, however much these may be regarded by many Christians as being too transcendental for actual fulfilment, but that by doing so he advances alike his own personal welfare and that of all mankind.

OBEDIENCE TO RULE.

HARRY I. HUNT.

ALL through the book of Proverbs we find strong emphasis placed upon the value of understanding. The wise teacher again and again urges upon man the necessity for it, as "good understanding giveth favor," he says; and Mrs. Eddy has thrown the light full upon this precept in her statement: "The understanding of Truth and Love, the Principle which works out the ends of eternal good and destroys both faith in evil and the practise of evil, leads to the discernment of the divine idea" (Science and Health, p. 561).

Turning back in thought to our school-days, we can easily recall our early struggles in the study of mathematics. At the very beginning, we were obliged to accept the basic law of addition on faith; and we discovered that by faith in the law and by obedience to the rule laid down, we were soon able to demonstrate that two and two make four everywhere, under all circumstances. As we gained understanding by the practise of the rule, we learned another thing: we did not have to furnish the answer to our problems, since for every problem the solution was already at hand, and as we followed the rule, we were able to demonstrate, to bring out or manifest, the correct result. Obedience to rule was imperative.

Let us apply this illustration to the rule laid down by Jesus, whereby we may work out our own problem of supply, for it is simple and clear in statement, and as abso-

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lute as any rule of mathematics. Jesus said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is a rule of addition, to be worked out in the order given; namely, we must seek first all rightness, and then mark the sureness of the result: all needful things shall be added unto us. The good things already provided are to be added, not to be taken or sought for or struggled for, but "added unto you," as the result of obedience to the rule.

Could this rule be more clearly stated? Yet we see on every hand the results of not following it. The world is seeking pleasure and wealth, grasping and piling up riches, reaching out for power and place and the things which perish. But are these things added unto those who disregard Jesus' rule? We know they are not. The rule is reversed, and the results are inevitably those described by Solomon when he said, "Poverty and shame shall be to him that refuseth instruction."

In my own experience, I have proved the truth of Jesus' rule. When I first accepted Christian Science, I did not obey it. It seemed to me that as God had provided all good for His children, all that I had to do was to reach out and take it, and I began work along the line of demonstrating supply. Need I say that the reversal of the rule brought the result that might have been expected? Every dollar I possessed was swept away and a staggering burden of debt was piled upon my shoulders. That bitter experience awakened me to the fact that I was not obeying the rule. So I began at the beginning, to search for "the kingdom of God, and his righteousness." As I obeyed the rule, as I sought the durable riches of Truth which "neither moth nor rust doth corrupt, and where thieves do not break through nor steal," I found that all needful things were added unto me. Then it was that I understood the saying of Jesus: "He that . . . climbeth up some other way, the same is a thief and a robber." I had tried to climb up another way; I had reversed the plain and simple rule, and I had robbed myself thereby.

"Seek ye first," is the command, clear, distinct, and easily obeyed, in the light which Christian Science throws full upon the way to "the kingdom of God, and his righteousness." Then, as the result of obedience to the rule, "all these things shall be added unto you."

AGAINST DISCOURAGEMENT.

FLORENCE STRATTON WEAVER.

In considering St. Paul's statement, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," one recognizes at once that it rebukes the habit of condemning others, but he may not perceive that it further rebukes the habit of self-condemnation. Sometimes we are kinder to others than we are to ourselves. There is a tendency to keep self ever before a bar of justice, where we constantly plead guilty of having "come short of the glory of God." This leads to discouragement, which we are taught in Christian Science is evil.

Such a sense of discouragement once argued with the writer all day long, but it was held somewhat in abeyance until about eleven in the evening, when every outlook seemed dark and forbidding. Help was sought but found unavailable at that hour, and the work had to be done alone. Then came the thought, "I'll take my stand for God; I know that He is the center and circumference of my being." A passage from "Miscellaneous Writings" also came which proved a beacon of light; namely, that Christian Science "is not a search after wisdom, it *is* wisdom: it is God's right hand grasping the universe,—all time, space, immortality, thought, extension, cause, and effect; constituting and governing all identity, individuality, law, and power" (p. 364). Almost instantly light came. Before this it seemed that it would take hours to gain a sufficiently clear sense to make it possible to do needed work for others, but now it was done quickly and joyfully, and the writer retired with an abounding sense of the allness of God.

We may always know that discouragement comes from a mortal material sense of things, for, as Mrs. Eddy has said, "Darkness and doubt encompass thought, so long as it bases creation on materiality" (Science and Health, p. 551). Discouragement is therefore only a call to "go up higher." As in Jacob's experience, there stands by us in every dark hour a means of ascent, a ladder by which we can mount up to God, Spirit, and be at peace. It is that knowledge of the truth which, as Jesus declared, makes free. Escape from the manacles of discouragement is possible to all, and it is effected in the scientific denial of the belief of a self apart from God.

LARGER GRATITUDE.

GEORGE C. PALMER.

At our Wednesday meeting in a small place in the province of Saskatchewan, we do not have large gatherings, our society having been but recently organized, and while engaged recently in the very necessary preparatory work for this evening meeting, I felt for a moment that I had no great demonstration of healing to give, and consequently nothing to say. Then this phrase from our Lesson-Sermon flashed across my thought: "I will mention the loving-kindness of the Lord," and I saw it was my bounden duty to express my gratitude for all that Christian Science has done to make existence harmonious and joyful.

Then I realized that it is exactly this mental attitude which gives expression to gratitude, which enables us to receive more, and thus to continue our giving, for the very same reason that a mirror which reflects the sunbeam is able to continue reflecting it. If it absorbed the ray of light falling upon it, no reflection would be in evidence. A very helpful article in the *Sentinel* once explained the "river of water of life" mentioned in Revelation, as the constant flow of the thoughts of divine Love to man; that is, when we express our gratitude, we become a channel for the outflow of divine Mind. Any vacuum, so to speak, which may result from our giving, is instantaneously filled with good from the never-ceasing flow of Love. Thus is it with all true giving. Giving and receiving are one, for God, ever-present Love, is the source of all being.

Since the moon gives again the sunlight, it is seen by mortals who dwell in darkness, and thus as we reflect the light of Truth we have our place in God's universe; otherwise, though we may have a seeming existence, we emit to others no effulgence, no proof of our divine sonship. Here it is well to recall our revered Leader's words (Science and Health, p. 298): "As a cloud hides the sun it cannot extinguish, so false belief silences for a while the voice of immutable harmony, but false belief cannot destroy Science armed with faith, hope, fruition."

We all know with what satisfaction the gentle Melanchthon heard of the burning of Servetus, and with what zeal he defended it. The truth is, the notion that an intellectual recognition of certain dogmas is the essential condition of salvation lies at the bottom of all intolerance in matters of religion. Under this impression, men are too apt to forget that the great end of Christianity is love, and that charity is its crowning virtue; they overlook the beautiful significance of the parable of the heretic Samaritan and the orthodox Pharisee; and thus, by suffering their speculative opinions of the next world to make them uncharitable and cruel in this, they are really the worse for them, even admitting them to be true.—WHITTIER.

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SELECTED ARTICLES.

[Frederick Dixon in *London Budget*, London, England.]

The statement of a contributor to the effect that the discovery recently claimed by Sir William Ramsay, that matter was the creation of energy, supported the teaching of Mrs. Eddy in Christian Science, is, if you will permit me to say so, true with certain reservations. It is true, that is to say, of her explanation of the relative facts of physical nature; it is not coincident with her teaching of the absolute. There is nothing new in theory in Sir William Ramsay's discovery. Theoretically, in one form or another, it is as old as Plato and the Vedanta, or as young as Berkeley or Professor Ostwald. What is new in it is that he claims to have demonstrated the process by which the energy of Professor Ostwald resolves itself into matter. The postulate of the famous German chemist was put with delightful lucidity in an address delivered some years ago to a congress of natural scientists, assembled at Lubeck, in the following words: "Matter is only a thing imagined, which we have constructed for ourselves, very imperfectly to represent the constant element in the changing series of phenomena. Now that we begin to understand the actual—that is, that which acts upon us—is only energy, we have to ascertain by tests in what relation the two conceptions stand, and the result is without a doubt that of energy alone can reality be predicated." Sir William Ramsay now claims to have demonstrated by actual experiment how matter is produced by energy. Christian Scientists might accept this theory very much in the manner Mrs. Eddy accepted the theory of evolution when she wrote, on page 547 of "Science and Health with Key to the Scriptures," "Darwin's theory of evolution from a material basis is more consistent than most theories." That, however, would not affect the real crux of the situation, which is not the unreality of matter regarded as a phenomenon produced by mind or energy, but the unreality of the noumenon of mortal mind or energy which produces the phenomenon of matter.

The unreality of matter, regarded as phenomenon produced by mind or energy, is a theory as old as the hills in the proverb; a fact of which the simple exponents of common sense, who assume the ignorance of Mrs. Eddy in a manner delightful if only for its self-exposed ignorance, are blissfully unconscious. The Vedantist avowed it in the doctrine of Maya when he described matter as an illusion. That is what Plato insisted upon in his theory of participation. That was the root of the struggle between the medieval Conceptualists and Realists, and Abelard is not thought to have had the worst of his reply to the doctrine of Anselm. That was at the bottom of Berkeley's dissent from Locke, and that is the gravamen of Professor Ostwald's lecture. When all is said and done, it is something perilously near the battle over the ass' shadow, and Huxley, with his supreme common sense, pointed this out when he wrote, "If the hypothetical substance of mind is possessed of energy, I, for my part, am unable to see how it is to be discriminated from the hypothetical substance of matter," a statement anticipated by Mrs. Eddy when she wrote on page 409 of Science and Health, "Mortal mind and body combine as one."

The Vedanta, in declaring that the divine Mind was unconscious of the illusion of matter, but that this illusion was produced by the intermediary proceeding from this divine Mind, linked matter on to Spirit, just as firmly as Plato when he explained that an idea was something existent in a soul, or Berkeley when he made Spirit the ultimate of matter. The Gnostic of the second century was really in precisely the same quandary; and so is Professor Ostwald when he makes matter the result of energy. The one exception is Jesus of Nazareth. "The Son of the Virgin-mother," Mrs. Eddy writes on page 534 of Science and Health, "unfolded the remedy for Adam, or error; and the apostle Paul explains this warfare between the idea of divine power, which Jesus presented, and mythological material intelligence called *energy* and opposed to Spirit."

The difference between the gospel of Jesus the Christ and the gospel of even the wisest of men governed by human intelligence is just what Mrs. Eddy here points out. Human wisdom, judging through its finite material senses, having eyes and seeing not, and ears, yet hearing not, must find a cause of evil. This is the problem of the ages known as the origin of evil. The human mind making, after the manner of Sir William Ramsay, the test of the crucible the test of all things, would like to find a chemical formula for mind or energy. The consequence is that it devotes all its energy to the so-called laws of natural science, declaring quite unblushingly that this science is confined to the examination of secondary causes or physical effects, and that nothing is or can be known of primary causes or spiritual effects. This it terms Christian; but it is far nearer the frank materialism of the Confucian maxim that nothing is, or fortunately can be, known of the Spirit, than to the teaching of Jesus of Nazareth that "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Jesus of Nazareth was not half such a visionary as the modern chemist, nor did he ask humanity to take anything like so much on trust. From the beginning of time, there has been no such demand made on man's faith as the acceptance of the atom as a scientific axiom, or the predication of the electron or the ether wave. Jesus of Nazareth did not trouble about explaining the laws of matter; he simply broke them, and so proved they were not laws. What he did trouble about was demonstrating the law of God, the law of Spirit, the law of divine Principle. Either the Bible is a record of historical and scientific truth—in which case Christianity is as demonstrable a religion as it was in the first century—or else it is a mere haggadah of mystical ethics, and Jesus of Nazareth is of as much, but no more, account than Confucius or Lao-tsze, Buddha or Zoroaster, Plato, Epictetus, or Mahomet.

Two and a half centuries ago, the apple fell in the garden at Woolsthorpe which started in the active mind of Isaac Newton the theory of gravitation. But nineteen centuries ago, Jesus of Nazareth walked on the face of the Galilean lake, and proved gravitation was not a law. For centuries men have been accounting for the composition of substance, and for years past, until their calculations were confounded by the discovery of radium, science had insisted on the acceptance of the atomic theory with the dogmatism of Torquemada. But Jesus fed the thousands on the shore of Galilee with a barley loaf and a fish or two. "How," asks Mrs. Eddy on page 90 of Science and Health, "were the loaves and fishes multiplied on the shores of Galilee,—and that, too, without meal or monad from which loaf or fish could come?" The medical profession of all times has explained that life is in matter, that once life was extinct the body could not be resuscitated; in short, that, as Thomas Ingoldsby said of the abbot, in the ballad, the dead man is as "dead as any nail that is in any door." Another Thomas, Huxley, of that ilk, would have pointed out that only the common-sense philosopher would have thought of saying that there was no life in a nail or a door. Jesus of Nazareth, speaking of the Christ, declared, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." He raised the widow's son in the gateway at Nain, Lazarus in the garden at Bethany, and the daughter of Jairus in the house by the lake.

The truth of course is, that Jesus knew perfectly well that matter was only what the Vedanta calls an illusion, Plato an idea, Berkeley a mental phenomenon, and Ostwald a result of energy. He stated the matter theoretically with illuminating clearness when he said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove," or when he declared,

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"If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." And he demonstrated it with unerring effect in healing the sick, raising the dead, feeding the multitude, finding the tribute money, walking on the water, and in all his miracles.

It is perfectly true that orthodox theology avoids this crux by insisting that Jesus was God and the miracle supernatural, but the second contention is bad philology, bad science, and bad history, while the first, even if it were true, which Christian Science denies, would still remain a perfect example of the art of begging the question. Jesus of Nazareth, Christian Science says, was human inasmuch as he was the son of Mary, but inasmuch as he realized the Christ, Truth, and demonstrated his knowledge completely, he was also Jesus the Christ. This understanding of Christ, Truth, raised him above the evidence of the senses, showed him the pure relativeness and significance of all secondary causes or physical effects, and endowed him with that understanding of the law which is inviolable, of substance which is spiritual, and of cause which is Principle. As this understanding of the Christ permeated the understanding of the man, the mind of Jesus gave place to the Mind of Christ, until, little by little, the human Jesus vanished in the Christ. The Christ was not, of course, visible to material gaze, for humanity having eyes sees not; nevertheless it was there for those with eyes to see, since Jesus said, "Lo, I am with you alway, even unto the end of the world," the extinction of the illusion of matter.

Even if this had not been so, orthodox theology would have been left begging the question. Not once, but in all the gospels, Jesus explained that those who believed in him could heal the sick. Those who expunge this Scylla, as it appears in Mark, from the gospel chart, on the ground that it is an interpolation, are welcome to do so, though they must insert the Charybdis of the other passages which must go with it on the same evidence. When they have done this, however, they will not be an atom better off, unless they are prepared to Bowdlerize the whole New Testament. Again and again, without reference to age or country, Jesus declared that those who believed in him would be able to do his works, and so he, and no other, made the ability to perform miracles the test of a Christian.

What is a miracle? A teacher in a Sunday school once defined it as something a man could not do, and was promptly confounded by a smaller learner who inquired whether Peter and Paul were men. With a less excusable ineptitude, Hume committed himself to the definition that it was a violation of natural law by special interposition of the Deity, only in turn to be confounded by the inexorable logic of Huxley, that a violated law never had been law. If physical law is a law of God, the last thing that could violate it is an appeal to divine Principle. If an appeal to divine Principle can violate it, it is obvious that it is not a law of Principle, but only a relative human acceptance of law, founded on ignorance. The history of natural science is a history of broken law. Sir William Ramsay sits enthroned today on a pyramid of broken law, and with a rather discredited set of court officials shivering before him, in the shape of the elements.

Jesus of Nazareth, preaching the gospel of the Christ in Galilee and Judea, bade men make their own this teaching which the Greek text of the New Testament describes as a full, exact, or scientific knowledge of God. Finding, however, that they had eyes with which they could not see, he was driven to tell them that if they could not believe for the word's sake, they must believe for the very works' sake, and so he made the miracle not a violation of divine law, but a divinely natural object-lesson of the inviolability of that law. If, Huxley once said, I met a centaur in Piccadilly, I should not scream miracle, I should only recognize that my view of anatomy needed rectification. Unfortunately, one Huxley does not make a diocesan or a scientific congress. Hume's definition was really the definition of orthodox theology.

As a consequence, there grew up that conflict between reason and revelation which has been the disgrace of Christendom. The theologian described the speculations of the natural scientists as infidelity, and indulged in sermons in which Darwin was likened to an ape, while orthodox scientists—for science can be as orthodox and dogmatic as theology—retaliated with contumely and references to "the Gadarene pig affair." Had the churches taken their stand on the Science of the Christ, spurned the attempt to divide the seamless garment by separating the command to preach the gospel from the command to heal the sick; had they based their science not on the Augustine exegesis of Genesis but on the plain teaching of the New Testament; had they, in a word, founded their doctrines on an acceptance of primary or spiritual facts, they would long since have induced the natural scientist to take his eyes off matter and to come up higher. The salvation of the world will have to be found, not in a crucible, but in an effort to walk in the footsteps of Christ, to "hold thought steadfastly," as Mrs. Eddy has written on page 261 of Science and Health, "to the enduring, the good, and the true;" in other words, to serve God, divine Principle, with all your heart, and soul, and mind, and strength. Then that which is born of the flesh will vanish before that which is born of the Spirit, for, in the words of Mrs. Eddy on page 266 of Science and Health, man "does not cross the barriers of time into the vast forever of Life, but he coexists with God and the universe."

[Editorial in *Nashua* (N. H.) *Telegraph*.]

By the special act of the Massachusetts Legislature approved by Governor Foss, the famous Eddy will case has been ended in the complete carrying out of the terms of Mrs. Eddy's bequest to The First Church of Christ, Scientist, in Boston, the "Mother Church" of her foundation. As the validity of the will, outside of the narrow issue of the legal competence of the trustees named, had been affirmed by the unanimous decision of the supreme courts of our own state and Massachusetts, the act of the Legislature was simply the legalization of the reasonable preference of the testatrix in the provision of trustees of her own selection instead of a trustee appointed by the Massachusetts supreme court.

The trustees now authorized by the Legislature are the Christian Science Board of Directors in charge of all the spiritual and temporal affairs of The Mother Church, an unincorporated body with many thousand members and many hundred branches, each of which is a separate organization with its own form of government. They are the trustees expected and desired by Mrs. Eddy in bequeathing her valuable real estate in Boston and Newton to The Mother Church in trust to keep in repair the church building and parsonage with authority to devote the balance of the income of the estate and such portion of the principal as may be deemed wise "for the purpose of more effectually promoting and extending the religion of Christian Science as taught by me."

The trustees managing this property during the closing years of the life of Mrs. Eddy were advised by counsel not to make a conveyance to The Mother Church without a court order, in view of an old Massachusetts statute providing that "the income of the gifts, grants, bequests, and devises made to and for the use of any one church shall not exceed two thousand dollars a year." It was undisputed that the income from Mrs. Eddy's real estate greatly exceeded this limitation. The transfer of the property was further embarrassed by the challenging petition of the heirs at law of Mrs. Eddy, her son and adopted son, who sought to have this bequest set aside as invalid on several grounds.

Without entering into the maze of this case or attempting

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to follow the course of the contests, we shall note simply the pith of the determinations of the Massachusetts supreme court. A gift to a church is a gift to a charity. The building and repair of a church and the repair of a parsonage are charitable objects. A gift directly to a church for its own benefit in excess of the limitation of the statute is prohibited. The provision by Mrs. Eddy observed the vital distinction between an absolute gift and a trust. It was far broader in its intent than a gift to a particular ecclesiastical organization for its special needs. It was the founding of a trust of comprehensive scope for spreading the tenets of faith taught by the testatrix over an area more extensive than could possibly be gathered in one congregation. The promotion of "the religion of Christian Science" is as definite as many donations which have been upheld as public charities. The support of a branch of the Christian religion being the declared purpose of the trust, and this being a public charity, the bequest is not invalidated by the disqualification of the particular trustee named.

In view of this decision that the estate of Mrs. Eddy should be administered by a trustee in accordance with the directions in her will, the Legislature has proceeded to qualify the trustees she preferred for the reasonable satisfaction of the church which she founded. There is no favoritism for Christian Science in the assurance of equity. The estate conveyed for the purpose of extending the teachings of Mrs. Eddy was contributed by her followers for this purpose, and she had a clear right to dispose of it to meet their expectations. The interference of the sons in view of the liberal settlements made with them, and their absolute renunciation of all further claims, was fitly disappointed.

[J. M. Welch in *Jacksonville* (Fla.) *Times-Union*.]

It is with no desire to start a religious controversy with our brother that I reply to an evangelist's statements in regard to the teachings of Christian Science. In "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a brief exposition of the important points of Christian Science, beginning: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life," etc. (p. 497). This does not repudiate any of the teachings of the Bible when interpreted spiritually. In fact, the Bible cannot be understood any other way, for God is Spirit, and we must worship Him "in spirit and in truth." There always is danger in making excerpts from any writing, in separating them from their context, for often the meaning of the whole is entirely changed and distorted.

To explain all the excerpts in the article would take up too much time and space. I can only advise a wholly unbiased reading of the Christian Science text-book to find it one of the most logical and easily understood books. Mrs. Eddy did not claim to have originated Christian Science, for this healing truth has always existed. She simply rediscovered the Christ-healing which had been covered up through many centuries of unfaith by false theology and worldliness.

In quoting the Scriptures the evangelist calls attention to the following: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men;" also, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." To the carnal or dust man, sin and death are awful realities, and it would seem a lie to him to say that there is no sin and death, because he cannot cognize the things of Spirit and is not the true man. Christian Scientists are striving daily to put off this carnal man, or "old man," as St. Paul describes it, by knowing the truth about it, which makes them free from the enslavements of its beliefs. Christ Jesus came to show that this man was the unreal or temporal man, which abode not in Truth; and that the spiritual man in God's image and likeness was the real and eternal man. Jesus passed through this seeming death to show that it could not destroy the real man, calling it an enemy which would be the last to be destroyed. As death came by sin, so will death go when there is no sin in us to die. Jesus raised Lazarus from the dead, knowing that he had not died. If he had believed for a single instant that God had sent death to Lazarus, he would not and could not have worked against God's will by raising him from this seeming death or have called it an enemy.

As to the atonement (or at-one-ment) with God, the Christian Science text-book gives the following: "Through demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did" (p. 25). Then, "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals,—treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us,—yet Jesus spares us not one individual experience, if we follow his commands faithfully" (p. 26). It is this truth which today does the healing. If we would only stand aside with our unfaith and false beliefs, we could live near enough to the great Nazarene to lay hold upon this truth and do the works he did.

An earnest reading of Science and Health will answer all the other statements made by the evangelist, especially the one in which he says, "It may be science, but Christian people should never allow it to disguise itself as Christian." It is only by doing the works that Christ did that we know it is of Christ. In fact, all the Christian Science churches in the world are monuments of this healing truth, and in large part have been built by offerings of gratitude from those healed of so-called hopeless suffering and sin, when all other remedies had been tried and had failed.

[George Shaw Cook in *Champaign* (Ill.) *Gazette*.]

In a recent issue Mr. Spooner takes exception to my use of the verse from Philippians, "Let this mind be in you, which was also in Christ Jesus," claiming that this passage should no more be connected with the healing of sickness than with the social mission of the church. Perhaps it would be still more accurate to say that this mind "which was also in Christ Jesus" should no more be associated with the healing of sickness than with the healing of sin, and *vice versa*. This, broadly speaking, covers the entire mission of the Christian church, and Christian Scientists believe that the Mind "which was also in Christ Jesus" is the only real basis for the hope of mankind to be saved from sickness as well as from sin. Mrs. Eddy says on page 135 of Science and Health: "The same power which heals sin heals also sickness. This is 'the beauty of holiness,' that when Truth heals the sick, it casts out evils, and when Truth casts out the evil called disease, it heals the sick."

Those who have studied the text-book of Christian Science know that its author does not minimize the sacrifice made by Jesus that he might become the Wayshower for mankind. In the chapter, Atonement and Eucharist, Mrs. Eddy, referring to the crucifixion, says: "The burden of that hour was terrible beyond human conception. The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh. The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love" (Science and Health, p. 50).

Christian Science teaches, however, that even so great a sacrifice as this would have been without avail had not Jesus in that experience proved the efficacy of Christ to overcome even the "last enemy."

Even the Christian is but half regenerated, when the grace of God has not its out-blooming in gentleness, courtesy, and kindness in the whole intercourse of life.

ANDREW P. PEABODY.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

KNOWLEDGE IS POWER.

AN editorial writer in the *Chicago Inter Ocean*, in commenting upon the efforts of organized physicians to secure legislation which will bar from the work of healing the sick all systems other than the one which they practise, says: "There is one fact that the advocates of statutory compulsion to what they regard as the only medical orthodoxy, would do well to remember. There is nothing, except his religion, which the average man regards as so entirely his own business as his health and that of his family. That is why legislative efforts to repress what the self-styled 'orthodox' call 'quacks' have always failed." He also says: "There is too much sectarianism among physicians—too much of a tendency to condemn because of a difference in theories or 'systems' and regardless of beneficial results."

This writer might have gone farther and said the empiricism of medical science—so called—is so apparent to even the layman that the advocates of the self-styled "regular" system presume too much upon the credulity of the people when they base their demand for such legislation upon the theory expressed by a certain physician, who, speaking in a representative capacity, said: "The public must be educated to take our advice in medico-political matters as they do our pills and powders, without knowing of their contents or effects, but with an abiding faith in their potency."

If the regular school physicians were healing every one of their patients, the public would soon recognize this as a fact and legislation would not be needed to compel every sick person to take "regular" treatment. On the other hand, it is being proved every day that Christian Science heals the sick, and a very large proportion of those who have embraced this religion are persons who have been healed by it after fruitless attempts to be healed through medical treatment. The unescapable conclusion to be drawn from this fact is that there are hundreds of thousands of persons living today in perfect health who, had they not turned to Christian Science for relief, would now be "incurably" sick or in their graves.

Do legislators who are asked by the doctors to pass such laws as will keep the people from seeking to regain their health through Christian Science, realize that these laws would be not only a violation of the rights of the people, but also a denial of a possibility of life and health to those who have been given up by a system of which so learned a man as Dr. Mason Good has said: "The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine all combined"?

Since Science and Health was first given to the public, in 1875, its teachings have been derided and the possibility of healing the sick through "effectual fervent prayer" scouted; and this notwithstanding the Master's commission to his followers of every age to carry on his own beneficent ministry to those in need of salvation from sickness as well as sin, and the apostle James' declaration, born of the assurance which demonstration ever gives, that "the prayer of faith shall save the sick, and the Lord shall raise him up." But every case of healing in Christian Science is the strongest kind of proof that it is indeed the truth which makes free, and day by day men and women everywhere are throwing off the yoke of bondage, claiming the health and happiness which is man's divinely bestowed heritage. "Ignorance, pride, or prejudice," as Mrs. Eddy has said, "closes the door to whatever is not stereotyped" (Science and Health, p. 144); but she adds a prophecy which every day is bringing nearer to a glorious fulfilment: "When the Science of being is universally understood, every man will be his own physician, and Truth will be the universal panacea." Faithfulness on the part of every Christian Scientist will do much to hasten its accomplishment.

ARCHIBALD MCLELLAN.

THE FATHER'S VOICE.

RECENT events recall vividly the Scriptural account of Elijah's struggle with the entrenched beliefs of an idolatrous people, and his further struggle with the so-called destructive forces of nature, when he sought refuge from the wrath of Jezebel in a cave on mount Horeb. Before this, in an hour when spiritual law had triumphed over mortal belief, the prophet had invoked the material sense of justice and put to death five hundred priests of Baal, hence his flight from the consequences of his rash deed. Truth did not, however, forsake him who had been loyal up to the limit of his understanding, and so a new lesson awaited Elijah.

We read that in this wild mountain fastness a storm arose,—"a great and strong wind rent the mountains, and brake in pieces the rocks;" then came an earthquake, and after it a fire. We are also told that God was not in any of these, but was made manifest to the prophet by "a still small voice," at the sound of which Elijah came forth from the cave and communed with God. In Science and Health we read that "the Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man" (p. 308). This was clearly Elijah's experience as he came forth unharmed from the dread ordeal, which has its lesson for humanity today.

Until very recent times it has been customary to speak of the most distressing and even terrible experiences, including sickness and death, as divine visitations, but this belief Christian Science entirely repudiates, on the strength of Jesus' teachings and demonstrations. Often did he reproach the people with their lack of faith in God, and he said to those who sought to stop his healing work, that they had never heard the Father's voice. They doubtless attributed all distressing things to God, and did not even listen to hear what God had to say respecting His own law. That Jesus both heard and heeded no one would now deny, and we are told that he calmly slept in the midst of a storm, until called by the terrified disciples, when he stilled it by his declaration of divine law, the law which he always sustained and honored. Contrary to mortal opinion, he never needed to suspend, much less annul, its beneficent operation.

Mrs. Eddy has said, "Peals that should startle the slumbering thought from its erroneous dream are partially unheeded;" and she adds, "Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth" (Science and Health, p. 223). In the 50th Psalm is given in majestic metaphor the call of God to the whole earth; then the coming of the light to human consciousness, as we read: "Out of Zion, the perfection of beauty, God hath shined." God calls to the heavens above and to the earth, "that he may judge his people." As the demands of Truth are urged, we are told that "it shall be very tempestuous round about him," for error refuses to submit to Truth and disdainfully rejects the law of Spirit which alone can establish and maintain harmony, as when God said, "Let there be light: and there was light."

For long years our revered Leader toiled on, patiently uncovering the baseless claims of evil to place and power, to law and authority, all the while holding before humanity the eternal fact that evil with all its pretensions has no power. Slowly indeed have men come to see and acknowl-

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edge this, but when all bow before the supremacy of Truth and Love, the new heaven and the new earth will appear, in which there is neither sin, sorrow, death, nor destruction. The material sense of man and the universe must give place to the spiritual, and in view of this we may well address to ourselves Peter's question: "What manner of persons ought ye to be in all holy conversation and godliness?"

ANNIE M. KNOTT.

CHRISTIAN UNITY.

EVERY student of historic Christianity must come to see the very great difference between the individualism of Christ Jesus and the individualism of the Protestant movement inaugurated by Huss and Savonarola and put into organic form by Luther and his associates. Further, if he is also a student of Christian Science he will perceive that the individualism of Christ Jesus was scientific. He knew the truth, the law of Spirit, and he grounded his teaching on demonstrable propositions. Luther and his confrères were impelled by a heroic belief respecting the truth, but the thought that a right apprehension of spiritual things could be verified as it was by the Master, had long since been given up by the Christian church; and while the Reformation was the dawn of the day of Israel's return, its one great inadequacy was found in its failure to reestablish the Science of early Christianity.

As a result of this lamentable fact, the history of the Protestant movement has been the story of the clash of two forces, one of which found expression in the assertion and maintenance of the freedom of every man to worship God after the dictates of his own conscience, to become a king and priest unto God on his own account, and if necessary all by himself. The other force found expression through that instinct, as well as practical necessity, for organization which has looked to fellowship and propaganda effectiveness.

The sense of freedom has always meant disintegration to ecclesiastical authority and organization, always tended to break down attempted cooperation. It has led to the multiplied dissensions which have resulted in divisions in the ranks, and consequent defeat, ofttimes, in the day of battle. The right of private judgment in things spiritual is the palladium of Protestantism, the very heart of Christian democracy. Its maintenance is the religious world's one assurance of escape from enslavement to ecclesiasticism and superstition. Nevertheless, it has always conduced to schism and separation, while over against its assertions the call for a social system and for concerted action has grown more and more imperative, and how collectivism can be made effective and individualism be retained is a problem which rests heavily upon many a heroic Christian heart today.

One can hardly take up a religious periodical without finding an article or editorial which presses home the need of unity. The interests of missionary work, the undesirability of propagating sectarian divisions, the waste attending the multiplied organizations for evangelical effort,—all these are dwelt upon, and yet when the impulse of personal freedom, the pride and prejudice of human nature, the superstitious devotion to the literalisms of denominational interpretation, the contented reserve of ecclesiasticism, etc., —when it is remembered that all these are to be reckoned with, the prospect for anything more than superficial unity seems discouraging indeed.

This view of the existing situation gives one a keener sense of the significance of that reassertion of the Science of Christianity which is the distinctive feature of Mrs. Eddy's teaching. However much they may differ in endowment, disposition, taste, and educational development, the moment men have to do with demonstrable propositions, begin to understand and apply a science, that moment their substantial unity finds its beginning. This is well illustrated in the realm of physics. The individualism, the personal independence of thought and action among a body of chemists may be distinctly marked, and yet they are wholly removed from the possibility of contentions and divisions by their common recognition of the authority of the unvarying laws of chemical affinity and reaction with which they have to do and can individually prove.

Christian Science stands for a corresponding Science of Christianity, for the rule and authority of spiritual laws which are to be demonstrated by every individual Christian. The knowledge of spiritual truth which Christ Jesus communicated to his disciples and which he said would make free, constitutes the only scientific basis of unity of faith and practise among Christian believers, and in its reassertion and proof of this fact Christian Science has inaugurated a new era of Christian unity and reform.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

MILL VALLEY, CAL.—In October, 1902, ten persons interested in holding Christian Science services met at Crown Point, Mill Valley, and the regular church services and Sunday school were conducted there for three and a half years. In April, 1906, a small hall in the Keystone block was secured. As anticipated, our attendance increased, and in January, 1907, a society was formed of eight members, and almost at once provision was made for opening a reading-room. Jan. 21, 1908, in spite of unfavorable weather, a full house listened to the first Christian Science lecture given in our town. In the following May, Wednesday evening meetings were instituted. In March, 1909, it was voted to purchase a lot and take steps toward erecting our own building. The opening services were held July 11 of that year. By the close of 1912, all debts being canceled, the society disbanded, legal steps were taken to incorporate as "First Church of Christ, Scientist, Mill Valley, Cal.," and the church was dedicated Feb. 2, 1913. Each forward step brought a greater sense of responsibility, but proved a means of growth and strength as all lines of activity were faithfully entered upon.—*Correspondence.*

OAKLAND, CAL.—The sale of the property of the First Methodist Episcopal church (South) was disclosed by the recording of deeds transferring the church and site at Thirty-fourth and Elm streets to Second Church of Christ, Scientist, which is already occupying the main auditorium of the church. The land has a frontage of 100 feet on Thirty-fourth street and 165 feet on Elm.

Oakland Tribune.

SHREVEPORT, LA.—First Church of Christ, Scientist, held the opening service in its new church home on Grand avenue, Sunday, Feb. 2. This church recently purchased a lot with a cottage on same, which has been remodeled for a church home. The auditorium has a seating capacity for about one hundred people. The reading-rooms are in the same building.—*Correspondence.*

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CANON CITY, COL.—A few days since I called on the librarian at the penitentiary and had a long talk with him regarding the use being made of our literature. Only a few months since I had sent on five new subscriptions for the *Monitor* to meet the growing demand. The librarian thought that with these additional numbers, which made fifteen copies, he could supply all. The boys certainly appreciate our periodicals, especially the *Monitor* and *Sentinel*, ten copies of the latter coming weekly. The librarian said the present needs were being met, with the exception of the *Journal*, only one copy being sent.

The two subscriptions to the *Monitor* will certainly be appreciated by the inmates and by myself, for I am trying hard to give the boys all our literature they can read, knowing as we do that the seed sown will in due time bring forth fruit. Only a few days since the warden told an editor in our city that Christian Science had done more for the prisoners than anything else, and that some of the inmates, hardened criminals, after knowing and hearing the Science, had become different men. He often says very kind things about our work. I have met the chaplain and he has only nice things to say about the *Monitor*. He often attends our services, but I do not think he has ever remained through the same.—*Correspondence.*

BINGHAMTON, N. Y.—With the purchase of the old George W. Lester residence, opposite the high school, by First Church of Christ, Scientist, the announcement was made that the Christian Scientists will worship in a new home by next winter. The residence will be remodeled as soon as the church can sell its building on Exchange, between Congdon place and Hawley street. The new church will afford a seating capacity for five hundred people; the church on Exchange street now seating one hundred and thirty-five. The Lester land has a frontage of 100 feet and a depth of 325 feet.—*Binghamton Press.*

COLUMBUS, OHIO.—Members of the Christian Science church of Columbus, Ohio, held services at the stone quarry on Sunday [Feb. 9]. Many of the men had never had the pleasure of being present at a Christian Science service, but they all gave it their hearty endorsement and would appreciate it as a permanent service. We all join in thanks to Supt. J. T. Herrick for inviting them.—*Penitentiary News.*

MALDEN, MASS.—First Church of Christ, Scientist, has recently moved its reading-room to larger quarters and to a more central location. Two rooms have been taken in the Ames building, Malden Square, one to be used as a reading-room, the other to be used by the distribution committee.—*Correspondence.*

HOBART, OKLA.—The Christian Scientists have purchased a lot on the corner of Second and Randelette streets and will remodel the house thereon, to be used, for the present, for their regular church services. Steps have also been taken to perfect a church organization.—*Hobart Republican.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

SHEFFIELD, ENGLAND.

An exposition of the teachings of Christian Science attracted a crowded gathering at Montgomery hall, where Bliss Knapp held the close attention of his audience for well over an hour. Counselor Stembridge, who presided, explained that the announcement that he was to occupy this position had given rise to a good deal of curiosity, and he had been assailed by many inquiries as to whether he had forsaken the old Wesleyan church with which he had been associated for so long. His reply was that he was greatly interested in anything which had for its object the directing of public attention to the sacred volume that set forth the teachings of Christ. He was there as a listener, and he hoped as a learner. He felt the more justified in taking the chair there because, when he was in the United States a year ago, the Christian Scientists were extremely kind to him, and he was greatly impressed by the immensity and magnificence of their Mother Church in Boston and their *Monitor,* a clean paper which published nothing unwholesome. From the success of this paper, conducted as it was, and the vigorous and healthy condition of their church,—with a world-wide membership, and its Wednesday night meetings, attended at The Mother Church, Boston, by three to five thousand,—he felt there must be something worthy of serious consideration in their teachings.

Sheffield Telegraph.

DANBURY, CONN.

A large audience assembled in the Universalist church to listen to an address on Christian Science by William D. McCrackan, M.A. The speaker was introduced by Attorney Charles A. Hallock, who said in part,—

Forty years after the close of the American revolution, up in the little town of Bow, N. H., Mary Baker Eddy was born. Her entire life was spent in diligently searching the Scriptures for the healing power of the Word which had seemingly been lost. In 1875 she published her first edition of "Science and Health with Key to the Scriptures." This is the text-book of Christian Science, and is used in connection with, and not in substitution for, as some people are led to believe, the Bible. It is just what its title indicates, a key to the Scriptures. Do not be misled, therefore, by any statements to the effect that Christian Scientists have a Bible of their own. They have not; they use the same Bible as is used by all other Protestant churches.

We have no better argument to make or evidence to offer as to the efficacy of the teachings of Christian Science than its fruits. "A tree is known by his fruits." Today there is hardly a civilized city, town, or hamlet on the face of the globe where Christian Science is not being studied, taught, and practised, and there are hundreds of thousands of people in the world who have been healed either spiritually or physically in Christian Science. So again I say, "A tree is known by his fruits."—*Danbury News.*

CHAMPAIGN, ILL.

Judge Clifford P. Smith delivered a lecture in the Illinois theater, Urbana, to an audience of about four hundred and fifty persons. Judge Smith was introduced by Prof. William Green Male, B.S., LL.B., of the College of Law, of the University of Illinois, who said in part,—

Christian Science makes its appeal to the reason and not in any sense to the emotions. Contrary to what some people have thought, Christian Science will stand the test of logic. You will pardon me if I refer to my own experience in Christian Science, by way of illustration. I received my first introduction to Christian Science about six years ago. My attitude then was one of ridicule and open hostility. In

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my ignorance I thought that it was a fraud, to say the least. Further than that, I felt this so intensely that I believed myself called to expose the supposed fraud. It was with this object in view that I began the study of Christian Science, taking the Christian Science text-book, "Science and Health with Key to the Scriptures." I felt that if I were going to expose it, it would be essential and necessary to study it, which some have not thought necessary.

Beginning the study of Christian Science in that frame of mind, necessarily I read the text-book critically. I started at the outset to criticize it word by word, sentence by sentence, paragraph by paragraph, and chapter by chapter. Much to my astonishment, as my study progressed, I found less and less to expose, and in the end I found it a logical and practical religion. I found in it the answer to that question propounded by Pilate, nineteen hundred years ago, "What is truth?" And I found that it was a religion which man could use for his benefit in every walk of life and in every activity. I found it a religion which was all things to all men, a religion which was designed to make man every whit good.—*Urbana Courier-Herald.*

LOS ANGELES, CAL.

Virgil O. Strickler delivered four lectures under the auspices of the churches and society of Los Angeles. At the first lecture, given in the edifice of Third Church, C. E. Millspaugh said in part,—

This is an age of progress and proof, not theory, and because of the very fact that Christian Science is a demonstrable and practical religion, thousands are investigating and becoming interested in this great truth which does solve the moral, physical, and financial problems that seem manifest in our daily experiences.

At the second lecture, which was given at Shrine auditorium, Thomas N. Johnson said in part,—

The continued growth of Christian Science throughout the world is today a subject of wide discussion. Various reasons have been given by learned men to account for the spread of Christian Science. However honest these personal opinions may be, those who have been privileged to test its healing power speak from experience when they say that Christian Science actually heals and saves. The lecture board of The Mother Church, instituted by our beloved Leader, Mrs. Eddy, is doing a splendid service for humanity in awakening thought to the possible at-one-ment with God here and now.

The third lecture was given in Wilcox auditorium, Hollywood, and in introducing Mr. Strickler, Edward W. Dickey said:—

In inviting you to hear a lecture on Christian Science you are asked to consider that this Science does not antagonize anything but evil. Evil in all its forms and methods is destroyed root and branch by Christ, Truth, as made known in Christian Science. Christian Science does not say that your church is wrong or that another's method of healing is wrong. It has not come to controvert, but to fulfil all of the law of righteousness; and in doing this it declares that the Christ-way is the only right way to health and holiness. Its message to the world is: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

At the closing lecture, which was given in Elks hall, San Pedro, Jess E. Stephens said:—

We read in Proverbs: "Happy is the man that findeth wisdom, and the man that getteth understanding." Since the earliest period of which we read in history, men have been striving to gain more wisdom and a better understanding of their creator. One of the things that has ever indicated to man the existence of a divine controlling power is the fact that in every human being there is a certain fundamental knowledge or force derived from somewhere, impelling that person toward right and good. We have named that something "conscience," but the word itself means nothing more than knowledge or understanding. It seems, then, that if through any doctrine or religion, by whatever name it may be called, we reach a better understanding of the divine source from which we have received this fundamental knowledge or conscience, which is always a power for good and never otherwise, then we have reached one step nearer to perfection, and to that wisdom and understanding which maketh a man happy.

More than a million followers of the Christian Science faith gladly testify that through the words of Jesus as explained by that teaching they are receiving that understanding which is with a man daily and sustains him in every emergency. Surely this is sufficient to command our attention and to call for a fair and unprejudiced consideration of such a teaching at our hands. And so, not only to you who are already Christian Scientists, but also to those who like myself are yet only seekers after the truth wherever we may find it, I take great pleasure in introducing the evening's speaker on the subject of Christian Science.

Correspondence.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Albert Lea, Minn.—Idle Hour theater, 3:30 p.m., April 13.
Anaconda, Mont.—Imperial theater, 8 p.m., April 10.
Appleton, Wis.—Congregational church, April 15.
Beaver Falls, Pa.—Lyceum theater, 3 p.m., April 13.
Belvidere, Ill.—Opera house, 8:15 p.m., April 17.
Bloomington, Ill.—Church edifice, Monroe and Prairie streets, 2:30 p.m., April 13.
Chicago, Ill. (Second Church).—Church edifice, Wrightwood and Pine Grove avenues, 8 p.m., April 11 and 12.
Chicago, Ill. (Third Church).—Church edifice, Washington boulevard and Leavitt street, 8 p.m., April 17 and 18.
Englewood, N. J.—Armory, Engle street, 8:15 p.m., April 17.
Erie, Pa.—Masonic temple, 8 p.m., April 15.
Fort Worth, Texas.—Byers opera house, 3:30 p.m., April 13.
Hartford, Conn. (First Church).—Parsons theater, 8 p.m., April 17.
Hornsea, Yorkshire, England.—Public rooms, 8 p.m., April 25.
Houston, Texas.—Church building, 8 p.m., April 14 and 15.
Kalamazoo, Mich.—Academy of Music, 8 p.m., April 14.
Kankakee, Ill.—Public Library building, 8 p.m., April 15.
La Crosse, Wis.—La Crosse theater, 113 S. 5th street, 8 p.m., April 14.
Lime Springs, Iowa.—Star opera house, 8 p.m., April 10.
London, England (First Church).—Queen's hall, Langham place, 8:30 p.m., April 22.
London, England (Fifth Church).—Alexandra Palace theater, 8 p.m., April 10.
Madison, Wis.—Woman's building, 8 p.m., April 17.
New York, N. Y. (Society of the Bronx).—Masonic temple, 1931 Washington avenue, 3:30 p.m., April 13.
New York, N. Y. (Third Church).—Church edifice, 125th street near Madison avenue, 8 p.m., April 14 and 15.
Reno, Nev.—Majestic theater, 8 p.m., April 13.
Sheboygan, Wis.—Opera house, 8:15 p.m., April 15.
South Bend, Ind.—Oliver opera house, 3 p.m., April 13.
Stillwater, Minn.—Auditorium, 8 p.m., April 17.
University of Columbia, New York, N. Y.—Earl hall, University campus, 5 to 6 p.m., April 16.
Watertown, N. Y.—City opera house, 3 p.m., April 13.
Weymouth, Mass. (auspices Quincy, Mass.).—Bates opera house, 3:30 p.m., April 13.
West Chester, Pa.—Church edifice, North High street, 8 p.m., April 18.
Youngstown, Ohio.—Masonic temple, 8 p.m., April 14.

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TESTIMONIES OF HEALING.

I wish to express my gratitude for the many blessings which Christian Science has brought to me and mine during the past year. My husband works at a furnace for melting steel, and one day, when he was opening the tap to pour in the hot metal, the gas used in melting it exploded, blowing the material which plugged up the tap-hole all over the side of his face and one arm and shoulder, burning him severely. None of the men could get to him, as he was in such a dangerous place. He said his first thought was "the scientific statement of being" (Science and Health, p. 468), and he also said it seemed as though a hand led him away from the danger.

As it is one of the rules that any one who is injured at the works must go to the company's emergency hospital, he allowed them to dress the wounds the first time, then he came home alone. This was about three in the afternoon; then I called a Christian Science practitioner, and in half an hour she was at our house. She treated him, and he read in Science and Health for a couple of hours, after which he fell asleep. He went to bed at his usual time and did not wake up until morning, the pain being overcome that first night. He went to work in a week, and in less than two weeks shaved the side of his face which had been burned. It healed perfectly, without a scar. Another man burned in the same way, who was under a doctor's care, was in the hospital three weeks, and it was two weeks more before he was able to go to work. We were indeed grateful that we knew of Christian Science and that it is a help in every time of need.

My own healing was from poisoning caused by an ingrowing toe-nail. It spread rapidly, and strange to say it also started on the other foot. I asked the practitioner who treated my husband to help me. I was not, however, healed quickly, as I was not obedient and wanted my own way. The practitioner knew that I understood what my part of the work was, so after she had treated me for several weeks with but very little result, she asked if I were obedient. I told her no, but that I would be. I then put down my own self-will, the desire to look at the foot and to make a reality of the disease, and I was healed in less than a week, and there has been no return of the trouble. I am very thankful for this healing and glad of the lesson it taught me. During this time I saw what self-will and self-justification really mean. I have been helped many times through Christian Science and have not taken a drop of medicine for over five years. I was healed two years ago of measles and acute lung trouble in less than a week. Abnormal growths in my nose were overcome during treatment for something else. They had interfered with my speech, and the family doctor wanted to operate for them, shortly after I became interested in Christian Science, but he soon saw there was no need to use the knife. I am, however, more grateful for the spiritual awakening that has come to me than for all the other things.

My young brother not long ago fell and badly injured his wrist. It was swollen and very painful. I called a practitioner, and during the first treatment the swelling went down. The next day he could use his hand to write, and two days later he could carry his books with it. I was very grateful for this healing, as I know the boy was saved a great deal of suffering.

I am indeed grateful to God, and to our dear Leader. I did not seem to gain the understanding of Christian Science very quickly, and would use will-power; but the faithful practitioner showed me the right way, until now I see something of what the power of divine Love really means. My constant prayer and aim is to put down self and to be worthy to be called a Christian Scientist.

MRS. HAZEL M. RODECKER, Sharon, Pa.

It is with a heart full of love to God and gratitude to our dear Leader, Mrs. Eddy, that I send this testimony. As a last resort I turned to Christian Science, after suffering about eight years with a chronic stomach and bowel trouble; in fact I was almost an invalid since my marriage, being under some of the best specialists in this city but receiving no permanent relief.

I was on a very rigid diet but could retain almost nothing, and was unable to be up a whole day at a time. I am, however, absolutely cured, and can eat everything that is set before me without any bad results whatever. I have not taken a drop of medicine since I started to read Science and Health in 1911, although up to that time I had been taking drugs several times a day. I am not only thankful for my physical healing, but for the spiritual uplift which I am receiving each day. My husband has also been benefited in many ways. We attend the Christian Science services regularly and find much happiness each day in reading the Bible, together with the Christian Science text-book. That "divine Love always has met and always will meet every human need" (Science and Health, p. 494) is my firm belief.—MRS. ROBERT J. WILLIAMS, Cincinnati, Ohio.

It is with sincere gratitude for the many blessings which Christian Science has brought me that I give this testimony. In 1911 my attention was called to it by my brother in New York city, who wrote of the wonderful things it had done and is still doing for him and his family. At his request, I secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had no desire to read the book except that it had helped my brother, and his urgent request for me to read it created curiosity as to what it might contain. For this reason alone I started to read it, but I did not attend any church at that time, had not for a number of years, and never read the Bible. What reading I had done years before was of little avail, for it was not clear to me; but after reading Science and Health for a short time, the change that came over me was almost beyond belief. I was indeed born anew. I could say with the apostle, "Old things are passed away; behold, all things are become new."

I had always enjoyed the use of tobacco and indulged in the sociable drink, but strange as it may seem, the desire for both absolutely left me. I did not give them up, I made no sacrifice; I simply found something better. Although a member of a church, I had not attended service for fifteen years; but with the study of Science and Health a desire to hear more of God's word came over me, and I am now attending the Christian Science services regularly. Severe headaches and terrible bilious attacks of frequent occurrence and long standing have been entirely overcome. The headaches were beginning to interfere with my work at the office, but looking to Truth has freed me. What was pronounced to be ivy poisoning was overcome in several hours. This dreaded eruption generally spreads over a large area, but in my case it was overcome when it made its first appearance. I have discarded glasses after wearing them constantly for six years.

Countless benefits have thus come to me, but the spiritual uplift is the greatest of all. I am gradually overcoming all fear of sickness or sin, and feel that were I disposed to go back to some of my old habits or do anything wrong, that a wall as high as the heavens is ever between me and wrongdoing. God's strong arm is encircling me, and Jesus' words, "Ye shall know the truth, and the truth shall make you free," are certainly true in my case. Great benefits have also come to my wife through this grand truth, and we rejoice in having found the true way.

I thank God for all these blessings, and am striving to show my appreciation by right living each day. God bless our dear Leader, Mrs. Eddy, for making plain the teachings of Christ Jesus.—ROBERT J. WILLIAMS, Cincinnati, Ohio.

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[Translated from the German.]

Since childhood I had suffered from headaches, which kept growing more severe as time went on, so that I lost all inclination to do my housework and became very sullen. Then other ills were added, including sleeplessness and loss of appetite. After having unsuccessfully tried in a great many ways to obtain relief, I found myself, in March, 1911, under the treatment of a physician for nervous troubles; but my sad condition remained unchanged, and the constant headaches were so distressing that I became almost desperate, and wished I were dead rather than obliged to endure such conditions.

An uncle in America, whom I had informed of my hopeless condition, then advised me to apply to a Christian Science practitioner, for which purpose my husband went with me to Hannover in the beginning of November. No one can imagine how great were my expectations when I started on this trip, after having experienced so many disappointments with regard to the cure of my troubles. The practitioner led me into the understanding of Christian Science and explained to me the wonderful thought of Truth as revealed through our Leader, Mrs. Eddy. The result was, that I recovered strength from day to day, the headaches as well as all the other complaints diminished, and now have entirely disappeared; my appetite improved, and I became buoyant. When I returned home after one week's treatment, I felt like another being, and my husband and children rejoiced more than all others, as they had been greatly affected by my illness.

I feel that I cannot thank God enough for having made me a partaker of the blessings of Christian Science, and for turning all disease away from us, according to His promise, and revealing unto us anew through Mrs. Eddy this wondrous truth. I thank God with all my heart for the faithful help through which I have now become a well woman, so that I am again able to attend to my household duties cheerfully; yes, even with pleasure, and that happiness is once more prevailing in our home.

FRAU RONSTADT, Hohenlimburg i. Westphalia, Germany.

If I should be asked what was the greatest thing that had ever come into my life, I would immediately answer, Christian Science. Ever since I can remember, I had felt that I was living in vain; but if I could only feel that I was doing some good in the world, that would make me happy, I would be satisfied. I held this ideal continually, until February, 1909, when I was healed through Christian Science. I knew at once that this religion was what I had been looking for, and consequently began to study and live the truth so far as I understood it, until it enabled me to overcome fear, worry, impatience, and many other discords.

It is now over three years since I began the study of Christian Science, during which time I have used no other remedy than the truth, and it has never failed me. I was healed of extreme nervousness, due to the effects of an operation, and also, through study of the Christian Science text-book, of a female complaint from which I had suffered for over twelve years. I have had many more proofs of God's power to heal, one of which I will mention. My daughter had been troubled with a throat difficulty since she was three years old, and the attacks became more frequent and severe, until the physician advised an operation. This I refused to have done, so after I took up Christian Science I began to treat her, with the result that she has had only a few slight attacks, which have been quickly overcome.

For all these physical healings I am most grateful, since if it had not been for the urgent need of physical healing, I perhaps would not be enjoying the precious benefits of Christian Science today. But more than all else do I treasure the understanding which I have gained of God and of man as His sinless child, and I shall never cease to be grateful to the dear friends who first brought Christian Science to my attention. I am so glad that I have never at any time entertained a wrong thought of our dear Leader, Mrs. Eddy, but am learning to love her more and more, as I understand her teachings better. I love Christian Science because it has taught me what God is and where to find Him. It has also taught me man's relation to Him, which is more to me than all else; and I want my life to attest my gratitude to our beloved Leader.

MRS. MYRTIE KINKLEY, Orland, Cal.

It is with a heart full of gratitude to God that I give this testimony. I was brought up in the atmosphere of an orthodox church, but I never felt satisfied; there was something lacking. It seemed to me that there was too much of a Sunday religion, and I was looking for an every-day religion, something that I could use in all of life's problems; and I thank God that I have found it in Christian Science.

This truth was brought to my notice about ten years ago through the healing of my wife of gall-stones. At that time I did not take Science seriously, but acknowledged the fact that it was a good thing to have around in case of sickness. Several years later I was taken with a serious attack of fever, and I called for Christian Science treatment. While our family physician had said that it was a very severe case, and that the fever could not be checked, I was healed almost instantly by absent treatment in Christian Science. I had worn glasses constantly for six years, but was healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was also healed of stomach trouble of many years' standing, by the same means.

I find the understanding gained in Christian Science a great help in my business, for I can do more work, and do it better, than ever before. I thank God every day that I have the privilege of reading such periodicals as the *Journal*, *Sentinel*, and *Monitor*. In the Home Forum of the *Monitor* there is something to help me through the perplexities of the day's business, and I am indeed very grateful to Mrs. Eddy for the many blessings that Christian Science has brought to me and mine.—E. E. JONES, Chicago, Ill.

With gratitude to God, and also to Mrs. Eddy, I join with my husband in the above testimony. That Christian Science is indeed an every-day religion we have proven beyond a doubt.—MIRIAM JONES, Chicago, Ill.

When I but dimly realized the great Principle of Christian Science, its glorious truth was brought home forcibly to me by a somewhat serious accident which happened to me a few weeks after I had started seriously to study Mrs. Eddy's various works. While cycling down a very steep hill, I lost control of my machine, with the result that I was thrown violently from it. I was picked up unconscious and taken to the nearest hospital, where the doctors said that the injury to my head was rather serious and that they would not be surprised if I did not regain consciousness for two or three days. They described my injuries as concussion, two slight fractures of the skull, and various cuts and bruises on my head and body.

That same afternoon, at my mother's request, a Christian Science practitioner started to treat me, with the result that I regained complete consciousness the evening of the accident, and during the next day I was absolutely relieved of all pain, which at first had been extremely acute. I was only detained at the hospital a little over one week, in order that the wounds should heal, and the doctors and nurses were dumfounded at what they considered an almost miraculous recovery.

The day after leaving the hospital I was able to walk about without the slightest assistance, and only a little over a fortnight after the accident I was able to return to the

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horticultural college where I am studying, perfectly recovered, and in an absolutely fit condition to do digging, etc., in the gardens, and to take eight lectures a week. Since then I have been a sincere student of Christian Science, each day receiving more happiness and enlightenment from the study of it, and being able to overcome for myself lesser ills than the one mentioned. Here I would like to express my great thankfulness and deep gratitude for this proof of God's love and omnipotence, and also for Mrs. Eddy's writings, which have been the means of bringing to my understanding the wonderful truths taught by Christ Jesus and now restated in Christian Science.

HELENA T. FERGUSON, Bexhill-on-Sea, Sussex, England.

I did not come into Christian Science through physical healing. My next-door neighbors were Scientists, and they asked me to go to a Wednesday evening meeting. I did so, and hearing the testimonies, I thought there must be something in Christian Science, for surely no one would give such testimonies if they were not true. I had had many troubles, and I began to think if there was a God at all He was very unjust. Among other things my eyes troubled me, and I decided that I would see if I could not get along without glasses. Through the understanding gained from Science and Health I have never used them since, and can see better than ever before, for dressmaking is my chief occupation and I have to use my eyes a great deal. My disposition is much improved also, and many of my friends have noticed the change. I am indeed grateful to find an ever-present help, and I now realize that God is All. I am thankful that our dear Leader has given us this light through her books.—JULIA DULMAGE, Denver, Col.

In the spring of 1911, while working on a building, a heavy stick of timber fell on my foot, and on removing my shoe I found the foot badly injured. I bathed it and applied a material remedy, but it was very painful, and for two nights I did not sleep. As the foot kept paining me, and was badly swollen and discolored, on the afternoon of the third day my wife asked if I was willing to have Christian Science treatment. I said I was, so she telephoned to a practitioner, who came to see me at four o'clock in the afternoon. She talked with me for an hour, then said that she would give me absent treatment that evening. I was healed during that treatment, and the swelling and soreness entirely left my foot, for which I am very thankful.

ALGERNON W. PEIRCE, Feeding Hills, Mass.

[Translated from the German.]

A sense of deep gratitude is the motive that prompts me to tell of the blessings which I have received through Christian Science and through the revelation of divine Love. When some two years ago I first heard of this wonderful teaching, I was sick in mind and body. I had been suffering for years with very severe pain caused by an abdominal trouble, and although I hardly ever was without medical help and did not lack the opportunity for resting, the trouble increased in severity as time went on. To my sense of fear were now added mental depression and discouragement as well as other ailments. I suffered frequently with a throat trouble and swelling of the legs, and hardly a day went by without my experiencing pain. To make the measure full, a lung trouble manifested itself, so that I gave up all hope of recovery. In order to relieve the latter, my physician resorted to powerful remedies, besides which a change of climate seemed necessary every year; yet it all proved of no avail. I may say here that I often wished death would relieve me, for a life so full of sorrow and sickness seemed not worth living.

In my greatest need I experienced God's help, for some dear people told me about Christian Science. We lived in Hannover at that time, where I could attend the Wednesday evening meeting and Sunday service. I also read much in *Der Herold der Christian Science*, but although I earnestly sought God in my distress, I did not seem to be able to understand the teaching at first, everything being so different from what I had been taught. From the start, however, I felt very much inclined toward going to church, and I soon found that I could not get along without attending the services regularly. It was my privilege to do so for a year and a half, then we moved away; but I would like to state here that the hours spent in that Christian Science church were the most inspiring of my life. How many wonderful things it has been my good fortune to hear and to assimilate there! I am unspeakably grateful to God for having led me to the true understanding of man's being.

All my troubles have disappeared without further medical help. After I gained some understanding of the Christ-teaching, I immediately began to make demonstrations along lines such as I would find described in *Der Herold*, and till this day I have not been laid up even for a day. I am also able to make long walking tours without experiencing the slightest pain; in short, I am in good health. I had four treatments in Christian Science for a severe ailment of ten years' standing, and this very ailment, which had seemed to us the most serious one, disappeared readily through the action of divine power, before which the greatest error vanishes into nothingness.

Now, every day is beautiful, and rich with blessings for me, especially since it has been given to us to read the text-book in our own language. Only hereby can we estimate the magnitude of the good for which we are indebted to Mrs. Eddy. It seems impossible for me to express in words my gratitude to God. May many of my dear fellow beings find their way to Truth.

FRAU ANNA GOELLRICH, Bremen, Germany.

Until I found release from the burden of sorrow through my healing in Christian Science, I could not realize the truth of these words of our Saviour: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. . . . For my yoke is easy, and my burden is light." After the passing on of my young husband I learned in divine Science of "the deathless reality of Life" (Science and Health, p. 487); also that Life, Truth, and Love are the divine reality, while sin, sickness, and death are the unreality, the evidence of which Jesus destroyed through his spiritual understanding of being and its laws. The Comforter has come, "even the Spirit of truth," to my consciousness, and I am most of all grateful for this spiritual uplift. Through the application of the truth I have been healed of severe headaches, to which I had been subject all my life. For all who must cope with business conditions and problems I want to testify that the truth, when rightly applied, always opens the way, and divine intelligence will direct us aright, no matter what our problem may be. I am indeed thankful for Christian Science, and grateful to our Leader, who through love and self-sacrifice has again brought the light to darkened human sense. It is our blessed privilege in this age to know that, whatever the condition to mortal sense, Christ, Truth, will lead us into health, harmony, and happiness.

OLIVE L. SPENCER, Los Angeles, Cal.

I have so many things to be grateful for in Christian Science that it would be difficult to enumerate them all, but I would like to relate a few of the demonstrations that have been made in our family. For several years I had attacks of throat trouble which were painful in the extreme, so that it was difficult for me to swallow or speak. One spring, when I was among people who knew little or nothing of Christian Science and I could not communicate with Scientists, the old trouble attacked me, and I had to meet it

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alone; but it was completely overcome in a short time and has never reappeared.

One evening my husband manifested severe symptoms of a fever, and as he had been through this illness once before, there was much fear. We asked for help from a loving practitioner, and my husband passed a peaceful night; that was the last of the error. At another time my little sister was wonderfully helped in an attack of measles, and though neighbors predicted disastrous results from the fact that she used her eyes freely, sat and sewed in the bright sunshine, her recovery was speedy and her eyes uninjured.

I have been instantaneously healed of severe headaches, but though that tendency is not entirely destroyed, I know it will be as my understanding of Truth increases. I am so glad that I have known Christian Science nearly all my life, and that I know practically nothing of the laws of *materia medica* through personal experience. I am indeed grateful for the many blessings that have come to us through the teaching and life of dear Mrs. Eddy.

MRS. GERTRUDE E. SANDVEN, Minneapolis, Minn.

I am truly grateful to God for what Christian Science has done for me and mine. In October, 1910, my little daughter, three years old, was suddenly taken very ill with fever and lameness in her limbs. I first tried to meet the ailment with what little understanding I had of Christian Science, but as she seemed to grow worse, I felt that there was no time to lose, so I called a practitioner, and he gave her absent treatment. I could not touch her anywhere but what she cried for pain. She could not even bend her knees or her ankles, and did not eat anything. This started on Tuesday morning, and the first change I noticed was that the fever left her, but otherwise she had great pain. On Thursday morning she was still a very sick child, but that afternoon she seemed to rest better, and on Friday morning she asked for something to eat. She enjoyed her breakfast, and by evening she sat at the dinner table and could bend her knees, but she could not stand or walk. By Saturday morning she asked me to dress her, and she tried to walk by holding on to chairs. By evening, however, she walked alone, and on Sunday morning she walked up-stairs without any assistance. She was perfectly healed. She had seven absent treatments and one present treatment, but not a drop of medicine was used. There has been no return of the sickness, which would no doubt have been pronounced infantile paralysis.

Words cannot tell of the joy in our home when our child could walk again, and all this took place in less than a week! This is only one of the healings in our family, for I could not write all that Christian Science has done for us. I pray that I may have more understanding and more trust in God, whom I have proven to be an ever-present help in time of trouble, when we trust in Him and know that Truth is the only power. I am grateful with all my heart to God, and also thankful to Mrs. Eddy.

MRS. GEORGE B. KLINK, Tacoma, Wash.

The source of your duties is in God. The definition of your duties is found in His law. The progressive discovery and application of His law is the mission of humanity. God exists. I am not bound to prove this to you, nor shall I endeavor to do so. To me the attempt would seem blasphemous, as the denial appears madness. God exists, because we exist. God lives in our conscience, in the conscience of humanity. Our conscience invokes Him in our most solemn moments of grief and joy. Humanity has been able to transform, to disfigure, never to suppress His holy name. The universe bears witness to Him in the order, harmony, and intelligence of its movements and its laws.

MAZZINI.

FROM OUR EXCHANGES.

[Edgar Franklin Blanchard in *Christian Work and Evangelist.*]

All signs point to the rise of a new religious movement which will restore the church to its rightful place in the world. It must come; and the rise of such a religious movement would be the repetition of history. Judaism failed to fulfil the mission of the true church of God. The result was, that a new religious movement arose which gave the world a new ecclesiastical system. This was the early Christian church. The Christian church did not remain true to its mission; and the result was, that in the sixteenth century a religious movement arose which gave the world another new ecclesiastical system. This was Protestantism. And the failure of the church today to fulfil its fraternal mission is prophetic of the rise of another religious movement which will give the world another religious system. Prof. Adolph Harnack of Berlin, who is doubtless the greatest living authority on church history, says that neither Catholicism (the feudal system of organized religion) nor Protestantism (the loose individualistic system) is fulfilling the divine purpose of the church of God to man, and that "the nations are still waiting for a third kind of church as a foundation of their higher life." Many are the signs that point to the coming of this new church, and that it will be a religious brotherhood—a religious system organized on positive ethical and fraternal principles. Only such an institution can represent the spirit of the Founder of Christianity.

[Rabbi Stephen S. Wise as reported in *New York Herald.*]

Surely it is not wholly unfit that Jesus be reclaimed by those who have never organizedly denied him, though oft denied by his followers—that Jesus should not so much be appropriated by us as assigned to the place in Jewish life and Jewish history which is rightfully his own. We accept Jesus for that which he was, a Jewish teacher, a Jewish leader, a prophet in Israel, clear-visioned, tenderly loving, selfless, godlike, though not uniquely godly,—not for that which Christianity has sought mistakenly to make him. Not only does truth demand that we, as his fellow Jews, further the quest of the teachings of Jesus which are unmistakably his own, but we have no right to keep aloof from that movement which seeks to resurrect Jesus the man from the tomb of Christian dogma.

[Rev. W. E. Orchard, D.D., in *Christian Commonwealth.*]

Knowledge of Christ is knowledge of God. That does not mean just what it appears. It is not historical or dogmatic knowledge, but the knowledge of sympathy, love, and life. If we should contemplate the Christ-ideal as set before us in the gospels and growingly realized by the community of the saints, we would become suddenly aware that our true life was pictured there, and our natures would leap to answer that creative life. Then we would find we have come to God. Christ brings us to God because he makes us willing to do the will of God, at all costs; because he makes us content to love, at any price. Then our spirit stands face to face with the infinite Spirit from whom it is derived. That is the confirmation of all knowledge that we have and all that we shall ever come to have, because it alone explains how it is possible to know anything. In that hour we know as we are known; our knowledge answers back to God, who knew us before the worlds began.

[*Congregationalist and Christian World.*]

Joy in the Christian life is far more dependent than we think, on courage, on taking risks for God, on venturing in unaccustomed ways, or searching out new depths of meaning in familiar thoughts and methods. The standstill, unadventurous Christian is always risking his delight of close companionship with Christ.

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[*The Living Church.*]

As we turn aside from the study of the multiplied energies of the world today and take up the story of the New Testament, we are startled to find that instead of having lost its old power, it has taken on a strange new power; and the carpenter of Nazareth stands today as not merely the solver, but himself the solution, of all the problems of our teeming age. What is the great characteristic of society today? Is it not a growing appreciation of the significance and sacredness of life? And there stands one there in the gospel story who says to us, "I am come that they might have life, and that they might have it more abundantly." He speaks of himself and his teaching as "a well of water springing up into eternal life."

However far away from Christ philanthropy may seem to have started, however indifferent to him or even opposed to him its workers may have been, those who today go deepest into the human problems and feel most keenly the human needs, are more and more consciously proclaiming that the source of all their power and the star of all their hope is in him who was moved with compassion when he saw a great multitude, "because they were as sheep not having a shepherd." It is because he is living in them today that workers for mankind believe that he lived on earth nineteen centuries ago.

What is the chief characteristic of social and political movements today? Is it not the changing of old things into new, not by revolution, but by growth? Ancient forms of wrong are beginning to realize that they can abide no longer in the brightening light of the ever-dawning day; and they are becoming changed, they know not how, into new forms of helpfulness and progress. And we take up that little book, and we read of one who had walked in Galilee, but who appeared from heaven and said, "Behold, I make all things new;" and we see and know that it is he who is, under all these seething movements of our age, making all things new.

[*Advance.*]

There are rare souls whose horizon is expanded beyond narrow limitations. Partly because of their vision and partly because of their elevation, they see things afar and count great interests their own. There are men who possess their possessions and men who are possessed by them. There are men whose life is the present only, and there are men who live also in the rich experiences of the past and the great hopes and visions of the future. There are men who pray "Thy kingdom come" with one hand on their pocketbook and the other reaching restlessly out for something more for self. There are others who utter the same prayer with the map of the world outspread before them. There are men who contend that one world at a time is enough, and who assume that the doing of present duty and for duty's sake is all there is of life. There are others whose vision widens, till backward in the past it discerns a rocky hill surmounted by a cross, and forward until it discovers a glory which "eye hath not seen, nor ear heard, neither have entered into the heart of man."

[*Christian World.*]

And Christianity in offering Christ, in exhibiting the history and human career of one who, treading our earth and breathing its air,—through this human,—shows us the qualities, the heart, we look for in God,—has surely, as no other faith before or since, hit the secret of a world religion! But the Christian faith of today, in its relation to Christ, is a bolder faith than that of the church creeds. The thought of the theologians who framed them was to exalt Christ by depressing man. They could only make him divine by a breach with the human. To them God was so far from man; and therefore Christ, to be one with God, must be separated by the whole gulf of metaphysics from mere humanity. But the best, the devoutest thought of today, is closing up that gulf. God is at no infinite remove; He is near us, in us, of us.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies; and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

Some of the lectures recently translated into foreign languages and printed in pamphlet form are listed as follows:—

"Christian Science: Its Results," by William R. Rathvon, printed in German (Die Christliche Wissenschaft: Ihre Resultate).

"Christian Science: A Religion of Progress," by William D. McCrackan, M.A., printed in French (Christian Science: Une Religion de Progrès).

"Christian Science: Demonstrable Religion," by Frank H. Leonard, printed in Norwegian (Christian Science: Bevislig Religion).

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency. Money orders should be made payable at the Boston post-office.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

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Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

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CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 32.

BOSTON, APRIL 12, 1913

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ITEMS OF INTEREST.

National.

Referendum on the subject of a permanent tariff commission is very shortly to be taken by the Chamber of Commerce of the United States from its constituent bodies all over the country, so that the vote will be received during the early part of the extra session of Congress. The chamber has taken up the question of banking and currency, and will immediately complete its committee on that subject, so as to be in a position to act upon the bills that may be presented to Congress. There are now three hundred and eighteen organizations enrolled with the chamber, which has constituent bodies in forty-three states, in the District of Columbia, Porto Rico, Hawaii, the Philippine islands, as well as the American Chamber of Commerce in Paris and the Levant.

Secretary of State Bryan has formally notified all diplomatic representatives at Washington of the intention of the United States to recognize the new Chinese republic on April 8, the meeting day of its assembly, and has proposed that all other governments recognize the new republic in concert on that day. At his request, members of most of the foreign embassies and legations in Washington appeared at the state department and were received individually by him. In order to prevent a repetition of the criticism in foreign capitals occasioned by the recent Chinese loan statement, the state department in this instance gave due notice of its intentions regarding China to all interested powers before publication.

Last week, undergraduates of Yale enthusiastically welcomed back to his alma mater former President William Howard Taft. Practically the entire student body, three thousand strong, accompanied by a band, and an equally large number of citizens, were at the station when Mr. Taft and his party arrived from New York.

Whether or not Massachusetts ought to have the single tax and a number of other proposed taxation reforms, is a question that will be gone into this summer by a special recess committee, if an order offered in the House calling for such an inquiry is adopted.

International.

The Turkish government declared last week that it unreservedly accepted the terms of peace proposed by the European powers. The great powers declare at the same time that, as soon as these terms of mediation offered to Turkey and to the Balkan allies are accepted, hostilities shall cease. The terms are:—

The frontier of the Ottoman empire in Europe shall start at Enos, and, following the course of the Maritza river, and then that of the Ergene, shall end at Midia. All territories situated to the west of this line shall be ceded by Turkey to the allied states, with the exception of Albania, the delimitation of which shall be fixed by the powers. The question of the Ægean islands shall be settled by the powers. Turkey shall abandon all claim to Crete. The powers cannot favorably entertain the demand for indemnity, but they will admit the allies to participate in the discussions of the international commission in Paris for an equitable settlement of their participation in the Ottoman debt, and in the financial charges of the districts to be handed over to them. Turkey is to be asked to take part in the labors of this commission.

The Balkan allies, while accepting the conditions of mediation outlined by the powers, make reservations which practically amount to repudiation of the terms.

The diplomatic relations between France and Venezuela which were broken off in 1906 by the arbitrary proceedings of President Castro, have now been resumed, and a treaty has just been signed between the two countries regulating all outstanding difficulties. The main clauses of the treaty provide that three months after its ratification the French government will communicate to the Venezuelan government a list of all claims by French citizens, and that within a period of six months the representative of the Venezuelan government and the claimants shall endeavor to arrive at an amicable adjustment of their respective claims. In those cases where they are unable to arrive at an agreement, the unsettled claims shall be tried before a competent Venezuelan court and a decision rendered within a period of fifteen months, in default of which arbitration will supervene automatically. Every decision of the Venezuelan courts against which the French government desires to raise objection, either in law or equity, is to be submitted to arbitration, according to the rules of the Hague conference. All indemnities are to be paid within one year from the date of the award.

It is now clear that famine had nothing whatever to do with the fall of Adrianople. Not only were there immense magazines of food of all sorts, but vast quantities of oxen and sheep remained untouched within the lines. Had not the Bulgarians and Servians succeeded in storming the defense, the city could have held out probably for months. The curious fact is, that the Turkish staff does not appear to have been aware of its own resources.

Eugene Gilbert, a French aviator, flew from Paris to Lyons last week in a monoplane, a distance of about 318 miles, at an average speed of 93½ miles an hour, a French record for long-distance flying. M. Combres, a French aviator, attained a speed of 114 miles an hour during a flight from Reims to Tournai. The distance is just 100 miles. M. Combres' time was 52 minutes and 36 seconds.

"Evil and insensate folly," "wasteful, purposeless, and futile folly;" "one of the most stupid and unnatural chapters in the history of European civilization"—these are the stinging words in which Mr. Churchill, naval minister in the Asquith government, describes the "present acute rivalry in armaments." And he proposes to suspend the increase of the British navy for a year if the rivals of Great Britain will do likewise.

The treasury statement of the British government for the financial year shows: Revenue, $144,007,995; expenditures, $143,107,650. The revenue is $3,064,995 over the estimate, while the expenditures are $1,575,350 below the estimates.

Industrial and Commercial.

On March 24, for the first time in the history of the world, direct communication between San Francisco and London, England, by cable and telegraph was established, and the operator in London and the man in San Francisco "talked" to each other without the assistance of relay offices. The message was sent over the lines of the Commercial Cable Company and the Postal Telegraph Company through use of a cable sounder, which permits the use of the Morse code for cable messages, an invention recently perfected by John Gott, who for many years has been chief engineer of the Commercial Cable Company's system. Since the first ocean cable was laid, many inventors of renown have endeavored in vain to perfect such an apparatus. The cable line from London was linked up through Mr. Gott's invention with a land wire at the cable station at Far Rockaway. From there the wire ran into New York and then it was looped into a wire to Meadville, Pa. At Meadville, connection was made with a wire running to Chicago, and from there to wires running to Omaha, Neb., Denver and La Junta, Col., Williams, Ariz., and so on to the Postal Telegraph office in San Francisco. It was stated that the transformation from the cable system of sending to the dot and dash code was well made, and the message was as easily read by sound as an ordinary one.

The success that has followed the operations of the farmers who during the last few years have taken up portions of the mallee country of South Australia has stimulated the demand for similar land in the state. The government is now carrying out a big scheme of railway development in the districts east of the river Murray and on Eyre's peninsula, and, in order to keep pace with the demand, the land bordering on the new railways is being surveyed as rapidly as possible. The commissioner of crown lands has announced that two hundred and nine thousand acres of land in the county divisions of Chesson, McPherson, and Mindarie are open to application for allotment in suitable areas. This is the first land offered under the exceedingly liberal conditions of the crown lands act passed during the last session of Parliament, and it will all be allotted on perpetual lease or under agreement to purchase. The fortunate applicants will not, under the provisions of the act, be called upon to pay any instalment of the purchase-money or rent, as the case may be, for the first four years, and during the fifth and sixth years will only have to pay as instalments or rent two per cent on the value of the land as fixed by the land board prior to the land being declared open for occupation.

An important resolution, and one which will have a far-reaching effect on the rural population of France, has been passed by the Chamber of Deputies during the discussion on the budget for 1913. The resolution is in the shape of an amendment to the law of finance by which, from Jan. 1, 1915, the tax upon the value of undeveloped land will be transformed into a rate upon four fifths of the rental value of the land, as established by the last valuation. In 1907 a fresh valuation for purposes of taxation having been made, it was found that for many years agriculture had been subject to excess taxation, amounting to fifty million francs a year. It was to afford a remedy to this injustice that André Rénard, deputy for Nièvre, brought forward the amendment which has now been adopted by the Chamber of Deputies. During the debate on the budget an amendment was also passed substituting for the door and window tax and the personal property or occupation tax a general and progressive income tax harmonizing with the income tax bill now before the Senate.

It is estimated that the Pinnaroo country of South Australia, and other portions of the once so-called "Ninety-Mile Desert," will this year yield more than a million bags of wheat, a result made possible during the past few years by a transformation of waste country into profitable agricultural holdings. There is an immense tract of similar land as yet producing nothing except mallee; but when this is taken up and worked, the wheat yield of South Australia will probably far exceed the most sanguine expectations.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

MENTAL CHANGE.

WILLIAM D. MC CRACKAN, M.A.

THE world is undergoing a mental change. The evidences of expansion, invention, growth, progress, readjustment, and rearrangement which we see on all hands, are signs of this mental change. The building of great steamships and lofty buildings, the addition of mile upon mile of railroad, telegraph, or telephone, the installation of wireless telegraphy, the cutting of world canals, the storing of water-power,—these activities seem at first sight to be wholly material, to denote material achievement and material power. Such a view is, however, superficial, for it does not go back to the mainspring of action; it evades causation and contents itself with sequences and after effects, instead of probing origins and sources. Every outward manifestation of activity is due to a mental cause. Every house that is built, every road that is laid, points to a plan which has first of all existed as a mental concept.

In the hurly-burly of human activities we must never forget that man is a thinking being. It is to our advantage to enlarge upon this fact, to establish it in our own consciousness, and to reach the conclusion enunciated by the writer of the book of Proverbs so many centuries ago, that as a man "thinketh in his heart, so is he." There is a common temptation to think of man as a material being, buffeted by material conditions, subject to material limitations of time and space, a defenseless creature at the mercy of every breath of adversity, who has apparently come from and must eventually go into a realm of oblivion, the mystery of which no one has ever pierced.

This point of view and this prospect for humanity is anything but encouraging. Surely life under such conditions would not be worth living. To eke out a care-worn existence perpetually on the defensive against the material elements, fearful of their power, attempting to propitiate their ruthless energy, their heartless decrees and doings, such an existence were in fact no existence at all; it would be unworthy the nature of man created by an omniscient, omnipresent, and omnipotent First Cause in His own similitude. This false sense of man's powerlessness before his foes is wholly wiped out by the recognition of man as a thinking being, the manifestation of divine intelligence. If intelligence can guide man, then we can overcome the adverse conditions which would endanger our health, happiness, and holiness, or completeness. By a spiritual transformation, which is based upon the understanding of God, we can change our processes of thought, and so become masters of our destiny, carve out our careers for good, protect ourselves from untoward environment, and rise superior to all evil that would bind or fetter our right activities.

One of the many comforting sayings of the Master is the declaration that "the kingdom of God is within you." This kingdom is not outside of our consciousness; it is not located afar off nor reserved for a future time. The kingdom of God is the consciousness of the all-power of good, and of the corresponding or correlative powerlessness of evil. We are familiar with the expression that "charity begins at home," and we should be no less familiar with the understanding that reform begins at home, in the individual consciousness. As a man thinketh, so will his actions be. His mental make-up determines his career, his conduct, his activities for weal or woe. The call issued to the world to advance, repent, reform, and improve, always comes, therefore, to the individual as a call to look into his own thinking; to see that it is in accordance with Truth, with the eternal facts of being; that it is in agreement with the divine Mind, with God the creator and controller of the universe, including man.

One of the definitions of God enunciated by Mrs. Eddy, the Discoverer and Founder of Christian Science, declares that God is infinite Mind. The understanding of God as Mind has proven most potent in producing the fruits of Christian Science. God as Mind expresses Himself in ideas, and the universe, including man, constitutes the sum total of these ideas, an infinite number of ideas proceeding from the infinite Mind.

This, then, is the nature of the God whom we worship. He is Mind. He is at once infinite and indivisible, and the term Mind perhaps more fully than any other fulfils the requirements of these two qualities. Mind can be ever present, everywhere present, and yet remain one and undivided. From God as Mind also springs the conception of man as a mental being, a thinking individuality, guided and governed by the divine Mind, fulfilling the divine law, exercising divine rights, talents, capabilities, faculties, rejoicing in dominion divinely bestowed, glorifying the divine intelligence as the only real intelligence, and as a logical consequence, rejecting the belief in the reality of any evil mind or evil intelligence.

We can see that these considerations bring us to the very source of all that really exists; they bring us to the fountain-head of all the clear streams which flow with fructifying effect into human consciousness. Farther than the First Cause we cannot go, deeper we cannot probe. Complete and final satisfaction resides in the understanding of the nature of the great God of our fathers. Though physical science and material medicine have tried to ignore Him, and scholastic theology has so grievously misunderstood Him, yet in this age the discovery of Christian Science has "opened the door of the human understanding" (Science and Health, p. 99), so that all who desire may find God available as divine, eternal Mind.

NOW.

FLORENCE E. B. DONALDSON.

IN "Science and Health with Key to the Scriptures," Mrs. Eddy, after quoting Jesus' words, "The kingdom of God is within you," brings home to the reader the wonderful truth that this spiritual consciousness of omnipresent, omniscient, and omnipotent good is "a present possibility" (pp. 573, 574). There is, perhaps, nothing more difficult for the student of Christian Science to grasp than this, since the human mind has looked so continually to the future for the assurance of surcease from pain, discord, and sorrow, and to death as a

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means of release from weariness or affliction, and has regarded it as being the portal through which all must pass before either heaven or immortality could be gained.

Pope crystallized this thought of a future and therefore logically unattainable blessedness, in his well-known line, "Man never is, but always to be blest." This mortal mind belief has largely governed humanity, insomuch that fear, doubt, anxiety, and kindred errors have grown apace in human consciousness. Every attempt to go forward, and to lay hold of the good desired and sought after, has shown the goal still farther away, still out of reach in that far-off future which, like tomorrow, never comes. It is this material view of life and its conditions which, like the mirage of the desert, has appeared to mankind as all that is desirable and necessary to satisfy human craving and human need, but which proves ever elusive, and ever promises but never fulfils. It lures us to believe, through the testimony of the material senses, that death stands in the pathway to life eternal, instead of learning through spiritual discernment that the well of life-giving water is ever at hand, even in the wilderness of human hopes and fears.

Christian Science, with its recovered message of peace on earth, declares in unmistakable terms that now is the time for discord of every kind to be overcome by truth. Mrs. Eddy has taught us that "the true sense of being and its eternal perfection should appear now, even as it will hereafter" (Science and Health, p. 550). It is to this end that, as Christian Scientists, we are called upon to work daily and hourly; to know for ourselves and others that there is only one Ego, one Mind, and that man in His image and likeness reflects this Mind; that although mortal mind claims to create its own physical conditions, it is in reality no mind, has no entity, and cannot deprive man of his inalienable rights, the inheritance of good, of perfect harmony. It is ours to know that we cannot suffer for doing what it is our duty to do, since omnipotence preserves us from all evil, that we are safe and well eternally, under all circumstances, under all conditions, when dwelling under the law of Love, as we needs must, and from which nothing and no one can separate us. As some one has said,—

> In the name of our God, who is perfect,
> We proclaim that perfection is ours,—

perfect health, perfect harmony, perfect peace, and that nothing short of this is the reality of being.

As we progress in the understanding of Christian Science, we see more and more clearly how every problem presented to us is already solved in divine Mind. In holding steadfastly to the things that are pure, lovely, good, and true, we are living to some extent in the consciousness of the eternal now, which embraces the past, the present, and the future of human concept. The sense of limitation of time, especially of the time which mortal belief has falsely declared must come between us and the attainment of good, whether physical, moral, or mental, drops away in proportion to our faithfulness in endeavoring to turn these laws of time limitation out, and this leaves our mental home free to entertain and to foster a higher spiritual understanding of ever-present Love and its reflection. Only in this way can we realize the import of the words, "Behold, now is the accepted time; behold, now is the day of salvation." It were well, too, if we all devoted some special thought to this matter in connection with the progress, the growth, the knowledge, and the acceptance of Christian Science. When the thought that some person is not yet ready to receive the truth; that a community is slow, or unwilling to see it; or that a place or a district is full of antagonism, presents itself, let us be prompt to meet and reverse every intimation of error with the mental affirmation that all God's ideas are ready for the truth now, and that Truth is always operative.

Another point of great moment in our effort to conform to the teaching of Christian Science, is that we do whatever work is presented to us now. It may be that some form of error has been uncovered to us in our own consciousness. Should this be so, we have no time to lose in meeting and destroying it with Truth. When others come to us for help in overcoming sin or sickness, our Leader has shown us, both by example and precept, how necessary it is to prevent false belief of any kind from finding foothold in our thought even for a moment. Were we always alert in this direction, there would be quicker healing done. There are few of us who have not learned by experience that to put off, even for a few hours, working against some physical ill which may have arisen, doubles, or perhaps quadruples, the amount of work to be done before harmony is restored. In Science work it is well to avoid the "when I have a convenient season" of the trembling Felix, remembering that the demands of Truth are imperative now.

Following in the footsteps of Christ Jesus, we also learn how essential it is to keep heart and mind filled with the spirit of praise and thankfulness now. In his prayers, and in his demonstrations of the power and might of the heavenly Father, Jesus ever began by naturally and spontaneously expressing loving gratitude. This we must do also. Here, again, mortal mind and material testimony would have us withhold the expression of our thanks until the good we desire is manifested, at least in part. Christian Science, on the other hand, teaches us that only as we follow the Master's example and rise to heartfelt spontaneity of praise and thanksgiving here and now, rejoicing evermore in the affluence and in the unchanging love of the Father, can we grasp the blessing desired. To do this, even in some measure, is to see with the beloved disciple something of that heavenly city which, standing in the light of Mind, knows no darkness. Turning to our Leader's explanation of the metaphysical signification of a circle or sphere as representing the infinite without beginning or end, we gain some insight into what it means to dwell continually in the consciousness of good, where night never falls on the eternal today. It is the unfolding of God's day in our heart which fills us with joy unspeakable as we realize that the "irradiance of Life" (Science and Health, p. 584), whether we seem to see it or not, is enveloping us even now.

ABIDING.

ROBERT L. SAWYER.

JESUS said, "If ye abide in me, and my words abide *in* you, ye shall ask what ye will, and it shall be done unto you." Students of Christian Science were given a splendid example of this selfless abiding in the life and labor of their Leader; and something of all this was passing through the writer's mind, one summer morning, when, standing near the beach out on Cape Cod, he watched sun and cloud in a seeming struggle for supremacy. Every time the sun came out clear and bright a peculiar sound as of breaking twigs would start, only to cease when the cloud again cast its shadow. Following the direction from which the sound came, there was disclosed a little Scotch broom bush, loaded with seed pods, and on watching closely while the warm sunshine bestowed its best gift, one of the pods was seen suddenly to snap apart, casting the seed in all directions.

The lesson was plain, "If ye abide in me," ye shall abide in quietness and assurance. The little bush did its work naturally, impelled by the silent energies of that light which so fittingly symbolized the source of all being. So shall we, abiding in the light of Mind, in whom "we live, and move, and have our being," bring forth fruits of achievement, "like a tree planted by the rivers of water." How clearly Mrs. Eddy brings out this great fact when she says (Science and Health, p. 249), "Let us feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy. Let us rejoice that we are subject to the divine 'powers that be.' Such is the true Science of being."

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FOUNDATIONAL WORK.

MANA WILLIS FISHER.

WORK in the Christian Science Sunday school is often called foundational for the reason that the children who attend the Sunday school expect to become members of our churches, inasmuch as a child who attends long enough to catch a glimpse of the truth is likely to be a Christian Scientist always. How necessary, then, that there should be strict obedience to the by-law which says that the teaching given them "must not deviate from the absolute Christian Science contained in their text-book" (Manual, Art. XX, Sect. 3). In one of our branch churches a few years ago a committee was appointed to form rules and by-laws for a rapidly growing Sunday school. These rules, which were intended for the use of the teachers, included a graded course of instruction; but the more the committee worked the more they saw that the ground was all covered in the apparently brief instructions given in the Manual. The rules were, however, completed, typewritten, and given the teachers, but before long were recalled and destroyed, thus leaving each teacher free to use the inspiration and understanding which came to him as the result of faithful and prayerful work.

Recently, in one of the younger classes, the thought came to the teacher that these little ones were there to find a foundation on which to build. They were asked, "What is a foundation?" and with the answer from a lad whose father was an architect, came the inspiration for study in which the "first lessons" were to be used in accordance with the rule given in the Manual. The little fellow said that a foundation was what the rest stood on; and this led to the construction of a building in Mind, beginning at the foundation or basis. The use which Mrs. Eddy makes of the word "basis" on page 482 of Science and Health, "Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God," was at once recalled by the teacher and pointed out to the children, and the foundation of our building was thus seen to be God.

Continuing the simile, each child was asked to give a "rock" or foundational truth (see Science and Health, p. 593) of which he knew, in order to help make up the foundation, and they all entered heartily into this effort, from the child of three who lisped "God is Love," to the older ones who gave "substance" and "intelligence" as part of the definition of God (pp. 2, 587). When each child had presented a rock, we compared our foundation with the first commandment, and found that it would stand the test. Then we started to think about the framework, and reviewed the beatitudes to see what Jesus had told us was blessed. After each pupil had given a beatitude, we proceeded to find material for the structure, such as meekness, humility, forgiveness, purity of thought, etc. At this point came the review of the commandments, to see what we should not use in our building. We decided that we must not have idols, or false witnesses, that God's name must not be spoken in vain, and that we must be careful to keep out all dishonest, murderous, adulterous, and covetous thoughts. From the definition of angels as given in the glossary of our text-book (p. 581), we next learned what kind of thoughts we should have.

Our study of this mental and spiritual building was well on its way when the children pronounced it a church, or a "structure of Truth and Love" (p. 583); and we ventured to look inside. One little boy saw man as God's image and likeness, and he was asked if the man he saw was material or spiritual. This called for the "scientific statement of being," where we found that "man is not material; he is spiritual" (Science and Health, p. 468). Then "children" were seen inside, and from the glossary we learned what they are; so we decided that each should watch carefully the following week in order to be a representative of "Life, Truth, and Love" (p. 582). Harmony was of course seen inside, and they all knew what it represented. This study made the children very alert, and they came to realize that the only way to make every one see this church is to practise the truths we are taught in the Bible and Science and Health.

In all our Sunday school work we learn that it is truly "the stone which the builders rejected" that has become "the head of the corner," and for every lesson drawn from the Bible we can find practical support in the teachings of our text-book, thus assuring to these little ones who are to constitute our future church-membership, "the sincere milk of the word," as the apostle Peter advises, that they may grow thereby. This incident of the work of teaching a class in Sunday school is lovingly offered to others as one of the inspirations given to a teacher who has received much help from what has already been contributed through the columns of the *Sentinel* along the same line. It represents a sincere effort to obey the command "Feed my lambs," and one which brought, to the teacher at least, a rich reward.

BEARING TESTIMONY.

H. COULSON FAIRCHILD.

OBSERVING, as we often do, how willing Christian Scientists are to bear testimony to the healing power of Truth outside of the regular Wednesday evening meetings, we sometimes marvel that there should be any hesitancy on the part of those benefited to testify at these meetings. In the Preface to Science and Health our Leader has written that in her early expression of Christian Science "she 'lisped in numbers, for the numbers came'" (p. ix). This would indicate that the desire to express the truth is a prayer which is invariably answered. If we know that the word of Truth is expressed through us, we need not fear that we shall say something unscientific. Humanly speaking, the best testimonies for Christian Science are those where the individuals bearing testimony have actually experienced the healing and reforming power of Christian Science. It is not considered wise to give hearsay testimonies; and they are certainly not so convincing as direct testimony.

To accomplish the best results our testimonies should unmistakably express the idea of the allness and omnipresence of God, good, and the nothingness and unreality of evil. To do this we should avoid, so far as possible, a long recital of the details of discordant experiences, and briefly state the case, name the disease which has been destroyed if need be, and indicate how quickly and wholly we were healed by Christian Science treatment, always remembering to state the facts conservatively. If we have not experienced a quick demonstration, we must be careful, in speaking of the slower cases of healing, not to leave our hearers with the wrong impression; for instance, to say that we applied Christian Science treatment faithfully and without result, "seemingly growing worse," is not calculated to encourage the listener, who may not know that our condition was due to "chemicalization," a term they probably do not understand. If the demonstration has been prolonged, we should take care to convey the idea that progress is the law which continually governs it.

Another point to guard against in these meetings is the use of such terms as "belief," "claim," "to sense," "worked a long time," etc. Instead of using the term "worked," or any other expression with which the public is not familiar, it would perhaps be better to say that we "prayed for the patient, as we are taught to do in Christian Science," or words to that effect. Neither is it wise to bear testimony to unusual and extraordinary experiences. Testimonies as to the finding of lost articles may be strictly scientific, but they must be very carefully given or they are apt to be misunderstood. The only premise upon which success in business can be achieved is the Scriptural one, "Seek ye first the kingdom of God, and his righteousness." A business

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demonstration cannot scientifically be such unless we are about our "Father's business," in other words, rendering a true service to the community; and it would seem that business demonstrations must be made on that basis, else they are not the subject of Christian Science testimony. Certainly we should not endeavor to teach Christian Science by means of our testimonies or by reason of our remarks on Christian Science in these meetings.

In the book of Job we read, "The ear trieth words, as the mouth tasteth meat," and for this reason we should always try to express our testimonies in a strictly scientific way, as it is of the utmost importance that Christian Science be stated correctly. These meetings are open to beginners in Christian Science, as well as to those who have been healed, for the purpose of giving their testimonies freely and without fear, and we should therefore be most compassionate and considerate with respect to new testimonies. As a rule it ought not to be necessary to correct from the desk the testimonies given, but it would seem to be within the province of the first reader to do so if the statements are absolutely unscientific. Such corrections, if tactfully made, will not be regarded as a rebuke to the individual, but rather as a means through which our mistakes may be set right and our progress in the understanding of Christian Science be assured. Christian Scientists should always be grateful for merited and loving correction.

It is almost unnecessary to add that the Wednesday evening meetings can only accomplish the results intended when Christian Scientists attend them with the intent to give as well as to receive. When such is the motive, we find the words of our Leader in Science and Health (p. 454) fulfilled in our experience: "Right motives give pinions to thought, and strength and freedom to speech and action."

GHOSTS.

FREDERICK HAYES ALLEN.

YEARS ago, when I was a very small boy and knew nothing of the exemption from fear which is the heritage of the normal man, I became very much imbued with the idea that there were ghosts lurking around dark corners, always on the watch to catch small boys. This state of mind was brought about by association with older children who liked to sit big-eyed in the dark and tell ghost-stories. One evening I went to pay my daily visit to my grandfather, and as I passed a certain room I saw a tall white object looming up in the darkness, and I ran to my grandfather with the fearful story that I had seen a ghost. He started to investigate at once. Taking a lamp in one hand and holding fast to me with the other, he advanced on the ghost. When at last we stood near the dreaded object, to my relief grandfather reached out his hand, touched the thing, and said: "My boy, that is only my old linen duster! Put out your hand and feel of it!" I did as he directed, and then he took me on his lap and told me that there were no ghosts, and that I must never fear them again; so from that moment I never did.

Many years passed and I became a man, and once more there came into my life a superstitious fear of various kinds of ghosts. I saw ghosts of sickness and sin, of poverty and misery, stalking throughout the land, and the people seemed to be numb with fear and helpless in their dread presence. God seemed to be so far away that He could not see the misery of His people, and sometimes I thought that He did not care. In dire extremity I cried aloud for help. Then Christian Science came into my life, bearing the lamp of Truth, and holding fast to my trembling hand, bade me approach these ghosts and learn the truth about them also. To my great relief I am now finding that these specters too are unreal. Each day I am pressing onward, following the guidance of that lamp, and each day I leave behind me ghosts that prove themselves to be nothing more fearful than was grandfather's old linen duster.

Fear causes men to grovel in the dust when otherwise they would arise and claim their God-given dominion over all the earth. For those who are beset on every side with fear and misery in the struggle of mortal existence, our revered Leader wrote: "Correct material belief by spiritual understanding, and Spirit will form you anew. You will never fear again except to offend God" (Science and Health, p. 425). When we reach up into the darkness and *grasp* the hand of Love, our fears disappear one by one, *and we* learn that there is nothing in all God's universe to make us afraid.

POETRY OF NATURE.

CARRIE PADDOCK.

A MESSAGE of truth came to me one day recently, while working at the fernery or rockery. I was alone, yet nature was crying loudly all around me, and there was so much company and so many lessons to be learned! I saw that to make beautiful one's surroundings, wherever he is placed, is as certainly a poetic art as the writing of beautiful verses, and points to the wonderful possibilities of spiritual understanding. The mortal vista around me included a tumble-down house and surroundings at the foot of a rocky hillside; a crude smoke-house near a large spring full of uncleanness; beautiful but neglected trees and yard where nature was trying to do her best, regardless of neglectful mortal man, who is ever chasing the gross dollar and letting the great wealth of beauty pass by unheeded.

Then a man and woman who had become tired of seeking that which is material, purchased this ruined heap and undertook to bring it into harmony with nature's true meaning, and it has become a veritable beauty-spot. The spring was cleaned out and enclosed, with a place made for the wayfaring man and his beast to drink. Ferns were planted all along its banks; the crude smoke-house was converted into a pretty little bungalow with vine-covered pergola in front, and a screened-in breakfast-room at the side, under great oaks and elms. On the shady side a fernery was made of the rocks picked from underfoot; potted plants were set in the screened enclosure with a dainty touch here and there, and vines were led to cover unsightly rock piles and outbuildings until they could be removed, fences were built, weeds kept down, and trees trimmed, while grasses were sown and flowers of many kinds bloomed everywhere. More than this, there were two glad hearts that loved the work, for to their world-weary thought it became a poem, new every day.

When one studies nature and its vast possibilities, there is such peace in the beauty which is ever beckoning to greater things! What is nature, spiritually understood, but the reflection of God our Father, who hath given us the kingdom, as joint heirs with Christ His Son. As Mrs. Eddy says, "God, the divine Principle of harmony, is ever with men" (Science and Health, p. 573), but we only understand this when we demonstrate it. The birds sing their glad messages all day long, and every living thing echoes the sweet strain. Why then should not we proclaim the day of salvation at hand, here and now? Springs of goodness are flowing everywhere. Can we not prepare sweet channels for them, and thus make beautiful that which today lies in our path wherever we may be? Can we not give the world a poem which is an answering chord of love to God who is Love?

Slowly have I learned
Not to hurry,
Not to worry.
Also slowly learned
While I'm here,
Not to fear.
All is in God's hands.

ANON.

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SELECTED ARTICLES.

[Frederick Dixon in *The Bromley Chronicle*, Bromley, Kent, England.]

From the time the Christian Science movement was started, something approaching half a century ago, down to the present, it has been usual for people who never think at all to follow the lead of others who have thought if possible less, in speaking of a Christian Science which is neither Christian nor scientific. As an epigram, this may be said to contain all the disabilities common to epigrams, without any of the brilliance which sometimes makes them inspiring and occasionally instructive. During the seventeen years that Christian Science may be said to have been seriously established in England, it has been my fate to read this phrase, dragged in by its shoulders by writers who could no more give you an intelligent definition of historic Christianity or of natural science than they could of the teaching of Mrs. Eddy. They have, however, read it so often that they have come to believe it, just as George IV is declared to have described the charge of the Union Brigade at Waterloo so perpetually as to have come to believe that he led it.

What is the meaning of the term Christian? If you are satisfied with the dogmatic rendering of it, it means a person who accepts the teaching of the Greek church, the church of Rome, the Anglican church, the Nonconformist bodies, or any other sect which has existed a sufficient number of years to have become regarded as orthodox. It must not be forgotten for one moment that every orthodox sect has been through a period of being considered heretical. Christianity has not changed; therefore, if the heretical sects ever were heretical, they cannot now be Christian; and if they are Christian now, they can never have been heretical. The heretic of yesterday is, however, always the orthodox of today.

All the time that the sects were fighting as to what constituted a Christian, the Bible was telling them, only they had not time for that. A Christian, everybody will admit, is a person who accepts the teaching of Jesus the Christ. What people differ over is what this teaching is. Jesus himself no doubt realized that these differences would ensue. At all events, he took pains to leave a definition so complete and so scientific as to put it beyond the wit of human ingenuity successfully and eventually to pervert it, short of any means but by destroying the Bible. Not only in one gospel, but in all the gospels, he declared, directly and indirectly, that precept must go with practise, and theory be made good by demonstration. "He that believeth on me," he said, "the works that I do shall he do also." The simplicity of the language is so remarkable that all the ingenuity of theology has stumbled in the attempt to explain it away. A Christian is necessarily one who believes in the teaching of Jesus, and therefore a Christian as a believer is only entitled to the name in the exact proportion in which he succeeds in repeating the demonstration or object-lessons given by Jesus himself. Now the great body of these object-lessons was devoted to the healing of the sick. Delete from the text of the Bible the works of physical healing and you delete a great portion of that text. As if in order that there might be no mistake on the subject, Jesus' instructions to his own disciples were to preach the gospel and to heal the sick.

Obviously, the only gospel which can be the gospel of Jesus the Christ, is a gospel which results in the healing of sickness and sin. He went perhaps even farther than this in his explanation to the disciples of John. When John sent his disciples to ask if he was the Christ, he replied, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In other words, he answered him on the same lines he taught his own disciples, with the exception that perhaps he laid even greater stress on the necessity of physical healing. If one thing is more certain than another, then it is that, in the direct words of Jesus, the only proof that a man is a Christian is the fact that he is doing the works which Jesus did, and giving the "signs following." This is the Christian Science definition of a Christian, and the man who is doing the works is giving a far greater proof that he understands the gospel than the man who is burning or torturing somebody else for not agreeing with him.

There is a sort of infantile belief in the human mind that science is something confined to the examination of material phenomena. As a matter of fact, this has been expressed in the direct statement that it is confined to secondary causes which are material, and that primary causes, which may be spiritual, are beyond its cognizance. It may be remarked at the outset, that primary spiritual causes never produce secondary material causes, unless the grape can produce thorns. This, however, though it is an important point in the Christian Science teaching of the unreality of matter, only affects the present question incidentally. What is quite certain is this: That if you start with the admission that you can know nothing of primary causes, you are never likely to. If Newton had been content to say that nobody could ever know why the apple dropped, he at least would never have been very likely to. If Mrs. Eddy had been content to say that nobody could ever understand how Jesus healed the sick, she, too, would never have been very likely to. Mrs. Eddy had, on the contrary, the scientific instinct in a very marked degree. She was determined to find out how the healing of primitive Christianity was accomplished, and she found this out in the most scientific manner, first, by a process of deduction, formed by accepting Principle as omnipotent, harmonious, and infinite, and deducing the harmony of what may be termed spiritual phenomena from this; and, secondly, by the process of induction, that is to say, by collecting an enormous mass of evidence in the matter of healing, and tracing it back to this First Cause, the infinite, omnipotent, omniscient good which men in general have agreed to term God. Whatever else may be said about science, science is the absolute knowledge of absolute truth.

Either the teaching of Jesus the Christ is absolute science or else it is mere fable. It is absolutely futile to say that it was God interfering with His own laws, first, because even God could not break a law of God; and secondly, because Jesus himself declared that the works he had done must be done by men of flesh and blood. Now Jesus broke every law of natural science which natural scientists have ever described as law,—he healed sickness by a word; he fed the multitude with a handful of bread; he carried the boat across the lake in a moment of time; he calmed the tempest with three words; he raised the dead; and he broke the law of gravitation by walking on the water several centuries before that law was discovered. This is what Mrs. Eddy pointed out. This is what she declared to be science. This is what Christian Science says is science, and this is what the world is one day going to admit is science. Science is law; and law is that in which no variation is possible. The statements of law respecting physical phenomena change with every decade of every century, very much as human conceptions of Christianity change. Throughout all these changes during the Christian era, however, one thing has stood, namely, the knowledge of the Christ as taught and demonstrated by Jesus of Nazareth. This knowledge of the Christ is the most absolute and therefore the truest thing which has ever come to humanity, and the nearer the science of today approaches the knowledge of the Christ, the more, and not the less, scientific it becomes. There is a phrase in the Bible which is translated "knowledge of God." The true translation of the Greek is, full, exact, and so scientific knowledge of God; in other words, an absolute knowledge

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of absolute truth, which is the understanding of the Christ. Jesus taught it in the first century of the Christian era, and, in spite of all the materiality of mankind, it has endured just as—if a human parallel is admissible—the Arctic solitudes have existed though men did not tread them, and the power of steam was potent though men had not subdued it. "I knew," Mrs. Eddy writes on page 109 of Science and Health, "the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration." That demonstration resulted in the rediscovery of the true teaching of Jesus which today is termed Christian Science. To quarrel with Mrs. Eddy for having discovered it is about as sensible as to quarrel with the sun for giving light, and about as likely to affect the question.

[Marie Hartman in *Gereformeerde Kerkbode*, The Hague, Holland.]

In the *Gereformeerde Kerkbode* I read the articles by V. d. L., and as I am convinced that the writer supposes he has good reasons for condemning Christian Science, I hope the editor of said paper will kindly allow me to correct some of his objections. The writer says: "Christian Science does not teach the existence of God in the way the Scriptures teach this point." Now, the second tenet of Christian Science reads: "We acknowledge and adore one supreme and infinite God" (Science and Health, p. 497). On page 587 of this book, Mrs. Eddy gives the following definitions of God, which are all based on the Bible: "God. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal: Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."

Christian Science deeply reveres the teachings of Jesus, and holds that a Christian ought to obey all the commandments of the Saviour. Nowhere in the Bible is it found that after a few centuries the signs would cease which Jesus said should follow true faith; therefore these signs are the proofs that the faith is real. Not a single place can be found in the Bible where Jesus speaks of these works as a monopoly by himself or by his disciples, but he said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Christian Science considers this saving truth, the true understanding of God the Father, and of His relation to His creation, as the "Spirit of truth" that comes to all and will guide all into the truth. This understanding of the Christ brings infinite blessings, because it enables mankind to obey God better, and thereby to accept more and more all the good God bestows.

Christian Science teaches that the saving and healing Christ was more than the personality of the man Jesus; it was his understanding of God, and this recalls his answer to those who reject this definition: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." Christian Science admits that sin, sickness, and death are indissolubly united, and that sickness will not disappear from the world until mankind learns to understand the acceptance of Jesus' atonement must reveal itself in a holier and purer life, not only after the death of the body but now. The overcoming of sin, which in the last instance is always "wrong thinking," is not reached by only saying to oneself, "I shall stop sinning," but by accepting the salvation from all sin, all false beliefs, which Jesus revealed and which makes man conscious of his oneness with God. This consciousness brings deliverance from evil, and teaches mankind more and more to walk in "newness of life."

Jesus said of the devil, who is the origin of evil: "He . . . abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." He did not consider evil, sin, sickness, and death as creations of God, who is Truth, but as results of false belief; and for this reason Christian Science also considers evil as unreal, not eternal, not originating in God.

The critic further writes that "the Bible is so simple and so clear," and he adds: "Of the gospel we say with Beets (a Dutch poet):

> Your mind and brain will never comprehend,
> Accept it, though you fail to understand."

This is rather contradictory, and therefore it is surely pardonable that many came to Christian Science for help and guidance. They have found that the text-book, "Science and Health with Key to the Scriptures," has indeed unlocked the Bible and given them a far clearer concept of God than they had gained in the church to which they formerly belonged, all of which is in keeping with the promise, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

[W. G. Ebersole, M.D., D.D.S., in *Dental Summary*.]

Let me call your attention to a condition which exists in another field and is growing more distressing with great rapidity. Earlier I spoke of the rapid progress made by dentistry, and stated that in this dentistry leads all other professions. In making this statement I was either correct or incorrect, depending upon whether the "Christian Science healing" may be considered a profession or not. If it is to be considered a profession, then dentistry must take second place, for no organization has met with more rapid growth and been so freely and kindly received as has Christian Science. As a religion its success has been due to the fact that it offered a heaven which could be enjoyed here as well as in the hereafter, and a God who knows only life, truth, and love, and not a God who knows hate, inflicts punishment, or recognizes sin. Its success in the healing art has been due to the fact that it has not made the mistake that did medicine of old and dentistry of later years. These two professions began their career by treating existing conditions, giving little or no thought to the cause which produced the same. Christian Science, on the other hand, began by ignoring the seemingly existing conditions and going back to the fountainhead and removing the cause.

I would not have you believe that I am a Christian Scientist; it might be better if I were. From a religious standpoint, the world was filled with fear and superstition; while from a medical standpoint, the mind of the public was filled with fads and fallacies to such an extent that millions of dollars were spent annually for the so-called patent remedies recommended to cure all the ails and ills of mankind. Christian Science offered relief from these distressing conditions, and the plans and policies of the movement are of a rational nature, and humanity has been accepting them with such rapidity that great consternation has been felt in both the profession of theology and of medicine. Already so heavily has the hand been placed upon patronage of the medical profession that thousands of practitioners are seeking relief in other fields.

[Editorial in *Morning Telegraph*, New York, N. Y.]

Ministers in charge of the orthodox churches complain that their congregations are small, that there is no enthusiasm any more, and it is hard to stir up an interest in the work of the church and to secure additions to the membership. One of the leading pastors of the city recently announced that he would preach on a topic that should be of interest to every one; and when he entered the pulpit to begin his sermon there were forty-two persons in a church that will seat about eight hundred.

Christian Scientists of this city are making no such complaint; there is hardly room enough in some of their great

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churches to accommodate the crowds that wish to attend the week-night meetings and the Sunday services. Well may pastors inquire into the reason for the large attendance at the Christian Science churches and the small attendance at their own. The reason is obvious. Christian Science makes a direct appeal on straight lines. Christian Science does not quibble over baptism or close communion or involved doctrines. It does not tell a man he must believe that which his reason tells him he cannot believe; Christian Science does not set itself above the law of the land, and issue dictums regarding marriage and divorce.

What Christian Science does preach is the simplest thing in the world: Get yourself in harmony both in body and spirit with the creator, and walk the straight path, and you not only will find that peace which passes understanding, but you will enjoy good health. Christian Science does not order you to believe anything; it is the rule of common sense that it asks you to follow—that and the golden rule. Do this, and you will be calm and cheerful and well.

Christian Scientists are living examples of the benefit of their appealing religion, or belief. They show a Christian tolerance for every one else and for the beliefs of the older denominations. As a matter of fact, Christian Science is the highest expression of faith. It is a belief, a firm conviction, that the Providence which orders all things will not allow suffering if the people of earth have that faith which it is intended they should have.

One would think that orthodox church-members would encourage this faith which far exceeds their own, and one also would think that physicians and surgeons would seek to work in concord with Christian Science practitioners. Certainly, as far as doctors are concerned, their sole aim should be to secure the good health of patients; and all of them must have noted the fact that Christian Scientists are in good health. Doctors may complain and attack the members and leaders of the church, but they cannot contradict results; they cannot successfully deny facts.

[A. Cope Stone in *Advertiser*, Adelaide, South Australia.]

The explanations given by the reverend gentleman are the very antipodes of the teaching of Christian Science. He leads his hearers to believe that Christian Science rejects the teaching of Christ, whereas every student of Christian Science accepts Christ as "the Way, the Truth, and the Life" (Science and Health, p. 332). Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Christian Science is a system consistently deduced from a given premise; that premise is the definition of God as Spirit; from this premise Mrs. Eddy has drawn all her conclusions; they are logical, consistent, and demonstrable, and coincide in every respect with the words and works of our Master.

Christian Science affirms that sin, sickness, and death are not the creations of God, but are the emanations of that carnal mind which Paul declares "is enmity against God." We recognize that these errors must be overcome and destroyed, and that we must "put off the old man with his deeds." This Science brings to the consciousness of the sick as well as the sinful, the fact that he is a slave, not to a real, but to an unreal master, and gives him a sense of the omnipotence of God whereby the seeming reality of evil is destroyed. Through this realization, men are released from the bondage of an unreal master, and are ushered "into the glorious liberty of the children of God."

Christian Science does not teach that "sickness is only imaginary." If the reverend gentleman had read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, he would have found these words: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being" (p. 460). There are today unnumbered thousands who have been raised from beds of suffering after having exhausted all medical skill, and who have turned to Christian Science in their last extremity, and have found it to be a system which proves its faith by its works.

Christian Science includes the whole of Christianity. Jesus said, "Ye shall know the truth, and the truth shall make you free." The life of our Master proved conclusively that the healing of the sick and the reformation of the sinner were accomplished by this understanding of the truth which frees from all error. Christian Science is not a "new religion," but the religion taught and practised by Jesus on the hills of Judea and the shores of Galilee.

[Willis D. McKinstry in *Wichita* (Kan.) *Eagle*.]

A recent issue of your paper reports Dr. Baird's sermon, in which he says: "Mrs. Eddy, by associating religion with discovered facts of psychic phenomena, rapidly attracted thousands of followers." If this is our critic's apprehension of Christian Science, he has failed to grasp its teachings correctly. The teachings of Christian Science are based upon the spiritual facts of existence as contained in the Scriptures and as taught and demonstrated by Christ Jesus; therefore they can in no way be associated with "psychic phenomena."

The term Mind as used in Christian Science means God; it is a synonym for Deity, and is the basis of all true existence; hence man's being is the image and likeness of God, divine Mind. Through Christ Jesus' knowledge of the scientific action of the divine Mind, he proved his divine sonship, or at-one-ment with God—"I and my Father are one." Through the teachings of Christian Science mankind gains a spiritual understanding of the oneness and allness of infinite Mind, from which emanates all true thought and action. Hence the false beliefs of minds many, of conscious and subconscious thought in matter, of "psychic phenomena" are destroyed.

Mrs. Eddy says, "There is but one real attraction, that of Spirit" (Science and Health, p. 102). It is this spiritual understanding of the Science of being which brings heaven down to earth and meets humanity's need. "Thy kingdom come. Thy will be done in earth, as it is in heaven." The thousands of followers of Christian Science come from all walks of life,—ministers, lawyers, doctors, laymen; all alike have found that "God is no respecter of persons" and that He answers their prayer and heals their diseases.

[Written for the *Sentinel*.]

RELIANCE.

LAURA GERAHTY.

I KNOW not just the moment when
Love's harvest ripe will be,
But as I sow I gather for
Eternity.

I know not what the channel is
Through which my prayer will prove,
But I can wait, because I'm sure
The source is Love.

I know no need, nor suffer loss,
Since Love is my supply;
And in Love's bounty I have part,
On it rely.

I know no death, though friends remove;
No separation, pain;
Since Life and Love are one, I can
Rejoice again.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

PLACING THE RESPONSIBILITY.

SEVERAL weeks ago we called attention to a letter from a physician in which, although these are not the exact words in which he expressed his thought, he boasted somewhat of the fact that a certain other physician had been elected to the Legislature of his state solely because he was a physician and would use his position as a legislator to further the interests of his colleagues in their efforts to prevent the people from employing any method of healing other than that which they dealt in. He also told how this physician was paid by his professional brethren for his work in their behalf while serving in the Legislature.

At this point it is perhaps a pardonable and pertinent question whether or not such practises come dangerously near that which many of the states have tried to prohibit through the "corrupt practises" laws which they have adopted, and whether or not these practises justify the editorial statement of the *Albuquerque* (N. Mex.) *Journal*, "that doctors should not be sent to the Legislature, because in practically all instances they cease to be representatives of their constituents and become representatives of the medical fraternity."

In another editorial the *Journal* calls attention to a bill, now pending in the New Mexico Legislature, which the physicians who are urging its passage say "will not interfere with the practise by Christian Scientists; that it will merely subject them to regulation." This regulation, according to the *Journal*, would "consist of a four-years course at an orthodox medical school, a diploma from the same, and an examination by a board of hostile physicians." It should be borne in mind, however, that the public is not asking for such drastic legislation, and that the reason given by the doctors in their own trade journals for its advocacy is that their own financial interests demand laws which, speaking plainly, will give them a trade monopoly. This is precisely the same course which in the past has been pursued by large corporate interests in the commercial field, and has led to the political downfall of a number of public men when their secret employment and affiliations were exposed.

Mrs. Eddy says in Science and Health (p. 342): "If Christian Scientists were teaching or practising pharmacy or obstetrics according to the common theories, no denunciations would follow them, even if their treatment resulted in the death of a patient. The people are taught in such cases to say, Amen. Shall I then be smitten for healing and for teaching Truth as the Principle of healing, and for proving my word by my deed? James said: 'Show me thy faith without thy works, and I will show thee my faith by my works.'" Since Science and Health was first published, in 1875, thousands upon thousands of the weary and heavy laden have found rest and healing through its teachings, and this without any such "regulation" as is proposed.

Is it not time for the people to put a stop to all class legislation, no matter whose interests are to be advanced thereby? The way to its accomplishment lies in a wise and legitimate exercise of the franchise, and it can easily and quickly be made effective in its action. It is incumbent on every citizen who has the welfare of his fellow men at heart to see that those who are chosen to make the laws of the state or nation are men who, unactuated by selfish motives, will work for just and equitable laws and their fearless and impartial administration, and it is a responsibility which cannot be ignored.

ARCHIBALD MCLELLAN.

OUR WORD OF TESTIMONY.

IN the tenth and eleventh verses of the twelfth chapter of Revelation, St. John gives an epitome of the history of Christian illumination, of human struggle and of spiritual triumph, which is no less scientifically comprehensive than brief, and the more one studies it the more he is impressed with the statement of the revelator that this realization came to him as it were a voice out of heaven. In it he says that the saints have overcome "by the blood of the Lamb, and by the word of their testimony;" that is, by the Christ life relived before men; and we can but remember that to this secret of worthiness and success Mrs. Eddy has directed our attention with forcefulness and frequency.

The expectations of the observing world, that our daily exhibit of character and conduct shall be uniquely faultless, are legitimately grounded in the exaltation of the ideal of life which we are constantly declaring to be practically demonstrable, and to disappoint these expectations becomes the offense which is referred to by St. Paul when he speaks of those who "hold the truth in unrighteousness," who "when they knew God" failed to glorify Him, and thus changed the truth of God into a lie.

The giving of testimony is very generally associated in the thought of Christian Scientists with the Wednesday evening meeting, and the significance of this opportunity to witness to our own demonstration of the practical value of Christian Science and to express our gratitude therefor, grows upon one as he remembers the number of those who thus gain the encouragement and spiritual uplift for which they have longed during many years of pitiful pain.

Nevertheless this service measures but meagerly the extent of our privilege and duty as witnesses for Christ. The world is looking as interestedly for a truly honest man today as did the famous Greek cynic in the long ago. It is looking for that business integrity which stands for genuineness and reliability, and if we as Christian Scientists are not advancing the standards which govern the business world, we are certainly dishonoring both our privilege and our profession. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is the rule to the fulfilment of which we are pledged, and to walk thus worthily will be the constant concern of every true Christian Scientist.

The same responsibility rests upon us in every other relation of life. We are called to be a peculiar people, and to forget it for one hour is to make possible a stumbling that may be heralded from the housetops. The vital truth of Christian Science enters human consciousness to create a stir which is no less unusual than wholesome. Many a layer of the latent selfishness, sensuality, and wilfulness of mortal instinct is thereby brought to the surface, and if it is not carried away by the cleansing tides of an ever expanding spiritual life, it remains to father all those mistakes and contradictions which mean instant discredit and ultimate humiliation; and it is this fact which renders watchfulness over our every thought, word, and deed so imperative.

Here nothing will help us to escape the clutch of habit more surely than the cultivation of that spirit of universal love and kindliness, teachableness and humility, which is as oil upon the turbulence of mortal mentality. The overemphasis of trifling things which is forever breeding friction, the self-assertion which is the stirrer-up of strife in the home and the church, the desire for power and prominence which distrusts democratic rule and condones political methods of accomplishing ends,—all these offenses and many another which may have marred our record, will cease as the ambition to become a tried and true witness dominates us. In furtherance of this aspiration and end we do well to read thoughtfully, at least once a week, the searchingly affectionate counsel of St. Paul found in the third chapter of his letter "to the saints . . . at Colosse."

JOHN B. WILLIS.

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BIBLE STUDY.

IN the fifth chapter of John's gospel we find a lengthy discourse by Christ Jesus on the subject of life as spiritually understood, and this teaching follows the account of the remarkable healing of a man who had for thirty-eight years been a helpless sufferer. After the healing, when Jesus again met him, he bade him "sin no more," lest a worse thing come upon him. We are also told that so far from rejoicing over the healing of this man, those who heard of it persecuted Jesus, "and sought to slay him." This blind antagonism to Truth, however, only served as an opportunity for the Master to reveal the true meaning of life, and its entire separation from sin and death.

Jesus doubtless spoke to those who were familiar with the Old Testament, for he said to them: "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (Rev. Ver.). Those who are today searching the Scriptures in the light of divine Science are seeking life as Jesus presented it, life which is not subject to sin, disease, or death, and what is more, they are finding it in the ratio of their spirituality. Respecting the Bible, our revered Leader says: "The Scriptures are very sacred. Our aim must be to have them understood spiritually," to which she adds: "Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal" (Science and Health, p. 547).

In establishing the Lesson-Sermons, the purpose of our Leader was to enable all who were willing to accept the truth of being, as taught in Christian Science, to "lay hold on eternal life," and this can be done only as we rise above material belief and grasp the spiritual fact. It was therefore of the utmost importance that the word of Truth as therein set forth should be "uncontaminated and unfettered by human hypotheses" (*Quarterly*, explanatory note). It should be readily seen that the less we depend upon any so-called "Bible helps" in the study of the Lesson-Sermon, the better will be the results in every case. It is safe to say that none of these books were prepared from the view-point of the allness of Spirit and spiritual law, consequently they cannot aid us in demonstrating the unreality of matter and mortal belief, and they may lead us to depend upon the letter, rather than upon the spirit which "giveth life."

This should not, however, be taken as a general condemnation of all study of books on Scriptural exegesis, but as a plea for the study of the Lesson-Sermon under the guidance of the Spirit of truth. Many years ago Mrs. Eddy decided that the Authorized Version of the Bible, known as the King James Version, should be used at all our services, because it expressed the truth with sufficient clearness to enable every earnest student to demonstrate its power. It is true that the authorized revision of the Bible, representing the consecrated work of scholarly men for many years, gives in certain passages a better sense of the original, but its agreement with the King James, in the majority of cases, would make unauthorized and differing versions of very uncertain value, even for private study, except a few which adhere very closely to the original text.

It is true that there are many interesting and scholarly works on the various books of the Bible, which in explaining the habits and customs of other days show the reason for many human experiences which are different in their external settings from our own. The great fact remains, however, that we must come to Life to find the life which is "entirely separate from the belief and dream of material living" (Science and Health, p. 14). What we most need is the spiritual vision which penetrates the veil of sense and discovers "the deep things of God," and this recalls Jesus' statement that if "thine eye be single, thy whole body shall be full of light."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

NEWTON, MASS.—First Church of Christ, Scientist, Newton, Mass., was granted a charter Jan. 23, 1913, the charter membership of the organization being made up of members of The Mother Church who for the most part had been attending services in Boston. Services are being held in Player's hall, Washington street, West Newton, which has been newly and tastefully decorated. The first service was held Feb. 2, 1913, when the seating capacity of the hall, about four hundred and fifty, was taxed. The size of the congregation at each service since would indicate that the community is much interested in the healing message of Christian Science. Pleasant rooms have been provided for the rapidly growing Sunday school, and the church will maintain a reading-room at 297 Walnut street, opposite Masonic building, Newtonville.—*Correspondence.*

MELBOURNE, AUSTRALIA.—Our Sunday and Wednesday evening meetings have been crowded since the last lectures, for many strangers are coming in, and we have opened the reading-room on Thursday from seven till nine in the evening. The attendant of the reading-room brought under my notice three cases of healing within the last two months as the result of the reading of the literature. The first was that of a man with an internal trouble pronounced incurable by six doctors, who was advised to read a wonderful book of the Christian Scientists. He called and was shown into the reading-room, where he read for about twenty minutes and found that something had happened. He got up to go out, when the attendant asked, "Don't you feel well?" and he answered, "I was in a desperate condition when I came in, but this wonderful book has healed me." So the attendant lent him a copy of Science and Health to take home. The second case was that of one suffering from rheumatism, who borrowed the book from the lending library and came in and reported that he was free from all suffering. The third case, a woman suffering from spinal trouble of seven years' standing, which was getting worse, was healed by reading an article in the *Sentinel*. Surely it is time the world awakened sufficiently out of its dream to give Mrs. Eddy and Christian Science credit for being able to do what *materia medica* has failed to accomplish!—*Correspondence.*

KALAMAZOO, MICH.—The Christian Scientists of Kalamazoo are planning to erect on their lot facing Bronson park, at the corner of South and Park streets, a handsome structure costing about fifty thousand dollars. The Christian Science organization started in Kalamazoo in 1896, and the first meetings were held in a private home. The number increased rapidly, and soon the meetings were held in Parson's business college. The site now occupied was purchased in 1902. The congregation has outgrown the seating capacity of the present building, making necessary the new structure. The main auditorium will seat 566 people.

Kalamazoo Gazette.

ATLANTA, GA.—During 1912 there were sent out by the local literature committee: 147 *Journals*, 1,357 *Sentinels*, 4,505 *Monitors*, 2 magazines, 14 lectures, 13 pamphlets, 8 copies of "Life of Mary Baker Eddy," a total of 6,046, or an increase of 1,294 over the year 1911. Annual subscriptions to the *Journal* were placed at Carnegie library and Federal prison; subscriptions to the *Sentinel* were placed at Piedmont hotel and Federal prison; and five *Monitor* subscriptions donated by the Sunday school were placed at the Y. W. C. A., Federal prison, Piedmont hotel, and boys' industrial farm.—*Correspondence.*

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LOGANSPORT, IND.—The official board of First Church of Christ met this morning (Feb. 18) and awarded the contract for building their fine new church at the corner of Ninth and North streets, contract price being twenty-three thousand six hundred dollars. When completed, the new church will represent a total outlay of something like thirty-five thousand dollars and will be one of the finest in the city. During the time the old church is being torn down and the new one built, the congregation will hold their meetings in the assembly-room of the high school, arrangements having been already made to that effect. The first meeting there will be held on Wednesday, Feb. 26.

Logansport Pharos.

LOCKPORT, N. Y.—Appreciating the splendid work of the daily, weekly, and monthly publications of Christian Science, we are trying to do our part by placing them in every available place, and one of our church-members is giving out the *Monitor* in France and elsewhere as she travels. Our church building is being filled with those who have felt the power of spiritual healing, and better work is being done in all lines. On Jan. 1 we started a building fund for a new church, which stands at eight hundred dollars now. We are growing in the understanding of the truth that makes men free, even as the Master promised. Christian Science shows us that God's will is the only will "in earth, as it is in heaven."—*Correspondence.*

FULLERTON, CAL.—A year ago last December a little society was organized here, there being just a few Scientists in the town. Since that time, services have been held in the Masonic hall; but a short time ago an opportunity presented itself for us to acquire a lot nicely located in the very center of our little city. This lot was purchased, and we immediately began the erection of a small bungalow church seating seventy people. The first service was held in the new church Feb. 23, and it is needless to say that we are very grateful for this beautiful demonstration with so small a membership.—*Correspondence.*

PHILADELPHIA, PA.—At a special meeting of the members of Second Church of Christ, Scientist, Philadelphia, Pa., it was resolved to purchase the James S. McCracken property on Greene street, between Coulter street and School lane, for thirty thousand dollars. This lot is 140 feet wide and 300 feet deep, and is situated in a most beautiful residential section of Germantown.—*Correspondence.*

MERCED, CAL.—A deed was passed today (Feb. 10) to First Church of Christ, Scientist, covering two lots on the southeast corner of Twenty-second and J streets, by parties who held it, pending the incorporation of the local Christian Science society into First Church of Christ, Scientist, of Merced. The church expects to build on the corner at a later date.—*Merced Sun.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

BRIGHTON, ENGLAND.

The opportunity of hearing Christian Science discussed attracted a very large audience to a lecture at the Hove town hall. The Brighton First Church of Christ, Scientist, had secured a visit by Bliss Knapp of Boston, U. S. A., and he placed the tenets of his church before the audience in a noteworthy lecture which commanded the attention of the hearers during the whole of his discourse.

The lecturer was briefly introduced by Algernon Hervey-Bathurst, of London, who said that in the forty-six years which had elapsed since Mrs. Eddy gave Christian Science to the world, it had encircled the globe. Thinking people recognized that it was a correct and practical reiteration of the teaching of Christ Jesus, and this by reason of what Christian Science had accomplished. The trend of human thought of recent years was to reach out for something higher, something better, and more reliable and practical than the dogmas and theories of the past. If they looked back over the history of the world, they would find an innumerable quantity of revolutionary movements along this line, but in the van of them all stood Christian Science, because it formed a proof of true Christianity demanded by Christ in breaking the fetters of sickness, as well as of sin or discord; and above all, it destroyed fear. From his personal experience he knew that Christian Science healed the sick, even when the best available material aids had failed. He himself had been healed in just that way. Of far more moment than the bodily healing, was the making of character, which was inseparable from Christian Science. This wonderful formation of character, which the student of Christian Science alone could appreciate, was what called for expressions of heartfelt gratitude. Christian Science had been misinterpreted and misrepresented, and statements in the press had set forth only too accurately what Christian Science was not and what it did not teach. It was because of this, the speaker explained, that Mr. Knapp was engaged in a lecture tour around the world.—*Sussex Daily News.*

BALTIMORE, MD.

Prof. Hermann S. Hering lectured before an audience of about seventeen hundred at the Lyric, on the subject of Christian Science. He was introduced by G. Ridgely Sappington, Esq., who said:—

The history of man presents one long struggle for freedom, and while the struggle has been crowned with many victories, as one after another of the supposed limitations to man's dominion and obstacles to his progress have been overcome, still the greatest fight, the most unceasing fight, wages as fiercely as ever, and the victory is not yet. This is the fight against sickness and sin, a battle which has been waged unremittingly during all time. In all ages the deep thinkers of the world, face to face with the seeming power of these twin evils, and regarding the faithful and earnest but withal unavailing efforts to meet and overcome them by material means, have turned their gaze to the infinite in search of the remedy which man had failed to find, a remedy which the accumulated wisdom and understanding of the ages seemed unable to bring forth.

The great Teacher, who during his brief stay on this earth left no problem unsolved, no question unanswered for mankind, pointed the way to this freedom from sickness and sin when he said, "Ye shall know the truth, and the truth shall make you free." Throughout all time noble, self-sacrificing men and women have devoted their lives to the search for that truth, in an effort to bring to mankind freedom from those most relentless and cruel tyrants. Back of this effort has ever been the assurance that to know the truth about sickness and sin was to be their master instead

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of their slave. All man's study, all his efforts to gain wisdom, have had as their ultimate goal the understanding of this truth, the truth about God and man.

In 1875 there was published a little book called "Science and Health with Key to the Scriptures," and in 1879 the first Christian Science church was chartered with twenty-six members. In the brief period from that day to this, within the memory of many of you, that small band has increased to tens of thousands, who declare that in Christian Science they have found this truth. Among their number are men and women from every walk and station in life, from every creed and school. This unprecedented growth has caused us all to ask at one time or another, What is Christian Science? It is to give a correct answer to this question, in the midst of gossip and surmise, that these lectures are given.

Correspondence.

SANTA CRUZ, CAL.

An interested and attentive audience gathered at Knight's opera house to listen to the lecture on Christian Science by Virgil O. Strickler. The lecturer was introduced by Emmett C. Rittenhouse, who said in part,—

Man has been so deeply engaged in the development of the material sciences that it was left to woman to recall and develop that science most beneficial to life, the Science of Life, or Christian Science, which had been so wonderfully taught by precept as well as example nineteen hundred years ago on the plains of Galilee. Her efforts were at first ridiculed, as other sciences have been, but her work has grown upon the minds of thinking people until today it stands as one of the greatest sciences.

Whatever may be our opinion as to its power to do all that is claimed for it, this we must admit, that most of its followers can be distinguished by their tranquil temper, unsullied character, and the sunshine in their faces. The world is interested in this subject, and your presence is an evidence that you are interested in it. I have the pleasure as well as the privilege of introducing to you, and through you to the city of Santa Cruz, one who has come with a message for you of this Science.—*Santa Cruz Sentinel.*

PEORIA, ILL.

William R. Rathvon delivered a lecture on Christian Science to a large and interested audience at the Masonic temple. The lecturer was introduced by Chas. H. Feltman, president of the Peoria board of trade, who spoke in part as follows:—

Recently I was near the place where in 1620 a very small minority of earnest men and women landed on the New England coast, that they might be free to worship God according to the dictates of their consciences. Shortly after I stood before Faneuil hall, that old "cradle of liberty" where began the long struggle which gave us civil and religious liberty, making a meeting of this kind possible. We who have always enjoyed these privileges should not forget that every added blessing brings with it an added responsibility, and while we are of many minds, this one duty is ours, that we "prove all things," and "hold fast that which is good;" that we give an attentive ear and appropriate unto ourselves and into our lives that which seems reasonable and the truth, for the truth shall make us free. The truth will make us free of sin and all our ills. It will free the world from jails, penitentiaries, and wars.

From Faneuil hall I came to a more modern structure, and above its doors, chiseled in the everlasting granite of its walls, were these words: "First Church of Christ, Scientist. Erected Anno Domini, 1894. A testimonial to our beloved teacher, the Reverend Mary Baker Eddy: Discoverer and Founder of Christian Science: author of its text-book Science and Health with Key to the Scriptures."

Surely men do not give of their time and means like this as an evidence of gratitude, except they have received great benefits. Mrs. Eddy and her followers came before the people, not with unseemly instances, but they came simply appealing to men's reason, in an effort to make them better and to do good; and while I am a Congregationalist, I have always recognized the good they have done and have always considered it my Christian duty to think of them in the same spirit of toleration which they have always shown toward every other denomination.—*Peoria Herald-Transcript.*

BUTTE, MONT.

The introductory remarks of Eugene N. Hill, in presenting Judge Clifford P. Smith, at his lecture on Christian Science in the Auditorium, were in part as follows:—

Your presence is an expression of your desire for further enlightenment concerning Christian Science from an authentic source. The speaker brings a message that is receiving attention and respect from thinking people everywhere; and in every community may be found those who owe their health, happiness, and success in life to Christian Science. Applied Christian Science is teaching men how to think "with malice toward none, with charity for all:" how to love their neighbors as themselves, and to live the golden rule.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Arlington, Mass. (auspices Winchester).—Town hall, 8 p.m., April 21.
Astoria, Ore.—Red Men's hall, 8 p.m., April 24.
Auburn, Maine.—Auburn hall, 8 p.m., April 22.
Baltimore, Md. (First and Second Churches).—The Lyric, Mount Royal Plaza, 3:30 p.m., April 20.
Bangor, Maine.—City hall, 8 p.m., April 24.
Calgary, Alberta.—Paget hall, 8 p.m., April 24.
Chicago, Ill. (First Church).—Church edifice, 4017 Drexel boulevard, 8 p.m., April, 22, 24, and 25.
Chicago, Ill. (Eighth Church).—Church edifice, Michigan boulevard and 44th street, 8 p.m., April 18 and 19.
Dublin, Ireland.—Sackville hall, 8 p.m., April 14.
Edinburgh, Scotland.—Synod hall, Castle terrace, 8 p.m., May 2.
Edmonton, Alberta.—Bijou theater, First street, 8 p.m., April 25.
Frankfurt a. M., Germany.—Frankfurt Loge, 8:30 p.m., April 18.
Franklin, Ind.—Franklin opera house, 8 p.m., April 22.
Goldfield, Nev.—Ross Holly hall, April 14.
Grangeville, Idaho.—I. O. O. F. hall, 8 p.m., April 21.
Hackensack, N. J.—State street school, 8:30 p.m., April 24.
London, England (Second Church).—Queen's hall, Langham place, W., evening, May 3.
London, England (Third Church).—Church edifice, Curzon street, Piccadilly, W., 8 p.m., May 6.
Lyons, N. Y.—Memorial opera house, 3 p.m., April 20.
Manchester, England (First Church).—Town hall, 7:30 p.m., May 1.
Manchester, N. H.—Jolliet club, 8 p.m., April 22.
Marlboro, Mass.—Universalist church, 8 p.m., April 21.
Muncie, Ind.—Wysor Grand opera house, 3 p.m., April 20.
Newburyport, Mass.—Griffin hall, Pleasant street, 8 p.m., April 21.
Oneonta, N. Y.—Y. M. C. A. hall, 8 p.m., April 24.
St. Johns, Ore.—Auditorium, James John High school, 8 p.m., April 25.
Scranton, Pa.—Lyceum theater, 3 p.m., April 20.
Springfield, Mass.—New Municipal auditorium, 3:30 p.m., April 20.
Spokane, Wash.—Auditorium theater, 3 p.m., April 20.
Yreka, Cal.—Peters' opera house, 8:30 p.m., April 24.

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TESTIMONIES OF HEALING.

When I turned to Christian Science in March, 1907, I was not able to walk across the room unaided. I had not slept for two weeks without an opiate, being in constant pain, and two physicians had agreed that I could never be a well woman again. They advised an operation, saying that though it could not cure me, it would probably bring temporary relief; but more than one operation might be necessary. At this point I remembered friends who several years before had told me what Christian Science had done for them; and how thankful I am to them for the seeds which were sown at that time and which have now taken root. Their words enabled me to turn to Truth when I needed its aid both physically and spiritually, and I was healed of all my troubles in three treatments. The first treatment enabled me to sleep all night without an opiate; at the second, I had to be helped into the room where the practitioner was, being bent almost double, but when I came out, in about half an hour, I took my seven-months-old baby in my arms and danced twice around the room. Every ache and pain had vanished, and I was well! The next day I went to the practitioner's home, being obliged to take two car lines and to walk several blocks, the streets being covered with ice. Treatment was given for bowel and liver trouble, and today I am a well woman.

These were my first blessings in Christian Science, but I have had so many since, that time fails to relate them. The physical healing is to me the least of these blessings, for it is only the stepping-stone to a higher understanding of life, and pales before the spiritual life into which it has led me. Each day I am more and more thankful for knowing that God, who is Truth and Love, fills all space and is ever available if we turn to Him. I wish to express my gratitude to our Leader, Mrs. Eddy, who was spiritual enough to look through and beyond the mists of materiality and discern this great truth and give it to mankind. I pray that I may grow into a fuller understanding of divine Truth, so that I shall be worthy of the name Christian Scientist.

MRS. EVA COOK GILLETT, Chicago, Ill.

I would like to tell others how much I have to be grateful for in the help that Christian Science has been to me. I am a nurse, and four years ago I heard for the first time of Science from a friend who gave me a *Sentinel* to read, and who also told me of some healing she had witnessed. I borrowed "Science and Health with Key to the Scriptures" by Mrs. Eddy from the reading-rooms in the town where I was then residing, and began to study it. I had been reading for about ten days when to my surprise (for I did not know I could be healed through reading only) a stomach affection of fifteen years' standing, and for which I had had various medical treatments, was entirely healed. I was able to eat anything I liked and at any time, which to one in my profession meant much. I then asked a practitioner for help in overcoming sleeplessness, which even from infancy had always troubled me. This was overcome in one week; also at the same time I was conscious of the disappearance of an internal growth which had long caused me great distress, and neither has troubled me since. Every winter bronchial asthma, pleurisy, and heart trouble had been my usual procedure. I immediately developed a cold at any change in the weather, which in the English climate is pretty frequent; therefore I feel that no one has more reason to be thankful to God than I, for all these discordant conditions were overcome in less than two years. I can now go out in all kinds of weather without any ill effects therefrom. The moral healing has not seemed so quick as the physical, still I know I have in some measure overcome much that is unlike God and His idea, as I go on day by day to realize truly and honestly the fulfilment of our dear Leader's counsel in Science and Health: "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth" (p. 485).

For all the happiness that has come into my life through the right understanding of God and man as given us in our text-book, and for the increased practical knowledge of the Bible, I am truly grateful.

MRS. BEATRICE PEARCE, Worthing, Sussex, England.

For some time I have felt impressed to give a testimony in acknowledgment of what Christian Science has done for me in healing my three-year-old son, who was very ill. A short time ago he had high fever and was not himself, and remained in that condition all night. Next morning, as the fever still continued, I began to be alarmed, and I was tempted to call a doctor, but another thought came, namely, that now is my time to see what Christian Science can do; so I telephoned to a practitioner to give the child treatment, and in half an hour a great change in his condition was manifested and my fear was all gone. In the afternoon he was able to be up, and the next morning, on awakening, he began to sing. After breakfast he went out of doors and played in his usual way, and has never been sick since. We realize daily the benefits of Christian Science and are convinced of its true healing power.

MRS. H. O. ZEHNER, Prosser, Wash.

I wish to testify to the efficacy and all-healing power of Christian Science, feeling that some may be benefited by this truthful statement. I hardly know where to begin, having derived so many benefits, but will state that about fifteen years ago I had a severe and stubborn attack of rheumatism which confined me to bed, and I could get in no other position than on my back for about six months. After trying several of the best physicians, Hot Springs, etc., I was relieved, not cured. For several years I was comparatively free from the ailment, but was always having some slight pain, and from then until about two years ago I had three or four attacks, lasting anywhere from a week to a year. During that period I suffered intense agony and took a great quantity of medicine.

About two years ago, when I had my last attack, I tried different reputable physicians with nothing but bad results. After a long period of suffering, often wishing for death as a possible relief, my aunt, who was not a Christian Scientist but anxious to do good, asked me to try the treatment, and begged me to talk with a practitioner with whom she was slightly acquainted. I consented, but was confined to my bed at the time, so the practitioner came and talked a while with me, among other things telling me that "God is no respecter of persons;" and I well remember that I thought unkindly and was positive that He certainly did not respect my feelings. She asked me to try to come to her the next morning; I consented, and though it was raining hard, I dressed, and with the assistance of a cane walked to and from the practitioner's house, about ten blocks. I began to feel relief at once, and gradually became entirely free, and have been ever since. I used to scoff at and ridicule this teaching, but am now a firm believer and know that others can be cured likewise.

Before my healing in Science I was also a great sufferer from stomach trouble and extreme nervousness. I tried all kinds of prepared foods and dieting with no result, and when I took a trip, if only for a day, I carried a lot of medicines, stimulants, etc. I became very dependent on whisky, first to stimulate, then to quiet, and would not think of retiring any night without taking these remedies, such was my false belief. All of this I have overcome, and nervousness is practically eliminated from my system, so to speak. It is indeed gratifying to me to be free from

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continual suffering, and my friends tell me that I look much brighter and happier than formerly.

In addition to being entirely freed from physical ills, I have also lost false appetites, my thoughts and desires, as also my pleasures, now being in a new, happier, and higher sphere; for not alone physically, but morally and spiritually, have I been benefited by this great truth. At one of our Wednesday evening meetings I heard some one testify that "our enemies are those within us," meaning our thoughts, and I am sure heretofore my latch-string was always out to my enemies; but with God's help I shall hereafter "stand porter at the door of thought," as we are told in our text-book (p. 392).

I desire to add that my wife, and little boy nearly five years of age, have only Science and Health for their physician. The child is very healthy, for which I am indeed thankful, and I consider myself more fortunate than the many who rely on medicine to relieve but not cure so-called disease.

For my many benefits and blessings I am grateful to God, and thankful to Mrs. Eddy, who gave us this great truth.

GEORGE MARR, Baltimore, Md.

Several years ago I became interested in Christian Science through some friends. At that time I was not much impressed with the healing being done, but the fact that it taught a practical religion appealed to me. However, after attending a few of the Wednesday evening meetings and listening to the testimonies of healing, I soon accepted this branch of its teaching also. Since that time I have read the Bible, also "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with other Science literature, a great deal, and by applying the truth therein taught to the best of my understanding, in my daily life, a sense of peace has come to me which words cannot express.

In October, 1909, a baby was born to us, and through the help of a practitioner the birth was absolutely painless. By knowing that God is the only source of our strength, I have been well and strong from the first, and so has the baby. The fifth day I took charge of my home, and have continued to do so ever since, doing all the work alone. For the many blessings received through Christian Science I am very grateful to God, and thankful indeed to Mrs. Eddy, who has shown us the way.

ETHEL M. HEMPHILL, Cleveland, Ohio.

I am impelled to give expression to my gratitude for Christian Science, although I feel that I shall never be able to express it in words alone. It is ever increasing for what Christian Science has done and is doing for mankind in giving a satisfactory demonstration of man's relationship to God. I have been taught to think right, to keep close watch and correct each wrong thought before it becomes a wrong act. This has not been an easy task, but the results authorize the effort, and they are permanent.

I know that I am better physically, morally, and spiritually than before I knew of Christian Science. It has given me a faith in God, a faith which understands here on this plane of thought that Spirit, not matter, is the real. It has also given me a desire to live rather than to die, and an ever-increasing understanding of Life as Love. What our revered Leader has expressed in "Retrospection and Introspection," that "with our Master, life was not merely a sense of existence, but an accompanying sense of power that subdued matter and brought to light immortality" (p. 58), has helped me greatly.

A sense of trust and peace has been gained that all the seeming disappointments cannot take away, and I needed it, for I felt so unhappy. As I have realized that the real man is born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," it has been easier to free thought of fleshly inheritances. It was the study of the article on page 180 of "Miscellaneous Writings," on Bible Lessons, that brought me such light, understanding, and peace. I mention this that other seekers may turn to it and find what it has for them.

The "scientific statement of being" (Science and Health, p. 468) has been as the bread of life to me from the start. It has been proven in my own case that the truth as demonstrated in Christian Science does make us free in every experience. As I have come to realize more and more of the ever-presence of divine Principle, Love, fear in many of its phases has been eliminated or lessened. Before I knew of this truth I was either suffering (and often in bed) with what *materia medica* called rheumatism in various forms, or fearing I should; but I have been entirely free from it all for several years. The tendency to continuous colds and hay-fever has been arrested, and a chronic bowel difficulty was healed four or five years ago.

When this is only half the story of the salvation that has come to me, is it any wonder I feel profoundly grateful to all who have and are working honestly and faithfully that all may know? These blessings that have come to me are surely waiting for each and every one who will receive them.

I have a great sense of gratitude for all the writings of our Leader and for our other literature, also for the church services and reading-rooms all over the world.

MRS. DAISY A. SNOW, New Bedford, Mass.

I am not a Christian Scientist, but I wish to corroborate all that Mrs. Snow says in regard to her illness, and her healing since becoming interested in Christian Science.

FRED. L. SNOW, New Bedford, Mass.

While visiting relatives in Sweden, four years ago, I was attacked by rheumatic fever. I tried to meet the attack myself, but found that I had to turn to a Christian Science practitioner in Stockholm to realize that man is the perfect reflection of God. Within a week I was out of bed, in two weeks I was restored to perfect health, and there has been no relapse. This has meant a great deal to me, as I had experienced the same trouble before I came into Christian Science. At that time I was confined to my bed several weeks, and it took months before I was perfectly well.

I am very grateful for this healing, for it was an opportunity to prove to those about me (who were not Christian Scientists) that in turning to the infinite we find sure help. Since my healing a sister who resides in Sweden has become a student of Christian Science, and very recently one of her little daughters was beautifully healed through its teaching. In our home we have daily proofs of the ever-presence of God, good. We are very grateful for what understanding we have, and are daily striving to put it in practise.

MISS ELIZABETH JANSON, Mill Valley, Cal.

There are many reasons why I am thankful to God for Christian Science. Every member of my family has received wonderful blessings. My wife was suffering from a relapse of acute lung trouble, and the doctor had said he could do nothing more for her, when we first decided to try Christian Science. She was healed, and went with me to New York on a business trip, all within ten days from the time we called the practitioner. Our little daughter fell and injured her arm close to the wrist. A doctor set the bones, and the healing took place under Christian Science without any inflammation, swelling, or pain. The next day she was out in our yard. Our little son was healed of ailments to which children are believed to be subject. I have been healed of severe burns on my face, affecting my eye. The specialist who diagnosed the case said the injuries might necessitate the removal of one of my eyes, but that fear was not realized. At another time I stepped

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[illegible] I am trying to show my gratitude to Mrs. Eddy for her tireless labors for humanity, by adhering closely to her teachings and endeavoring more and more to derive help from the wealth of her knowledge, while giving all praise to God for that which has proved such a blessing to me.

Mary M. Stratmann, Magdeburg-Sudenburg, Germany.

I send this testimony with the hope that it may serve to strengthen those who are interested in Christian Science and help them to see the truth of being. After a recent experience of healing I feel as if I should like the whole world to know what Truth can do for us. In the past I have been reluctant to send my testimony, but my heart is so full of gratitude to Divine Love that I can no longer delay. In reaching too far I strained my back so badly that I came near falling from pain, but as soon as I could collect myself I began to declare the truth as I related the modern statement of being ("Science and Health," p. 468). This happened in the early morning, and it took me some time to get dressed, as every movement caused great pain, it being almost impossible for me to stand erect. After breakfast, however, I called up a practitioner over the telephone and asked her to help me. In the mean time I took up my daily study of the Lesson-Sermon, and by five o'clock that evening I was free from all pain. I surely feel thankful to God for what Christian Science has done for me, and grateful to our dear Leader, Mrs. Eddy, for the healing truth. In Christian Science I have found health, happiness, and an ever-present God. The joy I derive from learning to know God is unspeakable.

Mrs. S. B. Cheatham, New Orleans, La.

It is with deep and heartfelt gratitude that I give my thanks to God for all that Christian Science has brought into my life. About four years ago I was a great sufferer from what was diagnosed by the doctors as acute rheumatism and lung trouble. I sought healing in Christian Science, and found not only relief from my sufferings, which were at times almost unbearable, but also peace of mind and calm after deep sorrow. What struck me as so remarkable was the patience, the loving sympathy, shown me, also the sensible answers to all the questions, some quite malicious at times, that were poured out by me. I was taught to overcome hate, to forgive freely, and to know, as our dear Leader tells us, that "to infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" (Science and Health, p. 567).

Mrs. Augusta J. R. Bruce, London, England.

[Translated from the German.]

Even before I became acquainted with Christian Science I believed God to be omnipotent, but I had been suffering for years with nervousness and stomach trouble. During this period of misery I often secured medical advice, though for the sole purpose of reassuring my wife, for I relied on God more than on anything else, despite the fact that I lacked the proper understanding of His nature and believed with the many that He imposes suffering upon us. The hope of recovery never left me, however, although I looked into the future with a sense of anxiety which at times culminated in despair.

About two years ago I heard of Christian Science. I had injured my ankle at that time, and this incident seemed to serve a higher purpose, as my being laid up afforded me the opportunity of reading some Christian Science literature which was loaned me by an acquaintance. I thereby gained a better understanding of divine Love, and saw that my sufferings were in no wise imposed by God, but that I myself was responsible for them through false thinking and living. I then attended the meetings several times and

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[illegible] I have also [illegible] and that [illegible] years ago I was healed [illegible] for many years and [illegible] this testimony [illegible] my family by [illegible] I enjoy the Bible better than ever before. Soon after [illegible] began [illegible] years ago, the [illegible] I [illegible] of what I [illegible] done, it is a great joy to teach every one I [illegible] to be good and to do good, to be kind and to love. In closing [illegible] "Science and Health with Key to the Scriptures" [illegible] the Scriptures, by which Love [illegible] are making [illegible] progress. Christ Jesus proved, "Whatsoever ye shall ask in my name, that will I do." Christian Science is teaching us how to ask in his name.

William L. Bolles, Detroit, Mich.

I want to add my following testimony about my remarkable healing to supplement the reference to it made by my husband. In January, 1901, about six years ago, I had a relapse in my long trouble, and for ten days I was not able to retain food or even medicine. The fever was very high, besides which I could not sleep, and I suffered greatly, constantly getting to make me more wakeful and excitable than ever. When the doctor said he had done all he could for me, we turned to Christian Science. A practitioner came about ten o'clock at night, and the next morning my fever was gone and I drank some orange juice. In four days I was sitting up, and in ten days, when my husband had to go to New York on business, I went with him.

This healing was wonderful, but it was not so wonderful as the spiritual understanding of God which we have received through the study of the Bible and "Science and Health with Key to the Scriptures." One Scripture that helps me very much is this: "In him we live, and move, and have our being." To me this indicates that in Truth we live, and move, and have our being, and this thought gives me great strength and happiness. My husband and I have had the great help of class instruction, and now enjoy being able to help others as well as ourselves. We are truly grateful to God for Christian Science and for our dear Leader, Mrs. Eddy.

Mrs. Mary A. Bolles, Detroit, Mich.

[Translated from the German.]

The wonderful blessings which I have experienced through Christian Science furnish the incentive to my public expression of deep felt gratitude to God, and call forth my reverence toward the Discoverer and Founder of Christian Science. I had been suffering with an abdominal complaint for years, and after having consulted many physicians who failed to relieve me, I submitted to a course of "nature-cure" with similar result, when divine Love led me to Christian Science. The first treatment was attended by a sense of unspeakable happiness, which turned my thought entirely away from my physical ills, and with a few more treatments a certain clarity and peace filled my consciousness which enabled me to perform work with the greatest ease, though formerly this had seemed impossible. The relations between my husband and myself have also become altogether different, and financial difficulties have been solved in a wonderful way. Many have been the opportunities afforded me to prove and experience Love's omnipotence, and the power

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induced my wife to join me. This teaching inspired us with strong confidence, which led us to secure treatment from a Christian Science practitioner for our nine-year-old daughter. She had suffered for five years with difficulty in breathing, for which she was under the constant care of a physician, besides having had an operation on the nose performed; but it was all of no avail, and the trouble usually grew worse in the evening, after she went to bed, so that her labored breathing made it impossible for us to sleep. We were happy to find that the trouble was now yielding, and with twenty-four days' treatment it had almost disappeared, so that we could sleep peacefully at night. There has also been a great improvement in my condition, and we have come to realize what it means to be happy. We freely admit that we never have been so happy as we are now, since we have recognized the omnipresence of God, good, and eternal harmony. We also rejoice that the opportunity is afforded us to give thanks through these channels for the truth as revealed by Mrs. Eddy and which was taught before by our great Master, Christ Jesus. Our desire is that this experience of ours may prove a help in leading our fellow beings to Truth.

W. BORCHERS, Braunschweig, Germany.

Never a day passes in which I do not receive some benefit from Christian Science. It is two years since I became interested, and they were the most restful years which I have ever experienced. I have learned that Truth is the remedy for error of all kinds. The error which seemed to be my worst enemy was excessive fear, brought on by worry over my daughter's ills. She was a sufferer from attacks of throat trouble which at times were very alarming. I tried treatment from several good physicians, without as I thought any good results. I at last heard of Christian Science through a friend, who was kind enough to loan me her much-treasured book, "Science and Health with Key to the Scriptures," in which I eagerly read. While reading this book my daughter was taken with an attack of croup. I called a Christian Science practitioner, and in a short time, perhaps a half hour, the child was healed. With that perfect healing the other ills seemed to disappear one by one, until there is no longer any cause for fear. "By their fruits ye shall know them," could be truly applied in this case.

I am very thankful for my spiritual uplift and a better manifestation of God's child through the understanding gained in Christian Science.

MRS. MAY DELONG, Waukegan, Ill.

My blessings have been so many since I began the study of Christian Science that I can tell only a few of them. Two of my children and I have been healed of malarial fever, and my daughter was treated for a felon. She did not lose a single night's sleep or a day at school. In August, 1910, I was obliged to have some dental work done, and as I could not overcome the fear for myself, I wrote to a practitioner for treatment. She began to treat me on Friday, and I went to the dentist on Monday, as he had told me it would take him three or four days to complete the work. I arrived at his office at eleven o'clock, and by five o'clock he was through. He prepared four double teeth, fitted four crowns, filled two teeth, took the impression for the bridge, and extracted ten teeth. I wish I could have taken down, in his own words, the testimony he gave after he had finished his work. He said that he wished all his patients were Christian Scientists if this was the way it made them act.

I am very thankful to God for this truth, which has helped me over so many rough places, and also to our beloved Leader, Mrs. Eddy, for Science and Health.

MRS. A. E. JONES, Bristow, Okla.

FROM OUR EXCHANGES.

[Woodrow Wilson as reported in *New York* (N. Y.) *Times*.]

Every community ought to realize, it seems to me, that the search for God takes precedence over everything else. What is the foundation of our life? What is the source of our strength? Where is our salvation? Not in ourselves, but in something external to ourselves and greater than ourselves, from which we are to arise. So the first thought that I have in standing here tonight is, that these walls have witnessed the permanent impulses and instincts of human life, that they are greater than the walls of cities. And the second thing that I have in mind is this: that this search is fruitless if it issues in mere conclusion, if it issues in mere intellectual certitudes; it is fruitless unless it gets embodied in men.

I have seen this beautiful thing happen, and I know that the salvation of a church and the salvation of a community and the salvation of a state is to be found only in those men who are thus rendered greater than themselves and greater than their age, and greater than anything that can happen to them. Those old martyrs who went to the stake smiling and singing songs of praise were terrible fellows; terrible because their very gaiety in going to the stake was evidence of the fact that this was an incident, not an end; that this meant nothing, and that after them their ashes would seem to speak the condemnation of those who put them to the stake, and stand up and condemn the generation that dared interfere with the processes of divine Providence.

We ought to bless our churches. We ought to think of them as the instrumentalities by which miracles are wrought, these miracles of regeneration. The example of consecrated men is better than all the books and precepts that the world contains, except, perhaps, this Book that I am touching, which seems something more than a book. It seems to contain something more than words and printed pages, because everything in it is so concrete, the men it speaks of are so real, and the truths it utters are so compelling. Read in this air they are familiar, but they are not redeeming words unless they vibrate beyond the walls of the churches and walk the streets and are seen in the households, and are translated into the public life of the community.

[*The Advance.*]

Some men live in a universe the limit of whose outermost confines they can touch with their own finger-tips. It is their one end and aim in life to change their finger-tip touch into a good, fast clutch. If their arms were only a little longer and their grip a little stronger, they would be able to hold in hand or mouth what is virtually their whole universe. They are as the beasts that perish. From this lowest stage of human apprehension on and up, the universe expands. From the man who is his own world on to the man whose world is his home, and whose concern for humanity is bounded by the four walls within which he dwells, the ascent and widening area are progressive and continuous. There are men whose universe is as big as their own country, their own church, their own profession.

The man with only his naked eye and a small imagination lives in a universe bounded by the horizon. To him even the stars are virtually only a mile high. The man with the telescope adds celestial diameters to the measure of his universe, and the man with the microscope does the same in the other direction, and the man with the X-ray machine sees still farther. But the man with the imagination, the man of spiritual vision, sees farthest of all. He can discover what "eye hath not seen, nor ear heard." He can see beyond the stars. He can possess for his own the regions from whose bourne no traveler has returned. God and the landscape are his; for his eyes see the King in His beauty, and he beholds the land that is very far off.

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No man can measure out a universe and deed it in fee simple to another man. Discovery is creative. The universe shrinks and expands with the mind and purpose of man; it fits every man like a garment without seam. Each man grows his universe. He makes it big or little; he makes it glorious or contemptible; he fashions it according to the bulk and quality of his own soul.

[*The Universalist Leader.*]

Sometime we shall have a literature which will deal with David and Saul and Samuel, with Moses and the prophets, with a freedom from all the excuses or repulsions of our present state of mind. Those pioneers were in dead earnest. They were human. They had great ideals. They lived in a world of thought where the mystery of the eternal was ever with them. What they said and wrote was but the faint echo of what they felt. The Scriptures bear witness to those who searched for God. We are still searching for God. It is doubtful if we are any nearer the solution of that mystery than they were. When our day of intellectualism, rationalism, criticism, science, has passed over from analysis to synthesis, when the coming age goes about reconstructing its world faith out of the materials furnished by history, those ancient seers will come to their own again. In that day a wise, devout generation of men will go hand in hand with the author of Job, or Ecclesiastes, or the 19th Psalm, through the twilight of this world. The mystery and marvel of things will return in the greater splendor of the new thought, and the human spirit will break forth into nobler appreciation of the mighty struggle of that ancient people who laid the foundations of our faith. When dogmatic theology passes over into the spiritual dogmatism of great convictions about righteousness and conduct and God, we shall sing again those ancient marching songs of Israel, and we shall write a finer commentary on the Book which tells the story of that march.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

Exiled humanity has often longed for its spiritual home without knowing what it wanted; in Jesus the revelation has been given. The spiritual consciousness has awakened on higher levels than heretofore, and has laid hold of and assimilated eternal realities in a way that, apart from the gospel, it has never been able to do. It is becoming ever clearer to me that the grace of God in Jesus Christ has produced unique effects in the world; it is a thing by itself, an impartation of life and power not to be accounted for on any other ground than that it is the eternally perfect, the kingdom of heaven, breaking its way through to the plane of flesh and sense, irradiating, transforming, and uplifting the soul that yields itself to it.

[*Western Christian Advocate.*]

Signs multiply on every side that there is, not only here in America but throughout the civilized world, a decided reaction from the rampant and increasing materialism of our age, with its money madness and its rage for spending, toward something more associated with spiritual development and the higher life of the individual, society, the nation, and the race. This is a movement and a trend in which all Christians may well find a high satisfaction. It is an answer to the protests and the prayers of those everywhere who have noted with dismay the absorption of life in the mere means of living. The meat has become more than life, and the raiment more than the body.

[*The Living Church.*]

Temptation is always with us, but the conflict is always within us. The battle-ground is the lonely solitude of our own hearts; and every war of "the Spirit against the flesh" is lost or won long before the issue is shown in open act. Thus there is seldom, if ever, a sudden yielding to sin; for the fall must take place in the heart beforehand, no matter how unpremeditated the act appears.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been *translated* into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture entitled "Christian Science: The New Birth," by Bicknell Young, C.S.B., has been printed in regular pamphlet form and is now ready for distribution. Thirty-two pages and cover.

The English pamphlet "Christian Science: Its Principle and Method," by Mr. Young, will be retired as soon as the present edition is sold out, but the Society will continue the publication of the French, German, and Swedish translations until further notice.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, C.S.B., has been printed in regular pamphlet form and is now ready for distribution. Thirty-two pages and cover.

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 33.

BOSTON, APRIL 19, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

A comprehensive plan of leasing and future purchase of official residences for American ambassadors and ministers in foreign capitals has been presented to the Senate in a bill by Senator Bacon. Ten thousand dollars is to be allowed for a one-year lease and twenty thousand dollars for furnishing of residences in the capitals of Great Britain, Germany, France, and Russia; eight thousand dollars for a lease, and fifteen thousand dollars for furnishing is allowed for Austria, Italy, Mexico, Japan, and Brazil; seven thousand dollars is the rental and twelve thousand dollars the furnishing fund for Spain, Belgium, Cuba, Argentina, Netherlands, and Luxemburg; four thousand dollars rent and eight thousand dollars furnishing is allowed for Denmark, Sweden, Switzerland, Portugal, Roumania, Servia and Bulgaria, Chile, Colombia, Peru, Panama, and Venezuela; three thousand dollars rent and seven thousand dollars furnishing are allotted for Norway, Greece and Montenegro, Persia, Nicaragua, Costa Rica, Salvador, Guatemala, Bolivia, Honduras, Paraguay and Uruguay, and Morocco.

Included in the Democratic tariff revision bill introduced in Congress on the 7th inst., is an income tax section which would require every resident of the United States who earns more than four thousand dollars a year to pay a tax of 1 per cent on his income in excess of the exemption, adding a surtax of 1 per cent additional on income in excess of twenty thousand dollars; 2 per cent additional on income in excess of fifty thousand dollars, and 3 per cent additional on income in excess of one hundred thousand dollars. The bill also would reenact the present corporation tax law imposing a 1 per cent tax on the earnings of corporations, stock companies, insurance companies, and the like, but it would exempt partnerships. Estimating the loss of revenue from the new tariff rates at eighty million dollars a year, the revenue from the income tax will be estimated at a like amount.

Hundreds of corporations will be relieved from paying the federal corporation tax by a decision of the Supreme Court to the effect that corporations leasing all their property and having no income except that yielded by the lease, are not "doing business," and therefore are not subject to the tax. About six hundred claims, involving seven hundred thousand dollars paid into the treasury under the corporation tax act, turned upon the decision in this case. Besides the many railroads leasing their property in a similar way, nearly one hundred telegraph companies are said to have leased property to one operating company. Justice Day announced a dissenting opinion, in which Justices Hughes and Lamar concurred, holding the company was "doing business."

Woman-suffrage in Michigan was decisively defeated at the state election early in April. Last year the constitutional amendment was defeated by 720 votes, and in nearly all the counties that in 1912 gave adverse majorities the negative vote was increased, while in other counties favorable majorities were reversed. Municipal ownership of street railways in Detroit was carried by a good majority. The constitutional amendments providing initiative and referendum on both constitutional and legislative measures, the recall of state officers with the exception of judges of courts of records, and the fireman's pension, were all carried easily.

President Wilson, in a ten-minute address, told the Congress of the United States, on the 8th inst., that he had called it together in special session in order to revise the tariff on a competitive basis, later to take up the currency, and possibly other matters which grow out of the consideration of these. Delivering his address in person before the members of both houses was a procedure that had not been followed for more than a hundred years.

The war department in Washington has authorized the survey of a forty-foot channel for Boston harbor. This action comes as a result of the public hearing held on March 19, when the port directors, the Chamber of Commerce, and many business men placed before the army engineers' board the reasons why Boston believes that a deeper channel is needed.

In a special report sent to the Massachusetts Legislature, William D. T. Trefry, state tax commissioner, urges a state income tax law as a possible solution of the problem of reaching for taxation purposes securities on deposit in banks and trust companies which are now inaccessible to the assessors.

The national forest reservation commission has decided to purchase two thousand five hundred acres of forest land near Benton, Grafton county, N. H., in the White mountains and the Connecticut river watershed, to protect the navigability of the river. The price agreed upon is $9,375.

When a cablegram from Peking to the Chinese legation at Washington announced the news of the inauguration of the new parliament, the great five-barred flag of China, with its red, yellow, blue, white, and black stripes, was hoisted to the staff over the legation building.

Sir Thomas Lipton has sent an unconditional challenge for a series of races for the America's cup, and after ten years' undisturbed possession of the trophy American yachtsmen must again prepare to defend it. Lipton's challenge was cabled to the New York Yacht Club through the Royal Ulster Yacht Club.

Direct election of United States senators became one of the provisions of the Constitution on the 8th inst., by Connecticut's ratification of the amendment to that effect. Thirty-six states, the requisite three fourths of all in the Union, have now approved the change.

President Wilson has decided to defer the recognition of the republic of China until the Constitutional Assembly has fully completed its organization.

International.

The new Russian minister of the interior, M. Maklakoff, has declared himself opposed to the centralization of authority on account of the vastness of the country which he is called upon to administer, and has announced his intention of bestowing fuller powers on the governors of provinces and of providing against the danger of the abuse of that power by the use of the system known in Russia as the revision system. By this system a member of the Senate is given large powers of instituting an inquiry into the methods of government adopted in any particular case, and of reporting his findings to the central authorities, thus giving Petersburg control of her officials throughout the country.

Under a scheme which will shortly come into operation, signals giving the exact Greenwich time will be sent out at certain hours by a series of wireless stations in different parts of the world. The stations will be at first the Eiffel tower, Paris; Manila, in the Philippine islands; Timbuctu, in the Sahara; Nordddeich, North German seacoast; and stations in Brazil, Italian Somaliland, and the United States. Ships fitted with wireless, and wireless stations, will be able accurately to regulate their clocks by the signal.

A bill to abolish plural voting at elections in the British isles has been introduced in the House of Commons by the government, and has passed its first reading by a vote of 303 against 107.

It is officially announced that Peru has recognized the Chinese republic.

Industrial and Commercial.

Governor Major of Missouri has vetoed the legislative bill which proposed to allow the Standard Oil Company to continue business in Missouri, in spite of the ouster decree of the state supreme court. Testimony to prove that the company was violating the antitrust laws of the state was taken in various cities of the country, and in December, 1908, the supreme court of Missouri entered the ouster decree, under the terms of which the Standard Oil Company of Indiana and the Republic Oil Company, a distributing concern, were ordered to leave the state and to pay a fine of fifty thousand dollars. The Waters-Pierce Oil Company was fined fifty thousand dollars, but was allowed to continue business in Missouri on condition that it sever its connection with the Standard. The Standard Oil Company appealed the ouster decree to the federal supreme court, where the decision of the Missouri court was upheld.

The bids of the Fidelity Lumber Company and Dalkena Lumber Company, both of Newport, Wash., for two hundred and sixty-seven million feet of timber in the Kaniksu national forest, Idaho, have been accepted by the United States forestry service. This sale, when formally signed, will raise the total amount of national forest timber sold by the government during the current fiscal year to approximately two billion feet.

It has been found that the Cape Cod canal cannot be completed by June, 1914, the time set by legislative enactment, and an extension to December, 1915, has been asked for. It is estimated that the whole work is about 70 per cent completed. The total cost will be about twelve million dollars, and stock and bonds have been issued already to the amount of $6,675,000.

The Southern Irrigation & Sugar Company has just been organized, with a capital stock of two million dollars, for the purpose of erecting a large sugar refinery near Brownsville, Tex. Sugar plantations embracing fourteen thousand acres of land in the lower valley of the Rio Grande and a large sugar mill at San Benito, Texas, have been purchased.

There are upward of four hundred million dollars of good roads bonds issued and outstanding in the United States.

The foreign trade of Argentina last year totaled $840,000,000.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

A SECRET OF VICTORY.

GEORGE H. MOORE.

A FAMOUS military genius has said that the "secret of all great victories is in rapidity of movement." Such analysis has interest for us as Christian Scientists, because the task which we have set ourselves is essentially one of war,—and war to be successful must be waged not blindly, but with method and foresight and according to laws tested and proved valid. Hence the advantage of knowing the rules of spiritual combat and fighting according to the rules. Our Leader says: "Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course" (Science and Health, p. 29).

Our battle is mental; our enemies are mental; our equipment and armament are mental and entirely adequate to our need. Our field of battle is human consciousness, whence appears the relentless nature of our conflict,—for this is civil war, the most relentless of all strife, waged with an enemy accoutered in a uniform so like our own, and so long falsely identified with our home garrison, that it is not easy at times to tell friend from foe.

Right living has always been accounted warfare. The records of the Israelitish wars, preserved in the Old Testament as allegories of the issue between good and evil fought out in human thought, are of value to us only as interpreted in terms of consciousness. It is significant that the titles given by our Leader to so many of the current publications of Christian Science are associated by origin and fundamental meaning with war. A herald is defined as "an officer [invested with sacred and inviolate character] whose business was to proclaim war or peace, to bear messages to or from rulers or commanders." A sentinel is "a soldier set to guard an army, camp, or the like, from surprise." A monitor is "one who warns of faults, informs of duty, or gives advice and instruction."

It is a foolish fashion in some quarters to minimize the conflict which is upon us, to fold hands complacently, compose the countenance serenely, and, repeating certain ultimate but as yet undemonstrated statements from our great text-book, "Science and Health with Key to the Scriptures," to dispose oneself to a sort of vicarious enjoyment of other people's victories. Such peace, where there is no peace, serves only to keep one satisfied with one's own mental laziness until an alert enemy sees his chance and takes advantage of it. Experience shows that no contestant is so easily overcome in battle or in the sports as an overconfident or a complacent one.

The great betrayal of Christianity in the third century was due to just this dormant attitude. The seal of the state and the approval of society seemed so satisfying and conclusive to the bulk of the church of that time, that they accepted if they did not welcome Constantine's appropriation of Christianity as part of his political treasure and an instrument of statecraft for furtherance of his selfish ends. Thus subtle danger always besets the rank and file of a revolutionary Christianity, and today it lays siege to Christian Science. Popular approval is never in itself a vindication of any faith or any theory. It is simply a further test of its soundness.

"The secret of all great victories is in rapidity of movement." This maxim, and the Master's rebuke to the sleeping disciples, chosen by our Leader as a word of perpetual warning in the *Sentinel*, "What I say unto you, I say unto all —Watch," are correlative. Both alike not only put a premium on mental alertness, but they characterize as the greater victory, not that of the hand-to-hand conflict with an evil which has penetrated our defenses and entrenched itself in home territory, but rather that sharp, quick, authoritative denunciation of an error on its first sally into the field of consciousness, which concedes it no ground to fight on and no weapons to fight with. Our greatest victories are often those of least apparent moment, because they are so soon over. A Christian Scientist, accustomed to victory, has learned to be instant in season and out of season, maintaining his own defense so impregnably, his spiritual poise and balance so perfectly, that he stands always on superior vantage ground for attack, or for defense in behalf of others not so well trained in spiritual combat who may seek his help.

The Christian Scientist who acknowledges evil suggestion or malicious thought, or who dallies with a habitual appetite for unworthy things, with the lazy response, "I must really take that up by and by," and then forgets all about it; or, "I must see a practitioner about this," and then waits a month; who instead of overmatching his recognition of an incipient evil with a vigorous and imperative denial of its validity, accepts it as an unwelcome necessity; who instead of arming himself for conflict, reclines on the thought that he is connected by telephone with some good Christian Scientist who is so armed,—these are the sick warriors, chronic cases, with whom desultory fighting soon becomes a fixed habit and defeat an all too "familiar spirit."

The triumphant army or individual is the one that holds highest regard for the honors and rewards of victory and the example of victorious predecessors; that is mentally the most alert to take advantage of perpetually oncoming opportunity; that has, in short, the most of confidence, of courage, and of understanding of the art of war. These qualities are not natural to the human mind and must be drawn from a higher source. A good fighter keeps in touch with his base of supply. This is his best defense. Our enemy can always be tired out, if engaged long enough, because his munitions of war are limited. Evil can tire us out only as we allow ourselves to be separated from the rock of our defense, the inexhaustible source of our strength.

One of the basic elements of sound wisdom is a due sense of proportion. A good fighter learns to take his enemies as they come, and with some sense of order. It is better to engage and destroy a dozen small errors, and thereby gain fighting skill to direct against a greater one to come, than it is to waste one's undeveloped power and pluck against what are at present great fighting odds, meanwhile allowing the dozen small errors to snuggle down and entrench themselves undetected in the nooks and corners of con-

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sciousness. Good fighting order does not allow us, however, to remain forever on the defensive. We are engaged, as Mrs. Eddy has said, in a war for the extermination of evil. This obligates us to seek out, undermine, and destroy those inherent qualities of mortal mind which are bad, which are inconsistent with the highest possible standards of moral conduct and spiritual living.

Unkindness, discourtesy, ingratitude, unfair play, unjust competition, pessimism, criticism, discouragement, mental inertia, fear, dishonesty, selfishness, carelessness of appearance or of environment,—these, and a host like them, are the enemies of our peace, and of the peace of others; enemies which, let alone, breed a most unholy brood of even worse allies. We cannot too soon set about the task of eliminating these qualities from thought. This is the perfecting of ourselves in the manual of arms, the acquiring of good fighting trim. It is the daily drill and burnishing of accouterments which goes far toward the making of a good soldier ready for the severer tests and the greater victories which await him. Toward the close of his career, Paul wrote to Timothy, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, . . . that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

COMPLETE MAN.

IRVING C. TOMLINSON, M.A.

A DISTINCT impression left by the last annual meeting of The Mother Church was the fact that Christian Science is giving to its followers a clearer understanding and a profounder sympathy for their fellow men. One of the speakers quoted an English statesman as saying that "we must learn to think in two hemispheres." When Christian Scientists awaken to the fact that their brethren reside in all parts of the civilized globe, they feel an interest not only in the coreligionists of their own land, but also in those of all other lands and of the isles of the sea. Profound is the meaning of the words of the poet, "No pent-up Utica contracts your powers." As the thought of fellowship thus expands, we gratefully recall the words of a well-known bishop of Boston, that "only in the loves we have for others than ourselves can we truly live."

Advancing farther in our thought of the breadth of Christian brotherhood, we remember that Christ Jesus truly exemplified this all-embracing sense. Meditating upon this example, we find that he whom mankind is bidden to follow, reflected the infinite character of the Father. Jesus taught men how to control self by yielding wholly to God's control, and by his obedience to divine law he became the master of himself and all mankind. Most truly was it said of him that he went about doing good. Surely no child smiled in his presence that it did not gladden his tender heart; not a single tear of a repentant outcast failed to touch his loving thought. Science and Health makes it plain that Christ Jesus presents the true ideal, and that each one can set before him, therefore, nothing less than the attainment of this ideal.

Conscious unity with God brings to mortals freedom and power, before which all sense of limitation must needs go down. Spiritual man includes in himself all that we hear and know of good as seen in the masculine representative, together with the beauty, loveliness, and grace of character manifested by what we name woman. Mrs. Eddy expresses very clearly the height, breadth, and depth of man on page 577 of Science and Health where, speaking of him as "two individual natures in one," she says: "This compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss,—to the perfectibility of God's creation." Mankind, then, must strive to achieve this perfection, knowing that the only way truly to glorify God is to become more like Him.

It would be unfair, in view of the greatness of the task placed before us, to think that this perfect ideal is to be won without a struggle, but it aids us in our warfare to know that, by right of our true spiritual birth, we have within us the possibilities of the ideal life which we are striving to attain. We should not fail to recognize that the "old man" claim is that of heredity and all the depravity of mortal mind, and that it is this false mortal seeming which must be put off. "An honest and good heart" is most necessary in the overcoming, since the Master said: "Blessed are the pure in heart: for they shall see God."

We put off the old man and put on the new only through strenuous effort, since each must gain the truth for himself. We must rise above the mists of earth which seek to hide the divine presence; we must remove the veil of matter that shuts God and man from our consciousness; we must overcome the false thinking that there is good in matter, and cast out all that is unlike the Christ. "Finally," as the apostle says, we must be "all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous," and so rise to the "stature of the fulness of Christ," the ideal consciousness, God's perfect man.

SELF-SURRENDER.

KATE W. BUCK.

IT has been well said that "no conflict is so severe as his who labors to subdue himself," but when in an individual a genuine desire has awakened actually to accomplish this end, then indeed there is promise that he will reach the highest. Until such a desire is born, progress toward the realities of being must needs be slow. Most of us are quite ignorant of this giant of self in our pathway, or, vaguely realizing that there is something there, fail to call it by name. Often, while seeing clearly the rocks upon which a neighbor stumbles, we lack the insight that would reveal the same obstruction confronting us.

Humanity is apt to look upon a person of strong will and determination as a tower of strength, and the individual himself comes to feel that he is a help and support, in many instances, to seemingly weaker brethren. This he not unnaturally looks upon as a good thing; he likes to be relied upon, and honestly resolves to be worthy of the confidence placed in him. Eager to help, ready to be called on in any emergency, he trusts to his self-reliance, and uses it as a sort of prop for those who seek and are glad to lean on him for support.

When a person of this character comes, usually through much stress, to seek the kingdom of God, he finds it hard to enter in, and he wonders why, as he recalls his many deeds of kindness and looks upon the records and testimonies of his friends as proofs of a well-spent life. Seeking first perhaps intellectually, and failing utterly, he then starts in, with a fixed determination that has never before failed him along other lines, to conquer here in the same way. Again he meets with defeat. Inquiring of some one who has found the way, it may be gently pointed out to him that he learn humility. "No, I thank you," will doubtless be the response, holding in mind a Uriah Heep sort of man, or one of weak will upon whom no one would ever think of depending. To be dependable seems most desirable, and makes one capable of accomplishing much good. When other things needful to the achievement of that to which he has set himself are proposed, he will be likely to affirm, "All these have I kept from my youth up." Not accustomed to being baffled, however, he keeps on, conscious that he is holding to something of which he would fain let go; at the same time he gets occasional glimpses of light that make him know there are greater glories to be revealed, and he is eager to behold them; yet he brings up again and again against what seems a blank wall, beyond which he cannot go.

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Sooner or later such a seeker must awaken to the fact that the thing which stands in his way is self, and that if he would truly "enter in through the gates into the city," he must leave self behind; finally acknowledging the truth of the decree, there comes the problem of how to accomplish it. In Science and Health (p. 1) Mrs. Eddy tells us that "desire is prayer;" hence to desire earnestly, sincerely is the first step. Having once recognized the need of overcoming, and being alert to detect the signs of encroaching self, its every form, whether that of self-seeking, self-righteousness, self-pity, self-love, or self-justification, will be readily detected; and detection is the beginning of destruction, for when one has seen an enemy and recognized it as such, he can intelligently work to annihilate it.

In the overthrow of self, the letting go of one's personality, a need is felt for material sense of that which will fill the place now being emptied; and quite a large place it often is. In Christian Science we learn that the space is already filled with divine Love; that it was really there all the time, merely waiting recognition and acceptance, but unable to be made manifest so long as the sense of self-satisfaction lasted. Only those who have confidently learned to cast their burden upon the Lord (and having done so it ceases to be a burden) can rightly know the unspeakable relief of self-surrender. Dropping human care and responsibility, they trust absolutely to the Father, who "hath done all things well," so well that no child of His need worry about the outcome of anything, but unreservedly yield to Him. The sense of peace that such reliance brings does indeed surpass all human understanding.

Many there be who are wearily carrying weights and responsibilities, struggling to be brave, to endure, to be patient and self-reliant, when if they but knew how to let go of this human burden-bearing, to be God-reliant, and know no other but the one reliance, the Almighty, there would be harmony instead of discord. "God's plans go on as best for you and me," whether we know it or not; but in knowing unfalteringly, and in the glad appropriation of this fact, there is rest. The highest type of complete self-surrender is Jesus the Christ. He is the example for all mankind; he knew no self but the Father, wanted no other, sought no other, needed no other. He is "the way," and there is none else; so why seek elsewhere? "No man cometh unto the Father, but by me," said the Master, and he surely knew whereof he spoke. Then to strive faithfully to be done permanently with self, in whatever form, however subtle it may appear, would seem so greatly to be desired that all should prayerfully work to that end, knowing meanwhile that

> The battle of our life is won and heaven begun
> When we can say, "Thy will be done."

WILDERNESS.

EVELYN CAMPBELL.

In the twenty-first chapter of Genesis we read of the casting out of the "bondwoman and her son." We are told that Abraham provided them with bread and a bottle of water for their journey, and the story goes on to tell us that Hagar and Ishmael wandered in the wilderness, and at length when they seemed in a desperate plight, when "the water was spent in the bottle," "God opened her eyes, and she saw a well of water." A well! What abundance the word conveys, and it had been there all the time! She need not have hoarded the drops in her water-bottle.

Two lessons which we may learn from this story are, first, God's never-failing supply; second, that it did not matter to Hagar whether the water-bottle with which Abraham had provided her was large or small, for with the best of intentions he could only have given her a limited supply. Every mortal at some time reaches the stage when a material sense of things, of life and love and happiness, can no longer satisfy; then he recognizes his own helplessness, his water-bottle is empty! He is in a wilderness! In Science and Health Mrs. Eddy gives the spiritual meaning of wilderness as follows: "Loneliness; doubt; darkness . . . the vestibule in which a material sense of things disappears, and the spiritual sense unfolds the great facts of existence" (p. 597). Thus Christian Science explains that the wilderness is not a locality, but a state of thought. The remedy, when we find ourselves in this "vestibule," is to let go our material sense of things, and then we can behold the kingdom of Spirit, God's kingdom, which is intact here and now. Like Hagar, our eyes are opened, and we can declare that there is no wilderness, that there never was one, that divine Love was around us all the time. The loneliness, doubt, and darkness were but a dream, a belief in the absence of God, good, which we had admitted into our consciousness. As the truth is realized, the prophecy in the book of Isaiah becomes our own experience: "In the wilderness shall waters break out, and streams in the desert."

PROTECTION OF LAW.

W. TAYLOR STONE.

Law has been defined as "the operation of a principle." Another definition is, "A rule of action according to which a power acts." To many, no doubt, the dominant thought of law has been one of restriction, harshness, or compulsion, when in reality law is essentially protective.

All law is mental, and the moment a law has received the signature of the supreme authority and been promulgated, that moment it becomes omnipresent and omniactive throughout the state or nation. Air-ships, tunnels, rocky fastnesses, or forests cannot hide from its protection. In what is termed the natural world, it requires only slight observation to note the operation of what is termed natural laws in their protective nature. It is seen how animals, insects, birds, reptiles, and fishes are protected by a similarity of coloring to their surroundings, or by their means of flight, escape, defense, or sustenance.

The writer recalls three instances of the protecting quality of law in human affairs. The first happened in Boston, at the intersection of a busy thoroughfare, where a dainty little girl of seven or eight summers tripped lightly up to the big brawny policeman on duty, and, placing her hand in his, indicated that she wished to cross over. The stern face relaxed as it looked at the tiny charge while escorting her to the other side. Another instance was in New York, where a stranger appealed to a policeman on point duty for directions as to a certain locality. With one arm around the stranger's shoulder, the other regulating the surging mass of street-cars and vehicular traffic, he escorted her to the other side. Another instance was in London's busiest thoroughfare, where a blind man stood on the curbstone while a policeman, stepping from the middle of the road and holding back the surging sea of traffic of almost every kind, led him across the street.

But the timid one, the bewildered one, the ignorant one in the throng and press of life asks, How can I become conscious of being under the operation of the protecting power of divine law? Christian Science answers: God being Spirit, His law must be spiritual. His law is the operation of divine Principle, and that operation can only be made practical for us through mental or thought processes, or by right ways of thinking. There are many who do not avail themselves of the protection of law, thinking and acting otherwise, and who are therefore suffering needlessly because of their ignorance of spiritual law.

On analysis and thoughtful consideration, it can be seen that much of what is called law, is really not law at all, since there is no order, no principle, no power back of it. Take some of the so-called laws relating to human experiences, laws of heredity, hygiene, contagion, atmospheric conditions, etc., that are restrictive and harsh. These are really only beliefs about law, and one who may be suffering

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from the effects of such so-called laws, is really only suffering from the effects of general belief about law, not from law. In the same sense the dreadful phenomena called shipwrecks, earthquakes, mining disasters, etc., instead of being the result or effect of law, are only the effect of the aggregate belief of mortals that there is another power besides good, another law besides spiritual law. To the human sense this belief of law is so much accumulated evidence of mortal existence, whereas if it proves anything, it simply proves the density of mortal ignorance or stupidity in being unable to grasp the significance of the falsity of the argument which these phenomena indicate, that divine law, the law of Love, and its protective essence, can ever be absent.

The consciousness of the individual who absolutely refuses to admit that man is governed at any time by any law but the divine law, of necessity becomes a better channel for the expression of that law, and thereby is protected in a greater degree by its power and operation. The omnipresence is the omniaction, and the omniaction is the omniprotection of spiritual law. That the universe exists, that man lives, that there is any being, health, and happiness, is the effect, the proof of government by divine Principle, the effect of the operation of divine law. That there seems to be death, disease, and discord, is the false argument that this law is absent, or that they can exist in omnipresent spiritual law.

Mrs. Eddy has very clearly and concisely explained the scientific operation of divine law, having declared God to be divine Principle, infinite Love, hence our protection, sustenance, supply. In her book, "Pulpit and Press," she asks, "Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God?" (p. 4.)

The execution or expression of law in human affairs in the arrest of the criminal, is primarily that of protection to the governed. It is said that a police officer is practically never off duty, but is expected to execute the law at any time, where and when necessity arises. How this recalls the words of our beloved Leader, where she says in "Miscellaneous Writings," "Never absent from your post, never off guard, never ill-humored, never unready to work for God,—is obedience" (p. 116). In "Rudimental Divine Science" she also says, "His law of Truth, when obeyed, removes every erroneous physical and mental state" (p. 10). What countless numbers there are today who, having experienced the operation of this divine law in the release from the bondage of sin and suffering through the understanding given them by Christian Science, are ready to exclaim, with a heart full of gratitude, "O how love I thy law!"

FALSE WITNESS.

ROBERT L. SAWYER.

THE command, "Thou shalt not bear false witness," if it were included in the daily manual of every individual, would eliminate much of the unrest of the present time, both from a social and a business standpoint. The hidden channels of this form of error are so intricate that little is seen or known of them by the average individual unless they appear in effects. The witness in court who testifies against his fellow man as being morally corrupt or abnormal, really does less to destroy the normal status of the individual than he who charges his brother with physically abnormal conditions; for he who assails character, by his very accusation bears direct testimony to the right and power of the individual to resume his normal state. In other words, the culprit is accused of doing that which he is capable of correcting.

The helplessness of the invalid is, however, intensified by the physician or friend who not only declares him to be sick, but brings to bear the added accusation, that the victim is unable to exercise any authority whatever in the recovery of his normal condition. Mortal mind, exalting the importance of its own opinion, often makes a mountain out of a mole-hill only to find itself unable to control the situation.

Understanding the perfect dominion of spiritual man, our Leader has written in the Christian Science text-book: "Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority" (p. 393). It is the trespass upon this "God-given authority" which constitutes a mental device often fatal to the one who most needs to be helped. Unfavorable publicity with reference to the sick will cease when we learn not to "bear false witness," but to seek only the good of our neighbor. Evil deserves neither encouragement nor emphasis, and the more it seems to be in evidence, the less it should be recognized. Good alone is authoritative and commendable.

CONSTRUCTIVE.

CARL E. HERRING.

A CONSTRUCTIVE statesman is one who marks out an entirely new path in legislation, who improves on the former things by building anew from the foundation. As thus used, construction has in it an element of destruction, for it replaces and consequently destroys that which has gone before. Though the word in its popular use has reference only to things material, its significance is enhanced as soon as we carry it into the mental realm. Who that has felt the regenerating influence of Christian Science can begin to describe the experience by a recital of mere physical healing, marvelous though it may have been? Freedom from sin and disease speaks for the destruction which takes place during the process of constructive regeneration. Arguing *a posteriori*, we would know that the regeneration had not taken place if the sin or disease continued. There is therefore something higher, a forerunner, an explanation of the healing, and this operative force is the constructive power of divine Science. Mrs. Eddy speaks of it as the "spiritual understanding, which regenerates" (Science and Health, p. 4). Our text-book emphasizes the casting out of error and the healing of the sick as the demonstrable proofs of Christian Science, yet it is constantly pointed out that these are but the mile-posts marking the way by which the divine origin of this Science is attested.

While Christian Science destroys error of every kind, it does it, not by the grafting process, but by utterly uprooting error; and while progress may be slow, yet it is a constant advancement from the recognition of Principle, and no matter what obstacles may be met with, we can always take refuge in the central structure of Truth which demonstration has established in our consciousness. Job said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." Some of us find it hard to understand that the highest constructive ability consists in the destruction of those illusions which obscure our vision of the immortal man, the understanding that God's creation is perfect, not of our construction, nor within our power to improve; that all we need is to know the truth, and thus work according to the true model, the divine idea, the pattern shown in the mount.

Contrast the workings of mortal mind with the workings of Spirit. Mortal mind presents every counterfeit of activity, but always without the understanding of Principle. Human conjecture leads to makeshifts, experiments, apparent successes, failures, breakdowns, having, as Paul says, "no hope, and without God in the world." We are not called upon to discuss with our brother whether his way or our way is the only way to the kingdom. What we are concerned about is, that our way is leading in the direction of the kingdom.

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SELECTED ARTICLES.

[Frederick Dixon in *Devon and Exeter Gazette*, Exeter, England.]

Mrs. Eddy, our critic says, "admits that the Bible God was a man-projected God." Mrs. Eddy does nothing of the sort. What she says is this: "The Jewish tribal Jehovah was a man-projected God" (Science and Health, p. 140), which is an entirely different thing. The critic might just as truthfully and just as reasonably say that because Mr. Green says that the ancient Britons worshiped Woden, therefore he admits that Woden is the God of English history. When you come to think of it, if you arrogate to yourself the right to reverse an opponent's premises, there is nothing to prevent your reducing his conclusions to an absurdity. Finally, the critic advances the stock argument of the boil. Mrs. Eddy, he says, contends that a boil cannot be painful, because matter without mind is not painful. "But," he continues, "the man with the boil on his neck is surely mindful of it! He can't forget it." Now, this contributor has been assuring us, throughout an entire column, that Christian Science is nonsense. Let us examine his statement by the light of natural science, in the study of which, he gives us to understand, he is proficient.

When Dr. Johnson wished to prove matter to be real, he did so by the naive method of stamping on it. The argument drew a caustic and characteristic criticism from Huxley. The common-sense philosopher, he remarked, proved matter to be real by stamping on it, or some such irrelevant proceeding. That is what the critic's argument is—just irrelevant. Matter is not real; it is just the other way about; it is "only a thing imagined, which we have constructed for ourselves, very imperfectly, to represent the constant element in the changing series of phenomena." This is not a quotation from Mrs. Eddy; it is a quotation from one of the greatest living chemists, and by chemist I do not mean the druggist of the critic's very questionable witticism about Christ Jesus. Professor Ostwald is one of the leading scientific thinkers in Germany, and when he writes that matter is something we have created for ourselves, he means, among other things, that a boil is a phenomenon existing entirely as a result of energy, or, as the Berkeleians, like Dr. Collyers Simon, would say, of mind.

Now, let us return for a moment to Huxley. That great thinker, discussing the Berkeleian theory, writes that though a man's entire physical sensation assures him, as an indisputable fact, that if you prick your hand the pain is in the wound, just as his eyesight assures him that the sun rises and sets, nevertheless his intellectual training has demonstrated to him beyond cavil that the sun is stationary, and the pain not within two feet of the wound in the hand. With equal certainty the pain of a boil is not in the boil; it is, in short, in Huxley's own words, "a state of consciousness." Perhaps your readers would be interested in reading the brilliant passage in which Huxley exposes the folly of what he contemptuously calls the common-sense philosopher's disregard of metaphysics. "The fish of immortal memory," he writes, "who threw himself out of the frying-pan into the fire, was not more ill-advised than the man who seeks sanctuary from philosophical persecution within the walls of the observatory or of the laboratory."

[Albert E. Miller in *Holyoke* (Mass.) *Nautilus*.]

Permit me to offer a word of appreciation for your excellent comment on the leading communication published in your column "Little Visits" in the January *Nautilus*. Those who appreciate even in part the wonderful uplift which Mrs. Eddy's work is giving humanity, are quick to point out that criticism of this good woman or her work is based, to say the very least, upon ignorance of her purpose. Her untiring effort has made all mankind, broadly speaking, its beneficiaries. Wherever fear has been lessened as a result of her teaching that God's infinitude does not embrace evil or its consequences (and this is a point to which I respectfully call the attention of another of your contributors in the same issue), a debt of gratitude is incurred to be discharged by imparting this reassuring truth to others. Generosity in one's thought keeps open the door for the constant replenishment of good, and the expression of appreciation opens the way for the entrance of greater blessing.

[From *Chicago* (Ill.) *Post*.]

"The press may be likened to a great moving-picture show, to which the world goes daily to see the current history flashed upon the screen."

This was the simile offered by George Shaw Cook, chairman of the Christian Science committee on publication for Illinois, in the course of a lecture delivered at the Press Club of Chicago before the regular meeting of the Illinois Woman's Press Association. The subject of Mr. Cook's address was Clean Journalism, and while he complimented the newspapers generally on their enterprise and public-spiritedness, he deplored the tendency in many directions toward featuring scandal and criminal news. Continuing after the quotation given above, Mr. Cook said:

"The show is generally interesting and sometimes instructive. The principal trouble is that too many 'yellow' films are used. I am aware that some publishers will tell you that it is their duty to expose crime, graft, public and private scandal, and the like. Possibly so, but is this sufficient justification for featuring such matter? I am inclined to believe that an exploitation of criminals and grafters by the press has tended to increase rather than diminish crime. Is there less crime today as a result of sensational newspaper exposure? The publishing of the evils that men do will not destroy evil. Publicity and legislation may serve in some degree to restrain the evil-doer, but only education of the right sort will really benefit him.

"Some publishers of so-called 'yellow' journals, those papers which feature sensational matter—crime and scandal—the evils that men do, have claimed that their reason for publishing such matter is that it is demanded by the newspaper-reading public. Now I am inclined to think that to a certain extent, perhaps to a considérable extent, this is true. This view is evidently shared by Dr. William Coleman Bitting of St. Louis, who recently spoke before the Sunday Evening Club as follows: 'The temptation to give the public what they want, especially if they demand sewage, is hard to resist. To those editors who are conscientiously performing their duty and are keeping their journals clean, every credit should be given. But do you suppose that the "yellow journals" could exist for a moment if you and I should withdraw our support?'

"Even so, the editor is not entirely relieved of his responsibility. Is the demand for sensationalism a legitimate demand, and is the business of supplying it, in the best sense of the word, a legitimate business? We all know there may be a great difference between a demand and a necessity. Sometimes, very often in fact, a demand exists or is created for that which is not at all necessary. For example, there may be a demand for liquor, opium, or tobacco, but with little or no necessity therefor. So with the demand for sensational news, it may be and, in my opinion, generally is, a false appetite. Is it not clear, then, that this appetite should not be indulged and encouraged, but should be restrained and discouraged? Better still, it should be entirely destroyed by cultivating the desire for and supplying that which is wholesome and beneficial.

"Deploring the tendencies of the press, John Strange Winter said: 'The indecencies of journalism, I think, have impressed me more during the course of my life than perhaps anything else ever has done. There are times when one feels proud of one's press, when one feels that it is an organization on which we may justly pride ourselves. But

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there are other times when I am bound to admit and confess that its indecencies turn one's very soul sick.'

"Here is a recognition of a need for better things. Mrs. Eddy evidently saw this long ago, for I am told she recognized the need for a clean daily newspaper many years before the time came when she felt ready to found and establish such a paper. A little more than four years ago, however, she thought the time had come for launching the newspaper enterprise that is destined gradually to revolutionize the world of journalism, and in sixty days after she had announced her intention to start a daily paper that was 'to injure no man, but to bless all mankind,' the first issue of *The Christian Science Monitor* appeared.

"You may ask whether such a paper could have become successful from a business point of view if published under other auspices. I do not know. The fact remains that the *Monitor* is succeeding. Whether it could have succeeded without the kind of support given it I cannot say. What has been done once can be done again. Already there are many signs of improvement in the making of papers, and for these we should be grateful. One of our Chicago morning papers now bears the legend: 'All the news that is clean.' One of our evening papers has recently excluded from its columns a certain line of objectionable advertising. These are good signs, and there are more to follow. The movement in the direction of improved newspaper methods has begun and will continue until the public will not tolerate anything but a clean paper. In leading the way to better things *The Christian Science Monitor* stands, not as a reproach to newspaper editors, but as an encouragement to them."

[Frank Bell in *Philadelphia* (Pa.) *Record.*]

Referring to an editorial in a recent issue, it should be stated that Christian Science is neither "new hypnotism" nor old, and it is as truly not "psychic cure," "psychotherapeutic treatment," "suggestion," or "scientific use of mind influence." Christian Science is not a system of mental healing, as the term is ordinarily applied; it is essentially and primarily a religion. Its real concern is not with the relief of physical ills, for its activities are wholly moral. The physical healing associated with Christian Science is incidental to the spiritual regeneration that is the object of all its effort, and such an effect is impossible of attainment through any mere "don't worry" formula.

[W. E. Fell in *Bradford* (England) *Argus.*]

I must again take exception to the wild statements made by your correspondent. He distinctly declares in his letter that Mrs. Eddy "had the audacity to rewrite the Lord's Prayer." Need I say that this is not true? The Lord's Prayer as found in the sixth chapter of Matthew is repeated at every Sunday service, and also at the week-day service of all Christian Science churches. The spiritual interpretation was given us by Mrs. Eddy, and for this we are exceedingly grateful to her, as the value of the perfect prayer that Jesus gave us is thereby enhanced. In this connection I quote her words in "Science and Health with Key to the Scriptures": "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick" (p. 16).

Our critic takes strong objection to Mrs. Eddy's commentary,—the "Key to the Scriptures." Why should he object to the Christian Scientists having a key or commentary to the Scriptures? I should not be surprised to hear that he has such a work on his own bookshelf. I will guarantee that there is not a minister or a clergyman who has not a Bible commentary of some sort. The critic is under a misapprehension when he declares that Christian Science says there is no disease; what Science and Health says on this subject is as follows: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being" (p. 460). In this our critic is correct, that no weddings are solemnized in the Christian Science churches. Scientists are married, as are many other persons, in their own homes.

We do not deny that we have silent prayer and the Lord's Prayer at our services; and why should the privilege of praying as Jesus commanded be denied to the Christian Scientists? "When thou prayest, . . . enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." To enter into the closet is to enter into our own consciousness and come into communion with God.

[David Anderson in *Melbourne* (Australia) *Herald.*]

A contributor to a local denominational weekly foresees that "some terrible spiritual tragedies will yet be recorded among the wreckage produced by Christian Science," which he classifies as a "hybrid heresy." Exactly what the alliterative expression means is not apparent; but when the numerous religious bodies which assume to be orthodox have agreed as to what constitutes heresy, it will be time to take seriously the application of the simple term to Christian Science. Some clerical critics of varying theological caliber, from the Bishop of London downward, have ascribed heresy to Christian Science, just as they have called it other harmless names. But a predecessor of the bishop suffered at the stake for a heresy which has since become orthodoxy; and Wesley and Whitefield were both considered "dangerous" heretics in their day.

Froude asserts that the Christianity of Christendom changed with every century down to the Reformation; and it also has been not inaptly said that the heterodoxy of one century is the orthodoxy of the next. The English bishop who defined orthodoxy as "my doxy" and heterodoxy as "the other fellow's doxy," has given the only definition of these words which the ordinary lay mind has been able to grasp. The average layman of today does not bother much about the heresy of a doctrine; he wants to know what are its teachings and practise.

During the past forty years many doleful predictions have been uttered as to the future of Christian Science, and many prognostications have been made of awful happenings to the "foolishly deluded" Christian Scientist, but not one of the vaticinators has been able to point a confirmatory finger and say, "I told you so." The only wreckage produced by Christian Science is the shattering of every belief which conflicts with the supremacy of an infinite and omnipotent God. The teachings of Christian Science are those of Christ Jesus. They are to be judged, not by the opinion of those who have not even a little knowledge of them, but by the works they produce. In evidence of his Messiahship, Jesus pointed to his works of healing, and the only creed test he ever instituted was, "He that believeth on me, the works that I do shall he do also." Just before his betrayal he also gave to his disciples a "new commandment," obedience to which was to be the indication of discipleship: "By this shall all men know that ye are my disciples, if ye have love one to another." It is a stock boast of the scoffer that there is little evidence of brotherly kindness and charity in the attitude of many professedly Christian sects toward others with whom they are not altogether in creedal accord. If recognition of the Master's combined—and never by him divorced—injunction to preach the gospel and heal the sick be the heresy of Christian Science, heresy let it be.

[H. Cornell Wilson in *Brooklyn* (N. Y.) *Eagle.*]

In the lecture in All Souls Universalist church, Flatbush, reported in the *Eagle*, the critic vouchsafed his estimate of Christian Science, and gave his "survey of the essential facts in the life of Mrs. Eddy." Under the circumstances,

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it is a matter of importance to state that the "essential facts" in Mrs. Eddy's life have been painstakingly set forth in Sibyl Wilbur's biography of the Discoverer and Founder of Christian Science. This volume has now assumed large historical value. After studying this book, the unbiased reader will pay willing respect to Mrs. Eddy's demonstrated position in the world of "broad culture and knowledge of intellectual movements." It is my humble personal conviction, based on several months' intimate association with the Leader of the Christian Science movement in her own home, that her refinement and intellectual perspicacity so far transcended the average attainment of these virtues as to enable her to do precisely what she did do, namely, become the spiritual seer of this age. By her self-effacement and applied spiritual understanding, Mrs. Eddy has aroused dormant spiritual qualities in enough men to establish for all time the spiritual facts of existence. She completely reversed the false material hypotheses which have prevailed and been responsible for the dominance of human misery—sin, sickness, and death. The critic may learn from a mere beginner in Christian Science that spiritual healing such as Christian Science teaches, and such as resulted from Jesus' practical Christianity, is not the least akin to hypnotism, suggestion, or mental healing as he understands it.

[John W. Doorly in *Manchester* (England) *Courier*.]

I have read with interest in a recent issue a thoughtful article on "The New Ideal, or Some Fresh Ways of Looking at Life," and no one can fail to agree with its writer that a great spiritual awakening is the necessity of today, and the very fact that this is being realized is an actual proof that the much desired awakening is already here. Two statements from probably the two most prominent people in the world today have within the last week been given much publicity in the newspapers, both of them supporting the essential need for true Christianity. I refer to the statement of our own King about his daily reading of the Bible, and that of the German Emperor, in which he says: "The present generation, which is inclined to believe principally in what can be seen, proved, or touched with the hands, and, on the other hand, shows less capacity for that which is transcendental, puts difficulties in the very word religion, may well learn how it may get back to the faith of its fathers."

I notice, however, that the critic's article offers no remedy for the condition, and this is the usual climax of all philosophy, except that of Jesus Christ. It is, however, chiefly to his remarks on Christian Science that I would like to refer. In the first place, he puts it in the category with spiritualism and theosophy, and evidently in his thought it is analogous to these systems; but any one who has given the slightest study to Christian Science knows that it is as far removed from these systems as the north and south poles are wide apart. Nor is his description of Christian Science in any way correct, when he says that it insists on "the power of thought over matter."

To those who understand it, and who have been able to prove in some slight degree that they do understand it by healing the sick and the sinning, Christian Science is that Christianity for which the critic so longs; it is, indeed, the teaching of Christ Jesus carried to its practical conclusion, that is, the destruction of sin, disease, and death, through the attainment of that Mind "which was also in Christ Jesus." The teachings of Christian Science reveal the fact that spiritual being is the only real being, and that what we term material existence is but the false sense of true being. It reveals that there is but one Mind, one cause, and that all activity or thinking that is real and true, is reflected activity, or the effect of that one cause; as our Saviour expressed it, "I can of mine own self do nothing," "the Father that dwelleth in me, he doeth the works."

Christian Science teaches mankind to understand the one Mind, God, to think spiritual thoughts or good thoughts, these thoughts partaking of the nature of God, and operating in human experience to destroy false thinking, whether the result of false thinking be poverty or disease. Christian Science has nothing to do with the control of one mortal mind over another, or over matter, as it recognizes only the one Mind.

We, too, like the critic, long for the time when humanity will have "a fresh way of looking at life," but we realize that the only way that can ever help is the new-old way, the way of Jesus the Christ; the way which is now taught and demonstrated in Christian Science, the supremacy of that one Mind which is God, and the nothingness of so-called mortal mind, manifest as matter, sin, disease, or death. The Christian Science movement is made up of men and women from every rank of life who have sought help in various phases of philosophy, and have today found comfort and a great measure of health and freedom from sin in the only true philosophy, that which has always existed from everlasting to everlasting, the truth and permanence of spiritual being.

[From an editorial in *Jewish Herald*, Houston, Texas.]

It will be found that many of the religious systems of the earth have something in common, whether it be a belief in God, an acknowledgment of moral responsibility, of human brotherhood, etc. General consent proves the eternal verities. While hunting for the conflicts between Judaism and Christian Science, it may be profitable also to consider their harmonies. The youngest and most vigorous child of the dominant faith is spreading with phenomenal rapidity, its creed and devotions are fostering happy souls as well as healthy bodies, and many who have drunk of its waters testify to their regenerating virtues.

Christian Science is not orthodox on the subject of Christ's divinity. It distinguishes between "Jesus," the man of flesh, and "Christ," the Spirit of God. It attributes to the former an exalted nature such as no other human has ever reached. It argues, however, that Christ was the perfect expression of the divine sonship, and contends that the same sonship is possible and natural to all mankind. By denying the reality of sin and suffering, Christian Science seeks to answer the question that puzzled Job and is yet vexing philosophers and theologians. Why does a good God create or permit these evils? While the answer may not be satisfactory to all minds, it is not to be lightly dismissed. If a God of goodness and omnipotence created the universe, a discordant condition may be considered as without foundation in nature. And wherein does this conflict with anything in the Old Testament? The fundamental thought of Yom Kippur is that by getting "at one" with God, raising the human soul [sense] to the altitude of the divine, sin and its effects are destroyed. And there is no reason why the work of one day cannot be duplicated every day of the year through the supremacy of the divine consciousness or immortal Mind over the human consciousness.

The average person knows Christian Science only as a healing cult. In the doctrine that sickness and suffering are unreal, that they conflict with the divine plan and will disappear before the exercise of divine Principle, the new church goes a long way from modern science. And yet substantially the same belief is entertained by millions of Hasidic Jews at the present time. To a people like the Jews, whose message to the world has been the nearness of God to man, who pray in times of trouble and repentance, whose Sabbath-evening prayers include the words, "In Thy kindness Thou sustainest the living, upholdest the falling, healest the sick, and settest captives free," the Christian Science doctrine should not seem far-fetched. It at least offers a new and not illogical theory of the efficacy of prayer. God is not asked to set aside the laws of the universe at the wish of man; but the divine power within man is invoked to harmonize his condition with those laws.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

EXACTNESS IN STATEMENT.

CHRISTIAN SCIENTISTS who travel to any extent are often surprised to hear expressed in conversations to which they must listen, the most erroneous concepts of Christian Science, and they wonder how and where such misinformation could have originated. The persons talking appear to be well informed on other subjects, and generally intelligent in their grasp of affairs, but are utterly without knowledge of what Christian Science is or what it stands for. Few, however, stop to think that in many instances these misconceptions of Mrs. Eddy's teachings are due to the careless or indefinite statements of Christian Scientists themselves. For instance, we often hear Christian Scientists say that they repeated "the scientific statement of being" (Science and Health, p. 468), and were straightway healed. This is, of course, true, but a person who knows nothing of Christian Science, hearing this declaration, might suppose that the person making it claimed that the mere repetition of Mrs. Eddy's words had produced a miracle, whereas the idea intended to be conveyed was that these words express the true status of man and his relation to God, and by their repetition the person was so reminded of this true status and relation that he was enabled to realize the unreality and powerlessness of the evil which had seemed so real to him while forgetful of God's omnipotence and the perfection of His creation.

Another expression oftentimes used by Christian Scientists when referring to some untoward happening, and which it is almost safe to assume does not express what they intend to say, runs something like this: "I know it is for some good purpose, or it would not have happened." To the person who does not know that Christian Science teaches that God does not work through evil to accomplish good, this statement is likely to convey the impression that Christian Scientists believe that sin, sickness, disaster, and death are of God's creation, and the means by which He governs the universe; whereas Christian Science utterly and absolutely negatives this belief, which is so entirely opposite to the nature and manifestation of Deity.

We might quote many other careless, indefinite, or inadequate statements from which the public has gained a false impression of Mrs. Eddy's teachings, but these seem sufficient to indicate that Christian Scientists are not always as careful as they should be in expressing themselves. It will not do for them to say that no harm is done by these and similar erroneous expressions, because their thought is right, nor can they justify their failure to express themselves correctly by Mrs. Eddy's words on page 349 of Science and Health: "The chief difficulty in conveying the teachings of divine Science accurately to human thought lies in this, that like all other languages, English is inadequate to the expression of spiritual conceptions and propositions, because one is obliged to use material terms in dealing with spiritual ideas. The elucidation of Christian Science lies in its spiritual sense, and this sense must be gained by its disciples in order to grasp the meaning of this Science."

In Science and Health and her other writings, the Discoverer and Founder of Christian Science has never been careless, and has never failed to express the "spiritual conceptions and propositions" of this Science with all the exactness and certainty of which material terms are capable, and her followers can do no better than to imitate her in this regard.

ARCHIBALD MCLELLAN.

REPENTANCE.

ALL through the Scriptures we find statements as to repentance, from those which appear in the early records up to the angelic messages given in the book of Revelation. Among other dictionary definitions of the word are these: "A turning with sorrow from a past course; a sincere and thorough changing of the mind and disposition." It may be questioned whether mortals ever repent of wrong-doing until they are awakened by suffering, yet no true foundation can be laid for character building until there is a "thorough" change, as above indicated. In too many cases, vain regret and remorse, both products of the carnal mind, wrongfully usurp the place of repentance, and hinder the bringing forth of its fruits. In the chapter Pond and Purpose, in "Miscellaneous Writings" (p. 203), Mrs. Eddy shows with the utmost clearness how the baptism of repentance precedes that wonderful spiritual experience called the baptism of the Holy Ghost, which John the Baptist foretold when he said that one mightier than he would come, who should baptize "with the Holy Ghost, and with fire."

In the book of Genesis we are told that Noah, whom St. Peter calls "a preacher of righteousness," vainly sought to awaken those of his day to the need of repentance, but that they continued to pursue the shadows of sensuous pleasure until the flood came and swept them all away. Quite different from this, however, was the experience of the people of Nineveh, as recorded in the book of Jonah. In this case the prophet had not sufficient faith to believe that the people of Nineveh would respond to the demand of Truth, but when he was called the second time to declare the message, he obeyed, and the Ninevites, from the king down to the least of his subjects, responded to the royal edict that all should "cry mightily unto God," and "turn every one from his evil way." We are told that, as a result of their repentance, the impending calamity was averted.

Matthew and Mark both tell us that Jesus began his public ministry by declaring the kingdom of God at hand and calling upon men to repent, that is, to turn from the material with its lust and hate, its fear, suffering, and remorse, to the spiritual with its health, holiness, happiness. Happily there are always thousands who are hungering and thirsting after the truth, and who are ready to rise and follow at the call of Christ, whether it come in the first century or the twentieth; but none can be truly healed without repentance, and none can remain healed who do not experience the baptism of the Holy Ghost, which both John and Jesus declared to be essential to the establishment of vital Christianity, either in the case of men or nations.

It is not enough that men regret their sins, while still believing that sin is inevitable so long as we are in the flesh. St. Paul says: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you;" and John declares: "Whosoever is born of God doth not commit sin." In order to realize this, however, we must have that baptism which separates the chaff from the wheat, that mighty influence which cleanses from all sin, "giving mortals new motives, new purposes, new affections, all pointing upward" (Miscellaneous Writings, p. 204). This indeed means that one has turned away from the dead past of mortal belief, and does not need to lay again "the foundation of repentance from dead works."

In Christian Science we are all striving to solve the great problem of being, a task which demands the overcoming of all that is unlike God, and whatever the individual experience may be, repentance is the first step. If this step is taken in faith and sincerity, there will be a continuous turning away from mortal belief,—the pains and pleasures of materiality,—its eager pursuit of the things of sense and its lukewarmness toward the things of Soul. Let us, then, all heed these words that Spirit saith: "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

ANNIE M. KNOTT.

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LIFE'S SUNSHINE.

THESE days when old earth seems to be speeding in its race toward our northland summer, and when we are enticed on every hand to forget all that hinders our companionship with the sweet out-of-door awakenings, one is led to think again, and with an ever increasing wonder of interest, of the relation of light to life, and of the tremendous fact that this relation is true for all the ranges of history, observation, and experience. One does sometimes come upon low forms of growth in darkened places, but he will look there in vain for the flowers that break out in a riot of blossoming on every sunny slope.

The testimony of all the budding things about us is that light means life and development, while darkness means death and decay, and this is peculiarly true in the mental realm. Apart from the sun's radiation there would be no fragrance or fruitage in our gardens and fields, neither could there have been coal or gems in our mines, and with equal certainty and directness must we trace every spiritual grace and achievement to the perennial activities of Truth. To open our hearts to the Christ-idea, and to escape from that contented spiritual dormancy which impelled St. Paul to revoice the thought of Isaiah and cry out, "Awake thou that sleepest,"—these are always coincident in human experience, and this makes it true that our gains have all been the result of our living in the light.

The capacity to know God, and to become a channel for the divine manifestations of truth and beauty, goodness and healing power,—this, as all Christians agree, inheres in that spiritual and immortal element of human consciousness which is usually spoken of as the soul, but which Christian Science identifies as the true man. When Christ Jesus said to Peter, "Lovest thou me?" he was appealing to spiritual sense, to his possibilities of good; and when Peter could answer, "Yea, Lord; thou knowest that I love thee," he gave evidence of having awakened, of having come to himself in so far since the hour when mortal fear impelled him to deny his Lord. Peter had moved out of the shadows of a false personal sense, and his after career witnessed to what the light of Love can bring about in the way of golden grain though the human soil be rocky and not a few tares still remain in the wheat.

In the fourth chapter of his second letter to the Corinthians the great poet-preacher uses this figure with artful effectiveness: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." He had already explained that the darkness of material sense is the outcome of the fact that "the god of this world hath blinded the minds of them which believe not," and he rejoices with them that they have turned away from this darkness by renouncing "the hidden things of dishonesty." He thus defines Christian Science for us as the radiance of divine Truth, and expresses the simple but complete philosophy of human redemption, a philosophy which can but seem more and more illuminating and practical as we welcome the marvels which the sun's warm rays are now bringing to pass. This then is our lesson, that we begin to live and to be useful when like the flowers we learn to gather and give out the sweetness and joy, the beauty and inspiration of Love's unfailing light.

Mrs. Eddy rebukes the listlessness and self-satisfaction of professional Christianity when she says, "The time for thinkers has come" (Science and Health, Pref., p. vii); and the richer profit and deeper joys of spring will be ours when its unfoldments of life and beauty prompt us, in the hush of a grateful humility, to think upon the glory that is to be revealed, as we welcome the light of Truth, escape from the darkness of material sense in which we have so long been enveloped, and permit our heavenly Father to fulfil the glorious purpose of His creative good will in us.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

EDITOR'S NOTE.—We are glad to have permission to print the following extract from a letter, written on the way home, by one of our friends who lately visited Boston:—

I feel that I must give expression to the gratitude which fills my heart to overflowing when I look back on all the experiences I have had during my late stay in Boston. I can scarcely find words to express my full appreciation for all that has made me rich beyond measure. But it is of my visits to the Christian Science publishing house that I would like to speak more particularly.

We are apt to think (that is, I did) that the publishing house in Boston is like any other publishing house in the world; namely, a business place where those who are employed to carry on the work are rushing back and forth or sitting at their desks too busy to take notice of anybody or anything beside their assigned duties, and with faces that bear the signs of their burden bearing; but there is nothing of the kind in the Christian Science publishing house, and this is at once manifest when one enters the building and feels its atmosphere of peace and harmony.

Busy? Yes, everybody is busy, but with a kindly look in the eye, with a sweet smile on the face, and with a readiness to do anything for the visitor! I went there very often, and I had the same impression every time I stepped inside the building; so it was not surprising when I heard of several cases of healing which took place during my visit there.

To think of that place where those dear workers are busy preparing and sending out the message of Truth and Love, the heavenly manna, to hungering hearts all over the world, fills me with great joy and gratitude to our heavenly Father-Mother God, and to our revered Leader, Mrs. Eddy. To see how the work is carried on in the *Monitor* department was most interesting to me, this Love-messenger which is going out daily into the wide, wide world in order to free humanity from the belief in evil! "God bless the sowers and the seed."

NEVADA.—During the past year, the increasingly active interest in Christian Science in all parts of the state has enabled the committee on publication to enlarge its work in a more effective manner. During the year, Christian Science services have been started in eight places in the state which previously had none. The committee on publication now has throughout the state twenty-five assistants, who are intelligently distributing literature, collecting and sending in clippings concerning Christian Science, health regulations, and related subjects, and otherwise cooperating with the state committee.

The number of pieces of literature distributed from the office of the publication committee was 1,930; and by assistants: *Sentinels* 3,040, *Monitors* 4,344, *Journals* 364, *Heralds* 48, pamphlets 240, miscellaneous 200; total 10,166.

Correspondence.

TROY, N. Y.—First Church of Christ, Scientist, found it advisable, during the past year, to move their reading-room to a more central location. The rooms now occupied as office and reading-room are on the second floor of the new Boardman building, at the junction of River, Fulton, and Third streets, and are light and attractive. The change has been found to be a good one in every way, and the efficiency and activities of the room have been greatly increased.

Correspondence.

LONG BEACH, CAL.—Ground was broken today (March 6) for the handsome new First Church of Christ, Scientist, to be constructed on Elm avenue between Fourth and Fifth

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streets. The building, including the organ and furnishings, will cost approximately seventy-seven thousand dollars. It will be 90 x 140 feet, and will be of brick and cement. In style the church will be of Italian renaissance, and the main auditorium will have a seating capacity of nine hundred and ten persons. The building is so arranged that a balcony to seat two hundred people can be added at any time in the future. The Sunday school room will be 72 x 80 feet inside, and will be bordered with smaller rooms which will radiate from the center in such a way as to permit them to become a part of the main room when so desired.—*Long Beach Press.*

OSKALOOSA, IOWA.—Oskaloosa's new house of worship, the property of First Church of Christ, Scientist, was opened for services Sunday, Feb. 23. While not fully completed as to exterior detail, the interior was finished, and the public were invited to be present at the opening services. The building combines beauty and comfort with utility, and is a notable addition to the list of splendid houses of worship having location in Oskaloosa. The building occupies a pleasing location facing High avenue from the south, in the half block east of Third street. It has an elevation well above the grade of the avenue and sets back from the lot line a distance of about thirty feet. It is of frame construction, cement faced, and is about 50 x 75 feet.

Oskaloosa Herald.

REDONDO BEACH, CAL.—A resident architect has completed plans for a one-story building for First Church of Christ, Scientist, of Redondo Beach, Cal., to be built on their lot on Broadway near Pearl street, close to the beautiful grounds of Hotel Redondo. It will be one of the most attractive churches in the city, as the building is to be of classical style of architecture. Ground is being broken today (March 9). It is expected that the new church will be ready for occupancy within sixty days. The auditorium will seat about two hundred.—*Correspondence.*

SALT LAKE CITY, UTAH.—A few days before the lecture given under the auspices of Second Church, we sent out fifteen hundred *Monitors* in which was an article on Salt Lake written by the president of the Commercial Club. We enclosed a printed slip announcing the lecture and inviting the recipient to be present. Our largest theater was filled from top to bottom, and we feel that it was a great help to our good cause.—*Correspondence.*

NEW ORLEANS, LA.—The invitation of the Scottish Rite Masons to the members of First Church of Christ, Scientist, to conduct their services in the Scottish Rite Cathedral pending the erection of a new edifice, has been accepted. The cathedral, which is in Carondelet street, between Lafayette and Girod streets, will accommodate seven hundred.

New Orleans States.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are earnestly requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

SANTA ROSA, CAL.

Virgil O. Strickler delivered a lecture on Christian Science to a large and appreciative audience. Judge John Tyler Campbell, late minister to China, was the chairman, and introduced the speaker in the following words:—

It is my pleasing duty to present to you this evening one who will give you an authentic and instructive exposition of the simple yet profound truths which are dear to the hearts of all. Christian Science is as old as Christianity. It is the message of the Saviour of the world, to heal the sick of all manner of diseases. Its teachings and practises encourage the despondent, comfort the mourner, and fill the heart with joy and happiness. Upon its banner are emblazoned the words: "On earth peace, good will toward men," and proclaiming the doctrine of Love, it has extended its mission over the civilized world, yet it goes not forth to conquer as an army with banners. Small at the beginning, it has extended its loving ministry to millions of human beings.—*Correspondence.*

NORFOLK, VA.

Francis J. Flumo, M.D., delivered a lecture on Christian Science in the American theater to a large and interested audience. He was introduced by Constructor Charles Willis Fisher, U.S.N., who said in part,—

"Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." So spoke Jesus in answer to the queries of John's disciples as to whether he was the Messiah. Instead of quoting doctrine or presenting arguments, he asked to be judged by his works. Christian Science makes the same appeal. It heals the sick and sinning, and asks to be judged by its fruits. Christian Science should be, then, a demonstrable religion, a religion that can be proved correct; and that is exactly what it is. It is a careful and logical statement of the fundamentals of life, truth, and love as taught by Jesus Christ, and every step in its study can be proved or demonstrated, as evidenced by thousands of happy human beings who have been healed of almost every ailment known to mankind. The dissemination of this good news, or gospel, is therefore of benefit to all humanity, and we are privileged today in hearing one peculiarly fitted to explain the teachings of Christian Science.—*Correspondence.*

BANGOR, MAINE.

A large audience listened to the lecture on Christian Science in City hall by William R. Rathvon. The speaker was introduced by G. C. Eames, first reader of the local church, who said in part,—

The insistent demand of this age is for something besides theory: there must be proofs to substantiate the claims of every subject under consideration. In working out the problem of being, mankind frequently fixes these questions: Is the God of whom we read in the Scriptures as leading, sustaining, and protecting man no longer in existence? Are His laws which were exemplified by the ancient apostles, by the Waysbowen, and by His disciples, no longer operative? Or has our failure to realize proves that He "healeth all thy diseases" as well as "forgiveth all thine iniquities," been due to a lack of understanding? That men and women are again demonstrating that God "is the same yesterday, and today, and forever," and that His laws are ever operative in human affairs, is the message which Christian Science has for you tonight.—*Bangor Commercial.*

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PUEBLO, COL.

William D. McCrackan, M.A., who delivered a lecture on Christian Science was introduced by the Hon. C. A. Ballreich. The introductory remarks were in part as follows:—

I am not a Christian Scientist, and can lay but little claim to a knowledge of its teachings, but my daily contact and acquaintance with those who do know its teachings, and believe in them, lead me to the conclusion that it is a religion of joy and not of sorrow—a religion of happiness now, as well as hereafter. Surely the cheerful habit of living in this world has brought more good to mankind than all the lamentations and tears. I believe it has healed the sick and driven darkness from the minds of men; it has helped to put out the fires of hell, and in a measure has brought the kingdom of God to earth. Because of this, I believe it is a religion blessed of God. Let us hope for the time when mankind will see the truth so clearly from beneath the roof of any church that they will no longer war with their fellow men, but will unite in a universal brotherhood in a universal church, with love for its creed and truth for its doctrine.

Pueblo Chieftain.

CLARKSBURG, W. VA.

In introducing Prof. Hermann S. Hering, who lectured for the local church on Christian Science, Dr. O. D. King spoke in part as follows:—

I am not a Christian Scientist, but a Methodist preacher. I am also a Protestant of the Protestants. I believe that every individual who has a message should have the privilege of delivering that message to his fellows. When we feel we have discovered truth, it is one of the noblest instincts of our nature to seek to reveal it to our brothers. Men should have a respectful hearing. There is a regulating force in life called "common sense," and this factor determines whether or not the message has a right to live and grow in the development of our characters.

I was born a liberalist. My father was a Unitarian, my mother a Methodist. I remember the boy reverence of the years of my childhood and early manhood for them both, though each had his and her philosophy of things religious. The fragrance of the beautiful charity and mutual respect and love still lingers, a vivid benediction, blessing me in the cares and service of life. Naturally the question was raised in my mind: Which had the true philosophy of Christianity? I began the study of history and philosophy, and in after years became deeply interested in the study of the history of the Christian church. I began to feel the force and significance of Paul's words: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

I find in the Scriptures three outstanding attributes of Christ Jesus: earnestness, liberality, and democracy. Christ's whole being was a burning, living earnestness. He believed in himself, and consequently others believed in him. He lived in a realization of the possession of a strange, sacred, and awful power. He felt its infinity. He impressed others with the conviction that all power was his. It was not so much what he did, though this were phenomenal; but what he might do. His marvelous reserve power impressed all classes and made many stand in holy awe. He lived for one purpose, viz., that his message might be carried to the ends of the earth.

Christ Jesus was the broadest man that ever lived. Can you think of him stopping to write articles of religion; calling conventions to make or revise creeds; critically reviewing a candidate for church-membership in which great unsettled philosophic questions on theism, anthropology, Christology, and eschatology dominate, instead of self-denial, forgiveness, cross-bearing, faith, truth, and love, being the burden of the questions? He preached sincerity in worship, charity for mankind, self-sacrifice at all times, as forming the basic law for all true religious life.

The Samaritan woman, with her skirts all bedrabbled in the sins of the world, heard his strange but blessed message, and asked him where they should worship. He said: "Neither in this mountain, nor yet at Jerusalem. . . . God is a Spirit: and they that worship him must worship him in spirit and in truth." His message to the disciples when they found one who did not exactly agree with them, but who was apparently doing a good work, and whom they had silenced because his philosophy did not articulate with theirs, was, "He that is not against us is on our part."

We in our state of imperfection and limitations have not yet attained unto ultimate truth. We have truth, especially in our methods of seeking after truth. This brings rest to our weary sense. We shall by and by come into the fulness of truth. Then shall we know that which "eye hath not seen, nor ear heard, neither have entered into the heart of man."

Daily Telegram.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Belleville, Ill.—Liederkranz hall, 8 p.m., May 1.
Blackpool, England.—Grand theater, 3 p.m., May 4.
Brighton, Sussex, England.—Hove town hall, 8 p.m., May 13.
Bucyrus, Ohio.—Opera house, 8 p.m., April 28.
Buffalo, N. Y.—Elmwood music hall (formerly Convention hall), 8:15 p.m., April 25.
Cambridge, England.—Guildhall, 5 p.m., May 8.
Chicago, Ill. (Ninth Church).—Masonic temple, Lexington avenue and 64th street, 8 p.m., May 1 and 2.
Chico, Cal.—Majestic theater, 3:30 p.m., April 27.
Cornell University, Ithaca, N. Y.—Goldwin Smith hall, Room B, Campus, 8 p.m., April 22.
Dover, N. J.—8 p.m., April 18.
Fort Wayne, Ind.—Minuet hall, 121 East Washington street, 3 p.m., April 27.
Geneva, N. Y.—Smith opera house, 3 p.m., April 27.
Henderson, Ky.—Park theater, 8 p.m., April 29.
Kansas City, Mo. (Second Church).—Church edifice, Thirty-first street and Troost avenue, 8 p.m., May 1 and 2.
La Porte, Ind.—Hall's theater, 8:15 p.m., April 29.
Lodi, Cal.—Lodi opera house, 8 p.m., May 2.
London, Ontario.—Church building, 8:15 p.m., May 1.
Los Angeles, Cal. (joint lectures).—Shrine auditorium, 3 p.m., April 20; Third Church edifice, 734 South Hope street, 8 p.m., April 21; Wilcox hall, corner Hollywood boulevard and Cahuenga avenue (Hollywood, Cal.), 8 p.m., April 22.
McKenzie, Tenn.—Church edifice, 8 p.m., May 2.
Milford, Utah.—Orpheum theater, Main street, 8 p.m., May 2.
Napa, Cal.—Empire (Hayes) theater, 8 p.m., May 1.
Oakland, Cal. (Third Church).—Eagles hall, 3732 East Fourteenth street, 3 p.m., April 27.
Oakland, Cal. (Fifth Church).—Grand theater, East Fourteenth street, corner 90th avenue, 8 p.m., May 1.
Owensboro, Ky.—Empress theater, Fredrica street, 3 p.m., April 27.
Pacific Grove, Cal.—T. A. Work hall, 8 p.m., April 29.
Paducah, Ky.—Kentucky theater, 8 p.m., April 28.
Paris, France (Second Church).—Salle des Sociétés Savantes, 8 rue Danton, April 28.
Pasadena, Cal.—Church auditorium, 8 p.m., April 25.
Richmond, Cal.—Richmond opera house, 8 p.m., April 29.
San Jose, Cal.—Victory theater, 8 p.m., May 2.
Santa Paula, Cal.—Universalist church, 8 p.m., April 24.
Sheridan, Wyo.—Congregational church, 3 p.m., April 27.
Stockton, Cal.—Auditorium, El Dorado and Bridge streets, 8 p.m., April 28.
Toronto, Ontario (First Church).—Massey hall, 8 p.m., May 2.
Watsonville, Cal.—I. O. O. F. hall, 8 p.m., May 2.
Westmount, Province of Quebec.—Victoria hall, 8:15 p.m., April 29.
York, England.—Central hall, Exhibition buildings, 8 p.m., April 24.

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TESTIMONIES OF HEALING.

My attention was first drawn to Christian Science through reading some articles published in a magazine in the year 1907, which though adverse to Christian Science and its Leader, served to awaken in me a great desire to know more about the subject. I had never met a Christian Scientist or seen any of the literature, for I was at the time living on a ranch several hundred miles from a Christian Science church, and how to learn something about it I did not know; but Mrs. Eddy says that "desire is prayer" (Science and Health, p. 1). After saying to the people with whom I was staying, that I believed Christian Science to be the truth, the lady of the house searched and found among some waste papers a few *Christian Science Sentinels* and a *Journal* which a friend had sent them some years before. I had much pleasure in reading these every day until the text-book came, which I sent for without loss of time. In a few days the desire for tobacco and intoxicating liquors left me, habits which had enslaved me for forty years. What I had left of these things I destroyed, together with a box full of medicine, and resolved from henceforth to have only one God.

Having been born in Norway and raised in the Lutheran church, I adhered to that faith for twenty years or more, and then became atheistic in my views, living a life of wretchedness and dissipation, with the thought that self-destruction must be the inevitable end of it all; but, thanks be to God, this has been averted, and I have been made to rejoice in the healing and saving power of Christ. For several years my sight had been failing, and when Christian Science found me, I was wearing specially prepared lenses with very meager results. With the help of a Christian Science practitioner this affliction was soon overcome, and I have been able to read and work without glasses. I have also been healed from rheumatism, kidney and stomach troubles, etc., and have not been sick a day for over five years.

These are the very least of my blessings through Christian Science. The little knowledge I have gained of Truth, and the spiritual uplift it has given me, are blessings that I cannot explain, nor can I describe or express my feeling of gratitude to our Father-Mother God, and to our beloved Leader, Mrs. Eddy, who through her pure life and labor of love for humanity, has been the instrument in God's hand for revealing anew the healing truth to a suffering world.

C. H. OSER, Lynn Valley, North Vancouver, British Columbia.

As long as I can remember I had suffered a great deal mentally because of a sensitive temperament, and this had brought on physical ailments. Disappointment seemed to lurk in every direction, because I was always looking for the realization of my ideal in the human sense of things. Conditions seemed to grow worse until, for some years before I found Christian Science, pain was my constant companion, and mental suffering had so impaired the faculty of applying myself and of remembering, that I could not tell at the end of a paragraph what I had read. A more utterly hopeless and discouraged person it would be hard to find; but I thought I must struggle on, because my little daughter needed her mother. This little daughter was my one comfort; but no words can tell how I suffered for fear something would happen to her. As a consequence, she manifested a very restless temperament, and we kept each other in a constant state of irritation.

I was suffering at this time from a constantly recurring throat trouble and an affection of the ear, together with persistent stomach and intestinal disorders. Besides all these, three crooked places in the spine, the result of an accident, caused much pain and almost unendurable headaches; and my eyes, which had troubled me many years, became much worse, a specialist saying that the medical profession knew no help for me, and that I was facing prospective blindness. With all this it became necessary at that time for me to earn a living. When Christian Science was presented to me, I was too hopeless to consider it, but consented to investigate in regard to placing my little daughter in the Sunday school, thinking that if she could find help it would make my burden that much lighter; so we attended the Sunday service. I did not understand much of what was said, but I felt the healing atmosphere of peace and trust. I was also divinely guided to a Wednesday evening meeting when I was suffering from an almost unbearable headache, and I grasped the words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). Trying to realize the import of these words after I had gone to bed, the pain was immediately overcome and I instantly fell asleep, to sleep until morning, a thing I had not done for months. I had proof of God's power, and so I began to have some treatments, and also to work as faithfully as possible myself. In less than a year my eyes were made whole, and gradually I have received healing for the other diseases.

It is indeed good to be free from the constant fears which make us liable to physical suffering; but nothing can suffice to voice the pæan of praise which wells up as we begin to understand that the only reality of being is God and His idea, forever unfolding in consciousness, and giving us freedom from and dominion over hate, anger, jealousy, worry, and a host of other fears. My little daughter and myself have been transformed in the light of Christian Science. We have found peace of mind, spiritual illumination, and therefore mental purity and physical health. The manifestation of divine Love is the realization of the ideal. We have also proved that Truth gives the only sure rule by which to work out the problem of supply.

I am indeed grateful for the experience of that pure woman who was first to recognize the healing power of Truth in this age. My gratitude to God can only be expressed by my works.

MRS. M. C. W. MERRIHEW, Long Beach, Cal.

About twelve years ago, a humble woman who had been working for me gave me a little book to read, and knowing that she must have made a sacrifice to buy it, I promised to read it, little thinking what it would reveal to me. The book, which was "Unity of Good" by Mrs. Eddy, our beloved Leader, gave me a great desire for more of the good news, and I began to inquire for more books by the same author. Finally, I purchased a copy of "Science and Health with Key to the Scriptures," and subscribed for the periodicals of The Christian Science Publishing Society. My mother also became interested, and my children are in sympathy with me.

During the twelve years since then we have been helped to live better and more healthy lives. In sorrow, temptation, and sickness, by turning to divine Truth as found through the Bible and Science and Health, we have gained peace. My husband passed on when I was young in Science, and I then found it a balm for sorrow.

My eldest daughter was brought safely through confinement when two able physicians were fearful for her safety, and my youngest daughter was healed of an attack of illness in four days after the doctor had pronounced it a bad case of typhoid. Words cannot express the help Truth has been in aiding me to try to live up to Christ's standard. My heart goes out in thanksgiving for the pure life of our dear Leader, whereby she was made a fit channel for the truth. I am also very thankful to her devoted followers who have helped to make possible the literature of the Publishing Society.

CHARLOTTE E. LOVELL, Coaticooke, Province of Quebec, Canada.

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About eighteen months ago, through a sense of deep sorrow, I became quite poorly, able to be up only a short time each day, and when up I walked in a stooping posture. The physical inharmony, together with the sorrow which weighed upon me, made me think my case very serious; but through some assistance from a practitioner and the daily study and application of the truth as understood in Christian Science, I was finally relieved, and though my healing was not accomplished all at once, in the course of a few weeks I was able to be about my work as usual. This is only one of many blessings that have come to me through Christian Science. A few years previous to this I was healed of a severe fever through Christian Science, and at that time I was confined to my room several weeks. Almost all the symptoms usually accompanying a fever came up to be met, but each in turn was soon overcome.

For all these blessings I am very grateful, and I now believe that if we do our work faithfully and well each day, all the difficulties which confront us can be overcome in God's own time and way.

MRS. LAURA A. COATE, Dayton, Ohio.

Too long have I withheld my testimony from publication, and altogether too long have I failed in giving God thanks and praise at our testimonial meetings, where it is the privilege and duty of every one who has experienced the healing power of Truth to speak. Five years ago, I was healed in Christian Science of a severe nervous condition, together with complications pronounced hopeless by a medical doctor. My healing was instantaneous, after I had received six days' treatment in Christian Science. Since this healing, many serious ailments have been met and overcome, and false beliefs are daily being destroyed; for to our human sense the tares grow amid the golden grain, and these have to be separated, and only the good harvested.

As the understanding of Truth dawns upon my once benumbed senses, the way becomes clearer, and strength is given hourly to take up the duties of each day, to destroy the falsities of this so-called life, and its beliefs of sensation in matter. The heartaches, the bitter tears, the exhaustion, are no longer realities; poverty, and losses that once seemed inevitable, are becoming as vague dreams, and a sense of power, that God alone can impart, is becoming real and tangible, wherein man is given dominion over every false belief; hence my way is becoming clearer, and the word which imparts these blessings is becoming dearer. Let not those who are struggling with adversity, no matter what the manifestations may be, feel discouraged, for truly God is all powerful and unfailing in His answer to the prayers of His children who trust and abide in His allness. For many months a sense of dire poverty argued that it was real, and could not be changed; but with the help of a practitioner whose love, faith, and understanding were sufficient to hold fast to the promises of God until the hour of deliverance was come, freedom came to me, and a knowledge of the power of Truth.

For all of God's blessings I am thankful, and grateful indeed for the teaching given this age by the faithful and loving demonstration of our dear, brave Leader, Mrs. Eddy.

LILLIAN E. PORTER, Salt Lake City, Utah.

In February, 1911, while walking along the street in Atlanta, I slipped and fell, striking my knee against the pavement and injuring it severely. A surgeon was called, who examined the injury, and said that owing to the nature of the fracture and my age, he doubted whether I would ever be able to walk unless an operation were performed. I refused to have the operation, and the next day I was brought to my house in Columbus. Two of the best surgeons in the city were consulted, and after an examination they both gave it as their opinion that the knee must be laid open and the broken bone wired together. They also urged that this be done at once; but I feared the operation, and would not consent to have it performed. I insisted that they bandage the knee and give the bones time to knit together. This they did, and after ten days they removed the bandages and said there was little or no union of the pieces of bone, and unless these pieces were wired together, I would not be able to walk without dragging my left limb.

A friend who is a Christian Scientist called to see me, and I told her what the doctors had said, and asked her to find a Christian Science practitioner for me, as I was in a state of fear and dread, and was also suffering much pain. The practitioner came, and it was not long before the pain was allayed and the fear dispelled. She gave me two weeks' treatment, and I am thankful to say that although I did not have the operation, I can walk anywhere I wish to go, and can run up and down steps. I was also healed of a serious throat trouble at the same time. When the doctors saw that I would walk, they said that there was no bony union of that knee-cap, that the union was only fibrous, that a fibrous union would stretch, so that I would eventually be obliged to have the operation; but I thank God that through Christian Science these man-made laws have been broken.

For these and many other blessings which have come to me through Christian Science, I feel deeply grateful to God, to Christ Jesus the Wayshower, and to Mrs. Eddy, the Discoverer of Christian Science. I am also grateful for the privileges I so much enjoy,—for the reading-room, for our services, and for the kind friends who brought me this precious truth. I am praying for more understanding, and for that Mind which was also in Christ Jesus.

ANNIE R. THORNTON, Columbus, Ga.

I desire to express my gratitude for what Christian Science has done for me. For twenty years I was sick, and during that time was under the treatment of twelve different physicians. I was finally taken to a hospital in Cincinnati, and an operation was performed for abnormal growths; but I returned to my home a nervous wreck, unable to attend to the household duties, being confined to the bed at least three days out of each week. Two physicians said I could not live, hence I gave up all hope of ever being well again. A friend then came and recommended Christian Science, and for one year I had treatment at different times, besides reading the literature. For the last few months I have been able to do all my housework, including washing and ironing, something I had not done in sixteen years. I am indeed very grateful for the spiritual uplift which Christian Science brings, as well as for the healing of the body.

MRS. ELNORA STRADER, West Milton, Ohio.

I am very grateful for what Christian Science has done for me. It has completely changed my life, for it has helped me physically, morally, and spiritually. It is showing me how to correct wrong thinking, for thoughts of anger, hatred, envy, and resentment are slowly giving place to thoughts of love, patience, tolerance, thereby enabling me to become more loving, "merciful, just, and pure" (Science and Health, p. 497). It is also showing me how to overcome evil with good, to think rightly, to know that good is the only power, and that nothing can prevent us from doing what is right. I am very grateful for having been helped so much in the truth.

FREDERICK O. DARCY, Sydney, New South Wales, Australia.

[Translated from the German.]

In telling of what Christian Science has done for me, I feel impelled by a sense of love and gratitude. I had been acquainted with the results of the teachings of Christian Science for a good many years, when two years ago it became my privilege to experience the omnipotence of divine

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Truth in my own case. Having lost both my parents within a comparatively short time, I lapsed into a state of mental and physical depression; fear and a sense of being left alone had taken hold of me. Besides, there were rather alarming indications of a throat trouble (according to a physician's opinion), so that an operation would have had to be resorted to in order to check the disease. To this were added great nervousness, weak heart action, and sleeplessness. Christian Science inspired me with confidence, however, and I asked for help, whereupon treatment was taken up with much kindness.

At first the trouble apparently kept increasing, the heart action especially, and the throat trouble also became aggravated. But in the moment of greatest distress I experienced the power of Truth, and gradually the realization of the ever-presence of divine Truth and Love became a staff on which I could lean, and a weapon which enabled me to defend myself against all evil influences of mortal thinking, manifesting themselves through the various symptoms of disease. Christian Science has also proved a great help along business lines, for I gradually learned to rely on the omnipotence of God, good, and to recognize God, Spirit, as the source of all supply. I saw finally that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

I am grateful to God, and thankful to our revered Leader, Mrs. Eddy, for Christian Science, for the truth which has supported, strengthened, and guided me when its help was greatly needed.

JOHANNA HANKE, Neukölln b. Berlin, Germany.

Four years ago I was playing baseball, but from the first practise in the spring my arm gave me a great deal of trouble whenever I would throw the ball, and in one of the first games of the season I hurt it so badly that I could scarcely put my hand to my head. It was at this time that I was induced to try Christian Science. I went to a practitioner for treatment, and by the time we were ready to play again (we were playing only one game each week), I was entirely healed, and no matter how hard I would throw I have never been troubled since. During the same season I had the second finger on my right hand broken with the ball. I then called upon the practitioner again for treatment, and was advised to have the finger bandaged, but as this bothered me with my work I took the bandage off before a day had passed. I did not miss any time from my work, and at the end of the week my finger was healed and I was ready to play ball again.

During this time I was not studying Christian Science for myself, but I knew that there was more to Christian Science than mere theory, as I could see what it had done for others. Since that time I have been helped in many other ways, and I have taken up the study of Christian Science with the Bible and Science and Health as my guide.—F. A. EVANS, Englewood, Col.

Six years ago I had a severe attack of throat trouble and called a physician. I also had a backache which had troubled me for several years; in fact I had not been considered very strong by my family and friends since I was thirteen years old. The physician said my condition was due to overwork. When I had the attack of throat trouble I was helped by the doctor, but not entirely healed. He said I would always be subject to this ill, and I was troubled with it for the next year. Later I was induced by a friend to try Christian Science, so I engaged a practitioner and bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the result being that in a short time I was healed of all my physical ailments. I have since relied on the Bible and Science and Health as my daily guide.—MRS. F. A. EVANS, Englewood, Col.

About five years ago Christian Science was brought to my notice, when a doctor had said that nothing but an operation could save me, and when he gave me no longer than two weeks to make up my mind about it. I decided against an operation, as I feared it so much, and it was then that Christian Science was offered me. I *thought* nothing of it, for I knew nothing of it; but I can *truthfully* say that after reading "Science and Health with Key to the Scriptures" by Mrs. Eddy for a few hours, I knew I had found something which I needed very much, and there and then all pain and suffering were forgotten. I went about my work much better and did it easier, and spent all the minutes that I could spare in reading. In ten days from the time I asked for treatment I was perfectly healed, all enlargement, discoloration, and pain gone! My treatments were all absent, and to this day there has been so sign of any return of the disease, although I had been suffering off and on for about fifteen years.

Since then my only child has been healed, in one night, of a fever in its worst form; and although we had been put in quarantine for six weeks, we were discharged in eighteen days. In three days he was eating heartily and there were no after effects of any kind. He was also healed of stammering, which was so bad that at times he would lose his breath, of gravel in the kidneys, and other ills too numerous to mention.

Christian Science has indeed supplied my every need, spiritually, physically, and financially. Words fail me in trying to express my thanks to God, and to our beloved Leader, Mrs. Eddy, for this great and wonderful truth which is doing so much for every one who earnestly tries to follow in the way shown us in Science and Health. I hope this may help some struggling one to realize this glorious liberty from sin and disease.

MRS. MARY ROBERTS, Detroit, Mich.

When Mrs. Eddy declared several years since that there is no matter, the wise men of our day criticized and ridiculed her for speaking the truth. What would the wise men of today say if they should discover that unnumbered thousands have learned and proved in the last few years the unreality of all material things? A Christian Scientist must understand the unreality of matter in order to heal a single case of sickness or sin. He must know to a certainty *that* germs, microbes, parasites, etc., have no foundation in truth; they have no starting-place; they cannot be creations of Mind, for all that God made was "good." On my journey from sense to Soul, it was almost impossible for me to believe that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468). My theory that man was mind and matter combined did not, however, make it so; therefore I had to get right, for God was right and could not be changed,—His work was done.

Early in the spring of 1910 I had reached the limit of all material help; all had failed me. I then asked help from a Christian Science practitioner, and I began to improve even before the practitioner received word from me. I did not understand this at the time, but I decided that if the teachings of Christian Science were of God, He knew my needs before I called upon Him or before I spoke, as the Scripture teaches. I laid aside all belief in materiality as a remedy, and was well, though the physical healing seems a shadow when compared with the spiritual uplift which followed. I was a new man. Then there dawned upon me the meaning of Jesus' words, "These signs shall follow them that believe." I never before dreamed I could be as strong and well as others, but this proof of God's power showed me that strength and health are not dependent upon human knowledge, are not in bone and muscle, not in senseless matter. This lesson learned brings to thought another one, namely, that in God "we live, and move, and have our being," as

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St. Paul declared. I now understand that the principal work of Christian Science is the healing of sin, and I rejoice in knowing this.

I feel very grateful to God, and can truly say I am thankful to His messenger to this age, Mrs. Eddy. I rejoice too that by much study of "Science and Health with Key to the Scriptures," in connection with the Bible, I am enabled to prove my sonship by doing the works which Jesus said could be done by those who believed,—who understood.

NORMAN C. VOGELE, Hereford, Texas.

It is two years since I began the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I am glad to tell others a few of the blessings I have received from the study of this wonderful Science. I have been transformed, physically, mentally, morally, and spiritually. I had worn glasses for eight or nine years previous to this search after Truth, and as I have been a milliner for a great many years, the work to material sense was very trying to my eyes, which had been giving me some trouble when I called for help from a practitioner, and the healing was perfect. I have been healed of headaches which I had frequently before the healing of my eyes, of female trouble, toothache, etc., and Science has also been a help to me in my business.

For all this I am indeed very thankful, and I feel it is as little as I can do to make this known through our periodicals, that others may have the benefit of these experiences, and hear the voice of Christ, Truth, which calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I am more thankful for the spiritual uplift than for anything else. I find that Christian Science meets our every need, now as in the time of Jesus and his disciples.

Words are indeed inadequate to express my gratitude to God; also to our beloved Leader for the understanding of this wonderful truth, which is again casting out evil and healing the sick. May this small offering reach some hungry heart and turn it to this light which is shining in darkness, though the darkness comprehendeth it not.

MRS. PEARL HELSEL VOGELE, Hereford, Texas.

I desire to acknowledge the many wonderful blessings which have come to me through Christian Science, and with a thankful heart I give my testimony to the unlimited power of infinite Love. Five years ago I believed myself to be a wreck physically, and in a way mentally, for I was very nervous in consequence of the effect other troubles had upon me. I was afflicted with sciatica, stomach trouble, and dizziness. Physicians would not give me medicine for the rheumatism, as my stomach would reject it. I had had this difficulty for thirty years or more, subsisting half the time on liquid food, until sometimes I lost all desire to live, and it was in this condition that Christian Science found me. I called in a practitioner who lived near me, and her loving care brought me up out of the depths in a short time, with great rejoicing that I had found out how easy it is to commune with our heavenly Father. I had been a member of a church for twenty-three years, but after I came into the light of Christian Science I felt that I had been blind. Since the first I have had many demonstrations for myself and others, showing me what it means to be truly a child of God.

Some three years ago I moved away to a place where there were no Christian Scientists and no church. This has been a great deprivation, but I realize that God is here, and I am happy in His love and care, trying to grow in grace from day to day. Fear comes up at times, but the way is clear, and I am trying to walk in it. My daily prayer is for wisdom to recognize the divine leading and to be able to demonstrate my faith by my works.

MRS. A. L. COBB, Mountainview, N. H.

FROM OUR EXCHANGES.

[Prin. W. B. Selbie, M.A., D.D., in *British Congregationalist*]

We are living in a time when the word of the Lord is rare and there is no open vision. Even in churches which boast themselves of the prophetic character of their ministry, it is seldom that men hear a veritable, "Thus saith the Lord." The liberty for which we have fought so good a fight, tends to degenerate into license, and every man does and thinks that which is right in his own eyes. The old authorities which once held sway among us, have largely been repudiated, and nothing as yet has taken their place. Criticism has done its work well, and the acid of it has bitten deep into the very foundations of the faith. Meanwhile the positive and constructive endeavor, which is the only aim and justification of criticism, lingers. The ground has been cleared, but the new growth is not yet. The result is, that men are casting about them on every side for some standing-ground. They have no strong convictions. "They faintly trust the larger hope," and on such terms they find it hard to persuade others. The pulpit is too much occupied with discussing its message, and too little concerned to declare it; and the pew has caught the critical tone, loves to have its ears tickled, and finds it more and more difficult just to be still and worship God. Religion seems to have lost its theological and dogmatic interest; it is great on history and psychology, revels in the subjective, and is content to soothe rather than challenge or sanctify.

There are many signs that a change for the better is at hand for those who have eyes to see. At the same time we must admit that the spirit of indifference now so widespread in the churches is largely due to the lack of certainty and assurance on matters both of Christian life and faith. It is harder than it used to be to get Christian people to give themselves whole-heartedly to the service of the kingdom, and the tendency to a merely nominal church-membership is greatly on the increase. At the same time the pulpit has almost lost the note of unction and urgency. Topical preaching is much in vogue, and has usurped the place of the prophetic and evangelical message. The great themes of sin, salvation, and the life in Christ, tend to fall into the background, and the desire to be interesting often takes the sting and passion out of the message. If this is ever to be mended, it can only be by digging down to the foundations of the faith, and by creating anew that sense of need which the gospel alone can satisfy.

[*The Christian Register.*]

That vast accumulations of wealth have been essential to material progress we understand very well. It is another thing to make of our five million school boys and girls scramblers after wealth. Understand this precept of Jesus, —that it is better to walk with God, day by day, earn what we need, and pay for it as we go, do our daily duties with a cheerful heart, and be content with what he terms our daily bread. Jesus' philosophy was moderation in all things, and it was common sense as well as good social philosophy. Any virtue that does not resolve itself finally into temperance is not worth the while,—in fact is no virtue at all. What we need is evidently in the first place self-control; to set limitations to our desires, so that they shall not slip into greed. Then it is palpably clear that a man is better off who has just enough, than one who has more than he can use. The chief trouble of society is not poverty, but the burden of wealth. One hundred are made slaves of property where one is suffering from hunger, and these slaves become degenerate victims. Out of their bondage grow all sorts of pettinesses, tyrannies, and a blindness to real womanhood and manhood.

"Give us this day our daily bread;" this is the core of the prayer. It will have to be repeated, and it will have to

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be worked into our daily education before we come to anything like Christianity in our daily lives. It does not debar a man from a bank account. Indeed, in old age one may draw as directly from the divine hand, when he takes from the bank cashier, as when he digs potatoes from his garden or picks apples from his orchard.

[Edgar Franklin Blanchard in *Christian Work and Evangelist.*]

The unchurched millions cannot be won by churches that make theology, creeds, sacred rites, sacraments, and going to heaven matters of chief importance, and brotherly helpfulness an uncertain adjunct to religious life. A new church is needed, one that makes brotherly love and helpfulness a cardinal principle. Such a church would reach large numbers of the unchurched masses. The time is ripe for a Christian brotherhood, as has been outlined, which would be to the great wage-earning, middle class what the Mosaic order was to the ancient Hebrews, the early Christian church to its followers, and what the Salvation Army is to its people. The world is waiting for this brotherhood.

Thousands in present-day churches feel the lack of true brotherly love and helpfulness in their religious associations. They would welcome such a religious brotherhood. There are thousands in the fraternal orders who feel the lack of a vital religious spirit in their associations. They would welcome a true religious brotherhood. There are thousands in labor unions who deplore the unchristian and warlike spirit of their unions and the uncalled-for trouble they often make. They are in the unions because, in spite of these unfavorable aspects, the organizations are of great help to them. These people would welcome a strong and helpful Christian brotherhood that would be more helpful to them than are the labor unions.

[Prof. Percy Gardner, LL.D., in *Christian Commonwealth.*]

During the last century we have learned that the growth of physical science is by no means fatal to Christianity; and now we are in the very stress of a new and severer struggle. The question of the moment is, whether the Christian view of life can survive the immense increase of our knowledge of man, of his history and constitution, as well as the new tendencies of society and the growth of democracy. The prospect might be dark if we did not gather courage from a consideration of what has happened in the past. Has the Christian religion sufficient inner force to adapt itself to these new and startling developments? Every true Christian believes that it has such power, though most of us at present stand appalled at finding how much Christianity must give up and how much she must take in exchange. The official leaders of Christianity are paralyzed. But the inspiration of Christianity has but seldom come from the rulers of the organized church; and when we see the astonishing vitality of what may be called the irregular forces of Christianity, another face is put upon matters.

[*The Universalist Leader.*]

He who advances the thin edge of truth a single inch anywhere, by so much pushes the whole average of the world's life forward. He who turns the flank of an enemy to liberty away out there on the border of the world somewhere, and he who pierces the very center of the citadel of tyranny, are moving on converging lines. Tomorrow they will meet somewhere out there on the way toward the goal. Let each one toil at his own task. Factory and temple and state-house, labor and worship and government, must all be transformed before the work is done. Liberty is not a formula which can be appropriated by any group; it is an ideal so inclusive that when all is said and done which can be said or done, it will still float out into the infinite beyond, freighted with the hopes of men, for ultimately and finally liberty is our vision and our dream of our perfect, free life in God.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The Society has recently published a set of books, cards, and collection envelopes for the use of the Christian Science Sunday Schools, and they may be obtained at the following prices:—

Class Books—4¼ x 6¾ inches, manila covered, with spaces for one year's record of attendance: 12 copies, 75 cents; 100 copies, $6.50.

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FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on *folded* sheet for use of the branch Churches of Christ, *Scientist,* with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The annual per capita tax, of not less than one dollar, is due June 1, the beginning of the fiscal year of The Mother Church, and is reckoned from that date, whether the admission was in June or November. All remittances in excess of the amount due in accordance with the by-law, will be credited for the current year, unless otherwise specified by the sender.

Please do not send paper money through the mail, except by registered letter; a postal money order, made payable at the Boston post-office, an express order, or a bank draft, is preferable.

To facilitate the work of the Treasurer, please advise him promptly of any change of name or address. No charge is made for this service.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 34.

BOSTON, APRIL 26, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The Greenland bill, providing for pensions for indigent mothers, an administration measure, was passed in the Ohio House, and has the approval of Governor Cox. The vote in the House was: Yeas, 92; nays, 4. The bill makes provision for an annual tax levy of one tenth of a mill, which is expected to create a fund each year of not less than seven hundred thousand dollars for the carrying out of the mothers' pension plan. Destitute widows, women whose husbands are completely disabled, or have deserted them, or are serving prison sentences, are to be cared for under the provisions of the measure. Juvenile courts are to be authorized to pay such women fifteen dollars a month for a child under fourteen years of age, and seven dollars a month for each additional child under that age. The bill makes drastic changes in the juvenile code. Under the latter as amended, boys under fourteen are prohibited from selling chewing-gum or newspapers on the streets.

An inheritance tax bill introduced in the United States Senate proposes on estates of less than $5000, 1 per cent; from $5000 to $50,000, 2 per cent; from $50,000 to $250,000, 5 per cent; from $250,000 to $750,000, 10 per cent; from $750,000 to $1,500,000, 15 per cent; from $1,500,000 to $3,000,000, 20 per cent; from $3,000,000 to $7,000,000, 25 per cent; from $7,000,000 to $15,000,000, 40 per cent; more than $15,000,000, 50 per cent. Such a law as this would make possible the gradual absorption by the federal government of all large fortunes in the United States, while the proposed income tax would tend to prevent the accumulation of such fortunes. The idea behind these proposals is that the accumulation of large estates shall be made, first, difficult, and then impossible.

Thomas R. Marshall, Vice-President of the United States, said at a recent dinner, that unless the tendency of certain men to accumulate vast fortunes was stopped, America might face socialism or paternalism. The temper of the American people regarding individuals who had amassed great wealth through special privilege under the high protective tariff had reached a point where it would no longer brook opposition, and he advised these individuals to go slow or the state might see fit to revoke the statute which made it possible for their fortunes to be handed down to their children. The Vice-President said that the "right to inherit and the right to devise" were not constitutional, but were mere privileges given by the state to its citizens.

Aid to thirty-three coastwise vessels carrying several hundred men, and valued at one million five hundred thousand dollars, was rendered during the past winter by the United States revenue cutters Woodbury, Androscoggin, Itasca, and Acushnet in their four months' patrol along the New England coast. These cutters covered over seventeen thousand miles of active cruising between Point Judith, R. I., and Calais, Me., while the Androscoggin made a fifteen hundred-mile fruitless search in southern waters for the schooner Future, abandoned off Charleston.

Amendment of the Sherman antitrust law by abolishing the Supreme Court's "rule of reason" and defining the specific acts prohibited, is proposed in a bill introduced in the House by Representative Henry of Texas, chairman of the rules committee. His bill defines conspiracy, monopolies, and restraint of trade, providing penalties from two to ten years' imprisonment. "Trust owners and organizers should be sent to prison," said Mr. Henry, "and their controlled products made free of duty."

The state of Texas has begun a suit against Standard Oil interests to recover approximately one hundred million dollars for alleged violation of the antitrust statutes of that state. The substance of the allegations of the attorney-general of Texas is that the Standard Oil companies of New York, New Jersey, Kentucky, Ohio, and Indiana are practically under one control. It is set forth that the "Standard Oil trust" still exists, and operates the Magnolia Petroleum Company as its Texas branch.

The excavation of the Panama canal at Culebra cut has reached grade in all but eight thousand feet of the ten-mile length of the cut. By Oct. 1 the water will be turned on, and the shovels will be replaced by dredges, leaving the latter between two and three million cubic yards of material to remove. Up to Jan. 31 last the United States government had expended on the canal $281,702,639.55.

The old sea-faring terms, "starboard" and "port," must go in Uncle Sam's navy, and "right" and "left" must be substituted, in referring to movements of the ship's head. Rear Admiral Seaton Schroeder made the suggestion. The general board approved by a vote of 8 to 1; and Secretary of the Navy Josephus Daniels endorses the suggestion.

The antitrust suit against the Brazilian valorization scheme, the so-called coffee trust, will be dismissed by Attorney-General McReynolds as a result of definite assurances from the Brazilian government that the nine hundred thousand bags of coffee, valued at ten million dollars, stored in New York, have been sold to bona-fide purchasers.

By a vote of 5 to 3 the Assembly committee on education has reported a bill to abolish Greek-letter societies at the University of Wisconsin.

International.

An interesting report has been issued in connection with the proposed loan of one hundred and fifty million francs for the development of French West Africa. Thirty years ago the enormous French empire in West Africa was practically an unknown country; today it has no less than 2,145 kilometers of railways in full operation, and by means of the new loan a further 1,487 kilometers will be constructed within five years, while in ten years' time it is estimated that there will be not less than six thousand kilometers of railway in complete working order. In ten years the commerce of the country has been increased from one hundred and thirty-one million to two hundred and seventy million francs. An extraordinary social transformation has taken place, following directly upon this industrial and commercial development. Today the inhabitants of Senegal and other districts, owing to their being brought into contact with white workmen, have been entirely transformed, and nearly all the skilled and unskilled labor required, which formerly had to be obtained outside, can now be obtained locally.

Public opinion in Italy, at least among the lower classes, shows signs of weariness at the increasing expenditure by the government on military armaments and colonial expansion. It had been stated at the beginning of the Tripolitan campaign that the treasury was in a position to meet the exigencies of the longest war without having recourse to increased taxation. The people have found, it is stated, that though no direct war taxation had been imposed on them, the government has obtained the money it needed by means of disguised loans, the last one amounting to four hundred million lire, and by the appropriation of the excess of income tax until 1930. The cost of living has increased rapidly and unemployment is rife. The discontent which these conditions have fostered has added many supporters to the ranks of the Socialists, whose party program includes the strongest opposition to militarism and imperialism.

An important conference was held at Spezzia recently, which was attended by all the Italian admirals on active service not at sea, the high officials of the admiralty, and numerous technical experts. The conference, after prolonged discussion, came to a conclusion as to the type of battleship to be adopted in the Italian navy. The proposal to adopt the latest type of superdreadnought was vetoed, owing to the enormous cost. A new type between the superdreadnought and the Cavour class, was finally chosen, chiefly on the ground that four of these ships can be built for the cost of one of the superdreadnoughts. Following upon this decision an order was given for four of these ships at a total cost of eighty-five million lire. They will be of twenty-seven thousand tons, and will be fitted with fifteen-inch guns placed in revolving turrets, besides the secondary armament.

For the first time direct communication has been established between the wireless station on the Eiffel tower at Paris, France, and the one at Arlington, near Washington, U. S. A. The station at Arlington has been able for some time past to pick up messages sent out from the Eiffel tower, but the latter has not hitherto been able to receive those sent out from Arlington. The distance is over four thousand miles.

Industrial and Commercial.

Two billion dollars' worth of merchandise is now being imported annually into the ports fronting upon the Pacific ocean. About 10 per cent of this is drawn from the United States, 25 per cent from the United Kingdom, 8 per cent from Germany and 7 per cent from other European countries, the remaining 50 per cent being drawn from areas adjacent to the importing port or country.

Imports into the United States last month aggregated $149,917,063, an increase of approximately fifteen million dollars over the imports of February, 1912. The exports of the United States for the same period amounted to $193,992,942, a falling off of about five million dollars from the exports for the same month a year ago.

The large harvests of New South Wales, Australia, are taxing the carrying capacity of the government railways, and farmers are compelled to stack produce at the railway stations and await transport facilities.

The aggregate value of shipments from Germany to the United States and its possessions during 1912 was $193,809,158. The increase amounted to over 12.8 per cent, as compared with 1911.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

VALUE OF PREVENTION.

CLARENCE W. CHADWICK.

THE advent of Christian Science marks a new era in the field of therapeutics. In this realm much stress has been and is yet laid upon the efficacy of various remedial agents, while the value of preventive measures has not until recently been seriously considered. As human thought advances out of matter into Mind, however, the value of prevention becomes more and more apparent. Men are fast awakening to the fact that so-called curative methods which deal wholly with effects, fail to get at the root of the trouble. Too long they have suffered from the belief that the effects of sin can be cured by treating the body without reckoning with the mind or mentality of the patient.

Dealing primarily with causation, Christian Science naturally lays more stress upon prevention than upon cure. It by no means ignores the importance of curative agents, but emphasizes the fact that the one universal remedy, divine Mind, is both preventive and curative. In the logic of Science it therefore follows that a certain amount of righteous mental activity can prevent as readily as it can cure disease. The student of Christian Science soon grasps the thought that the only cure for physical ills is the one which will correct and prevent the wrong mental condition which is directly responsible for their appearance. The surgeon's knife has never yet corrected character, or severed the connection between sinful thought and bodily ills. It requires mental surgery to remove the cause of sickness, and mankind are fast finding this out and striving as never before to deal, not with the body, but with the thought which is controlling it. When this is scientifically effected there is nothing in evidence for material surgery to do. The discovery of this great fact sounds the key-note of individual liberty, for it is the only solution of the problem of preventing and curing disease. It is transformation by the renewing of the mind, and not corporeal treatment, which most concerns sick humanity. Attempted bodily adjustments are feeble efforts to remove a shadow without disturbing that which casts it.

In the healing of disease Christian Science says to the sick one, in the words of the great Teacher: "Sin no more, lest a worse thing come unto thee;" in other words, make use of the ounce of prevention, and you will find it worth a pound of cure. Cease thinking sinful or diseased thoughts, and there will be no bodily effects from such thoughts. Christian Science proves this line of reasoning to be both sane and practical, and it challenges the world to offer any substitute which will lead humanity into the kingdom of heaven here or hereafter. Christ Jesus taught no other, nor did his apostles. It is the simple but fundamental rule of cause and effect, and will hold its own throughout time and eternity. There is no causation without thought. If thought is evil, the only possible effect of such thought is evil; if thought is good, its only possible effect is good, for like begets like.

At this juncture there arises the question, How can I avoid thinking sinful or sickly thoughts when such thoughts are constantly clamoring for admission? And Christian Science replies, There is in reality but one Mind or intelligence, and this Mind is God, infinite good, and the only thoughts emanating from this Mind must be good thoughts. So-called evil or sickly thoughts, then, must be only counterfeit or dream thoughts, possessing none of the attributes or characteristics of God's thoughts. When this metaphysical fact is once accepted and adopted as fundamental truth, the method of procedure for the honest seeker for Truth is definitely outlined: when a wrong thought knocks at the door of consciousness, he must be on the alert to cast it out as a meaningless, substanceless usurper of the throne of conscious being. This can be and will be done joyfully and intelligently from the very moment that one accepts divine Truth and loves its highest idea or manifestation. If he is content with lip service, it is because he does not love the truth and is not willing to work for the conscious realization of it. So long as he entertains wrong thoughts, such thinking is sure to manifest itself in erroneous or discordant results, and all the so-called curative agencies of the human mind, whether mental or physical, are powerless to correct such results unless their cause be eradicated.

Herein lies the secret of Christian healing: it deals with spiritual causation, and starting with a pure fountain-head, there is no foul stream to deal with. Good is first, last, and forever the sum and substance of being, the sole creator of man and the universe. This is a sure foundation, besides which there can be no other, upon which to build a sinless superstructure of health, happiness, and holiness. He who builds upon it is working out his own salvation from the effects of wrong thinking. He is putting off the old man, the belief that consciousness is composed of both good and evil thoughts, and is putting on the new man, the understanding that "real consciousness" is good and never evil, and "is cognizant only of the things of God" (Science and Health, p. 276). It will thus be seen that Christian Science is utilizing God's remedy for every phase of wrong thinking, and that this remedy is primarily preventive rather than palliative or curative, although covering the full range of so-called material cause and effect. Its value, therefore, is above the price of rubies. Every human being needs it. Without it human life is little else than a discordant dream of supposed existence in matter, struggling to throw off the effects of erroneous thinking by correcting matter instead of thought.

Mankind live in a thought world. They think, see, hear, and feel thoughts. They feed on thoughts. Rob them of thoughts and they have nothing left, and their existence would be at an end. Then does it not behoove them to know what thoughts really are, where they come from, and what their mission? Must they sit idly by and imagine that so-called evil thoughts have a right to exist, and that there is no Principle, law, or rule by which they can escape from thinking such thoughts? What was the mission of Christ Jesus if it was not to bring into captivity every evil thought, to bind the tares "in bundles to burn them," and to gather the wheat of good thought into the storehouse of consciousness? What can any one ever hope to accomplish with a good and evil consciousness? Is there in reality any such

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consciousness? Science answers No, but the belief in such a consciousness must be corrected and transformed before reality appears and the Science of right thinking is established in the hearts of men. Such correction necessarily involves the prevention of the experience of evil. The only remedy, therefore, is from above, never in nor of matter.

OMNIPRESENT PRINCIPLE.

MARTHA R. WHITE.

To those who believe that life is in matter, or body, man seems to have two phases of being, a material and a spiritual. The human life, a matter of bone and tissue, is believed to be the present phase, while the wholly spiritual is considered a state of existence only to be attained by passing the portals of death. Life in oneness with God becomes a distant hope under this code, while the present life must be grimly battled for and then defended in conflict with the world.

Under this sense of God as a God afar off, many have sunk with a feeling of intolerable loneliness and separation. Mrs. Eddy's great boon to humanity lies in the fact that she has done away for all time with the belief in separation by proving that man has but one life, and that one spiritual, here and now; that life is not inherent in matter, but in Mind; and that man's oneness with God can be proven here and now by recourse to that Mind, through which recourse the world is once more beholding the object-lesson, or proof through acts of healing, repeating the so-called miracles of the New Testament. She has shown that these miracles, these proofs of the immanence of God as man's divine Principle, are not violations of law, but a bringing into active operation of an ever-present law of being, long unused because not understood. Jesus, she has shown us, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause" (Science and Health, p. 313). The comfort and consolation of the right understanding of God and man's relation to Him, as taught in Christian Science, utterly destroys the sense of separation and the ills which result therefrom.

Christian Science shows that life is not inherent in or dependent on bodily structure. It is not a by-product of a certain fortuitous arrangement of organism. On the contrary, the body, as we see it, is the embodiment of a state of consciousness, and changes with the changing phases of that consciousness, as the picture on the lantern-screen changes with the moving film. This is proven in every Christian Science demonstration, where a change in the patient's state of consciousness is followed by a change in bodily condition. Causation is here proven to be mental. Were there not this connection of cause and effect between consciousness and bodily condition, no such phenomenon as a Christian Science demonstration could ever take place.

Mind is the Principle of being, and the Mind of perfect righteousness is God. Man is the image and likeness of God, the Bible declares, and Christian Science shows that this likeness is reflected in the individual consciousness, in which man's oneness with his heavenly Father is preserved intact. Life is no more in the body than the picture on the screen is in the screen. Life is forever apart from bodily conditions, for Life is God. Life forever remains one with Mind, and the real man forever reflects it as the child of the one Father. Without this constant touch of divine Principle, consciousness would be snuffed out, and man would be unaware of his own existence. Every moment of conscious existence is in itself a proof of the present oneness of our true selfhood with God. Descartes began his philosophic system with the declaration, *"Cogito, ergo sum"* (I think, therefore I am). The Christian Scientist can say, "I think, therefore life in God is revealed to me as an ever-present, indestructible fact."

The knowledge that life is indestructible in God, removes the sense that the body must be constantly guarded and watched over lest the springs of our being come to harm. Christian Science has come as a wholesome reaction against the fear that has been inculcated by the health theories of late years. The Christian Scientist knows that the Principle of being is as indestructible as the basic law of mathematics; that its manifestation cannot be destroyed; and that the assurance of immortality lies in this very fact. Mrs. Eddy says on page 306 of "Science and Health with Key to the Scriptures": "If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected . . . the Father would be childless,—no Father." Jesus the Christ, who possessed in all perfection the knowledge of God, knowing that his life was forever "in the bosom of the Father," allowed his enemies to try to destroy his life by mutilating his body. The attempt failed, and Jesus presented himself alive, a victor over the belief of life in matter. He did not need to go through death a second time, to lay aside every vestige of the claims of matter, and find once more the untrammeled spiritual sense of life which is the heritage of the sons of God.

Not only Life itself is omnipresent Principle, to be reflected and expressed, but the many qualities and attributes of spiritual being are at hand for those who know how to lay hold on them as their heritage. Men have listened too long to the argument that they are bound and limited by hereditary qualities. Every individual rests on the broad foundation of the infinite Mind which is the Father of all. The claims of heredity can be cast aside by the understanding of man's true sonship. Every perfect attribute of being is at hand for those who are ready to do the necessary work to demonstrate it. The realization that God's man is not limited, must be gained before men will be willing and ready to make the necessary effort. Understanding must go before achievement. Just as every phase of the basic law of mechanics is at hand for anybody to apply who will, so it is with the qualities of spiritual being. The basic law of mechanics is as free to one as to another. The Bible says that "God is no respecter of persons." Then let those who will, lay hold on man's ever-present Principle, with confidence in their right, as the children of God, to call themselves "joint-heirs with Christ."

CORRESPONDENCE.

PETER B. BIGGINS.

We occasionally hear it said, "I would give a great deal to be able to write a good letter." Many people acknowledge that their success has been due in no small degree to the habit of answering their letters promptly and fully. The disinclination to perform one's duty in correspondence is not due to a lack of something to say, as many a fluent and entertaining speaker seems to suffer from this disability; it is not on account of the fear of committing literary improprieties, as a very ordinary education saves one from serious errors in composition. No, we must look elsewhere for the reason, and when this is discovered we are nearing a satisfactory solution.

This disability may be due to a lack of perception of the importance of attending to such duties promptly, failure to recognize the comfort a few kind words may bring to a friend, or the belief that one does not have the time. These are some of the erroneous reasons for neglecting correspondence, and too often they are entertained when they should be instantly dismissed. In any event, the remedy lies in improved understanding. While correspondence viewed humanly is a matter between person and person, regarded scientifically it is a matter between the individual and God. St. Paul reminds us that we should do all things "as to the Lord, and not to men." When one first takes up the study

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of Christian Science, a transformation in the nature of the contents of one's letters to friends is quite sure to take place. Personal gossip gradually disappears, and the rehearsal of crime and disaster is entirely omitted. An excellent opportunity is thus secured to count our many blessings. A letter in which sincere gratitude is expressed does not stir up envy in the heart of the recipient, but prompts him to consider how much he too has to be thankful for. Thus, like mercy, whose quality is so beautifully portrayed by Shakespeare,—

> It is twice blest:
> It blesseth him that gives and him that takes.

But some may ask, Why should not one recount the evil as well as the good? The reason is not far to seek. While Christian Science shows that good alone is real, it does not ignore with lofty disdain the evils manifest in human affairs. A Christian Scientist is too keenly alive to the necessity for overcoming evil to regard it from such an impractical standpoint. Nevertheless, it is evident that to rehearse evil continually does not lessen it, but magnifies it; and in order to destroy evil more effectually, one is quite consistent in refusing to discourse upon it unnecessarily.

The advice is often given to young writers that they specialize in their literary work, that they devote their entire attention to a certain department of thought or research and become particularly identified with it. What an excellent plan it would be to become a specialist in good news, so identified with it that our friends to whom we write no longer expect to receive anything else from us. This does not mean that we should ever be untruthful and call evil good; but there is so much of good surrounding us that we are ungrateful if we hide our appreciation of it under a bushel and expatiate on the least inconvenience or indisposition that seems to confront or assail us. To attain and maintain this standard may mean for many of us a careful revision of our past methods, but this revision, and the reversal which naturally follows, repays a thousandfold.

OMNIPOTENT GOOD.

LAURA GERAITY.

MANY years ago, in answer to the argument that it was God's will that her mother should suffer, a child retorted, "I don't see how you can love God, if you think He likes to make you miserable." That little heart was ready to reflect the love that it was always absorbing from its surroundings, and it instinctively rebelled against the quiet, almost unspoken teaching of its mother, that God, whom she believed to be Love, was ready to do less. The little one naturally resented such a thought, but the mother through years of contact with materiality nursed and nourished it, and suffered correspondingly in brave silence, believing it was the will of God that she should do so.

This pathetic situation is encountered very frequently, and as yet there are relatively few Christian people who perceive its incongruity and wrong; but as their number steadily increases year by year, the old concept of God is surely passing away. A few years ago, that child, grown older, reached out greedily and gratefully for the new and welcome truth that sin and suffering, wrong desire and its punishment, are not of God, and hence that they have no abiding-place in God's perfect creation, where, as we are told, there shall be no more pain, "and sorrow and sighing shall flee away." She drew a deep breath of satisfaction when she could unreservedly acquit God of all the blame which had held no insignificant place in her simple and wavering beliefs; and there grew a great longing to give to God, even at the eleventh hour, some of the love and gratitude which those same beliefs of ignorance and mistaken tuition had so long made her withhold.

Of the many burdens from which Christian Science has relieved its students, this one, that God wills us to suffer, though perhaps smaller than that of vice, has been, nevertheless, a very large factor in the mass of errors which have stood in our way on the upward path to spiritual truth. There is a constant desire to get rid of the load of suffering, and any method is eagerly grasped for the sake of the result to be obtained. But are we as ready to use every argument against our brother's failings or misdemeanors? Surely not. There is a subtle argument almost unconsciously presented within, that it is not so serious or deadly that we must necessarily interfere. The same subtlety works with our attitude to God. We say we have loved our brother, and we say we have loved God, but we have not loved either the one or the other sufficiently well to separate them wholly from all belief in error.

The little child truly loved God. If God were good, she could not believe Him guilty of sending pain, sickness, sin, or misery. Therefore she accepted and retained the fact of His goodness, and at the same time stoutly refused to admit that He was less. The two conditions were not possible even to her infantile logic; and when in the course of years she by degrees put the fact somewhere behind her and by daily material intercourse and erroneous surroundings began to absorb the fiction, there was such mental discord that from sheer apathy and selfishness she avoided the disturbing question entirely, and swung like a pendulum between the truth and a lie. So long as life goes smoothly, we do this, until we sleep so heavily that no ordinary sound wakes us, or until a storm of pain within or without is necessary to rouse us to something like action; then we begin to see it may be worth while to "prove all things" and to "hold fast that which is good."

Mrs. Eddy has shown us the way to prove what it was difficult and full of weary work to prove for ourselves. She has opened up the way for the lazy ones who have let go their childish beliefs, sometimes called childish fancies, and who have slid down the precipice that leads to the seeming rest of apathetic disbelief. Some of us have been suddenly roused by a storm of discord; a clap of thunder has brought down upon our heads the dust and ashes of the treasures of a lifetime, or a torrential rain of sorrow has drowned all our hopes of the material future, and we have awakened in the heavy atmosphere of doubt, dismay, and fear. Then we have risen to our feet and have begun by judging God harshly, but have ended by falling on our knees, listening to His "still small voice" of comfort and consolation, and have learned to raise our eyes to the hills, whence cometh our help. Then far, far above the dream of chaos, discontent, and sorrow, we have seen the hand of Love ruling all that is, all that ever can be, all that ever really was.

DAILY PROBLEMS.

W. C. FERGUSON.

THE immeasurable value of Christian Science to humanity consists in its immediate and continuous availability in solving the many problems which confront mankind. When one first catches a glimpse of the beauty and truth of being as given in our text-book, "Science and Health with Key to the Scriptures," he experiences a sweet sense of joy and freedom; but it is only when he begins to put in practise the teaching of this book that he experiences the calmness and confidence which is the result of understanding that all his daily problems are capable of solution by this means. Unless one is on guard, however, he may be robbed, by any one of a number of insidious arguments, of the harmony which is his through an absolute reliance on the spiritual. Among the most crafty and frequent of these is the one which would lead him to believe that pressure and hurry of business life make it impossible for him to use continuously his understanding of Science, and that if things get too discordant, he can take a half hour off and "do some work" or telephone a practitioner; another is, that if he has

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gone over the Lesson-Sermon that morning, his affairs ought to adjust themselves automatically. The argument which causes a man to put off until some more "convenient season" the consideration of a problem, is one which is apt to be productive of much discord.

Let us consider the method we pursue with regard to the mathematical problems of our daily life. When we awake in the morning we look at our watch, and in doing so, use a slight understanding of mathematics. No matter how sleepy we are, we use it. When we go into a store and make a purchase, we give or we get the correct change. We might be in a very great hurry and a number of people might be waiting for the clerk whose time we were using, but we would never think for a moment of not using our mathematics to see that we have the correct change. Likewise, in writing a check, in looking over a statement, in fact in a hundred matters, every day we use our knowledge of mathematics and never think for a moment of abandoning or neglecting it. Now, is not this the way we should use our Science? When a belief of anger comes into our consciousness, whether personified in ourselves or a brother, do we give him the "correct change" then and there, or do we put it off until we have more time to consider it? When a man comes to us with a dishonest thought, do we then and there know the truth about that? When the thought of hurry comes up, do we get the correct answer for that mortal belief then and there?

If one were to disregard the laws of mathematics for a single day, using any number that came into his head indiscriminately, he would not be able to correct all the mistakes he had made by going home and reading the very best treatise on arithmetic. In fact, it would require days and even weeks, probably, to correct his inaccurate bills, checks, etc., and it would have been better had he done nothing all that day. Then how can he any more expect harmony to result in the affairs of his every-day life, if he neglects to solve correctly the problems as they come before him? It is only by unceasing and persistent effort in meeting daily problems that harmony is obtained and development and progress are made. In Science and Health (p. 283) we read: "We must receive the divine Principle in the understanding, and live it in daily life; and unless we so do, we can no more demonstrate Science, than we can teach and illustrate geometry by calling a curve a straight line or a straight line a sphere."

TRUE MODEL.

ADÈLE LESLIE BECK.

To those who have been taught to think of God as a magnified human being, the second commandment is a mystery, or else it has been so materially interpreted that the spiritual import is lost; but it needs to be understood before we can comprehend what we worship as God, since it defines more than any other commandment what the Godhead is. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." How could we have a corporeal concept of God if we understood this? Have we ever seen the form of love, unselfishness, purity, life, or truth? Could they be pictured as anything that we have seen, in the heaven above, or in the earth beneath, or in the water under the earth?

Mrs. Eddy says, "We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives;" and then she continues to define the perfect model, which is not a picture of any corporeality, when she says, "Let unselfishness, goodness, mercy, justice, health, holiness, love—the kingdom of heaven—reign within us, and sin, disease, and death will diminish until they finally disappear" (Science and Health, p. 248). Says St. Paul, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal," and this in obedience to the command, "Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." And here we ask, What and who hates Life, Truth, and Love? Only that father-lie, which was a murderer from the beginning; which abode not in the truth, and the truth was not in him.

Will not infinite Truth, this zealous God (for zealous is the spiritual signification of jealous), visit the iniquity of the father-lie upon its children, sin, disease, and death, and destroy all untruth with the truth, unto the third and fourth generation, and show mercy unto thousands of those that love Truth and keep God's commandments? Paul tells us that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Again he says, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." In Christian Science we soon learn the vital importance of rejecting all false concepts of God and man, and of trusting Truth to reveal to us the spiritual idea which is the model for all true thinking and living.

[Written for the *Sentinel.*]

MY VISION.

GRACE NIXON STECHER.

THE blinding mists have lifted from the face
Of all mankind, of earth, and troubled sea;
Time's sickle reaps no more, and in its place
Revolve the cycles of eternity.

Earth's shades have fled before eternal light,
And men no longer live in dread and fear;
They cast away the shackles of the night,
And man his Father's image doth appear.

With rosy glow of truth the sky is flushed,
And all the world in harmony doth blend;
The claims of mine and thine forever hushed—
All pain and want and woe are at an end.

And what has ushered in this blissful state
Of universal love and holy truth,
Where mightiest on humblest e'en doth wait,
And age is lost in one perennial youth?

The word divine, irradiating light,
From century to century has sprung,
Cleaving and rolling back the clouds of night
That round the hearts of men have groped and clung.

And now 'tis done! the truth with us remains—
His word has not returned unto Him void!
And in the peace that follows flow sweet strains
Which touch the heart and leave it overjoyed.

At last our prayers, devoid of self, ascend
In vibrant tones of purest harmony;
They with God's waiting answer meet and blend,
Thus forming part of heaven's symphony.

Again the morning stars together sing!
The joy which seers have prophesied has come—
And from high heaven itself these words outring:
"Behold, 'tis here, the great millennium!"

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SELECTED ARTICLES.

[Frederick Dixon in *Australasian Church Quarterly Review*, Sydney, New South Wales, Australia.]

[The following reply by Mr. F. Dixon of London, chairman of the publication committee of the Christian Science movement, was received through a Sydney representative of the Christian Science movement. This *Review* had already published in its last number a reply to "Medicus" from a local Christian Scientist and an editorial comment upon that reply. However, in view of the gravity of the questions at stake, it seems best to depart from our rule of not continuing a discussion beyond a single number. Mr. Dixon's reply is, therefore, printed herewith, but its contents obviously require further comment from the Christian standpoint. We cannot lend the pages of a church review to the unchallenged advocacy of such a movement, even in the form of a reply to an earlier contribution. The discussion is now terminated.—EDITOR.]

The article entitled, Notes on Healing, contributed to the June issue of *The Australasian Church Quarterly Review* by an anonymous writer, under the pseudonym of "Medicus," contains a criticism of Christian Science which really could only have been written by some one sublimely ignorant of the teaching supposed to be elucidated. The contribution seems, indeed, to be fully up to the writer's own standard of "spurious metaphysics, bad logic, and bewildering, unintelligible theology." I do not, however, intend to follow the example of the author of this phrase by making statements *dans l'air*. I propose, no matter how unkind it may seem, to substantiate them.

The writer starts off with the declaration that Mrs. Eddy was "a woman in no way distinguished as a scholar, but rather profoundly ignorant of any of the requirements of a religious or social leader." On the very next page, however, the writer says that "there are thousands of people wandering to and fro, restless and unhappy, looking for mental and spiritual comfort," and adds that it is impossible to be "altogether surprised that they were misguided enough to accept as true revelation the rubbish in Science and Health." Now, hundreds of thousands of copies of Science and Health have been sold; the book, in fact, has had a larger sale, probably, in the lifetime of its author than any book ever written. It is clear, therefore, that Christian Science has inspired the lives of an enormous number of people; but this is not all. The movement is a world movement. It matters not to what country or to what quarter of the world you go, there you will find Christian Science churches and Christian Science healing, for wherever it is found, Christian Science is discovered preaching the gospel and healing the sick. You will find it throughout the United States and the Dominion of Canada; you will meet it in South America and in the islands of all the great oceans. You will discover it firmly seated in the British Isles, and the countries which comprise the continent of Europe. It has overflowed into Egypt, and spread itself from Bechuanaland to Cape Town. Its services are read along the Persian gulf, and in the cities of India from Quetta to Mandalay. In China and Japan it has a devoted following, and it is not unknown in Australia.

Not only does it contain in its ranks all nations, but all sorts and conditions of men. Squatters in Australia, Dutch farmers in the Transvaal, engineers in Egypt, great merchants in America, miners in Peru, distinguished soldiers in India, equally distinguished sailors on the ocean, fruit-growers in Canada, scholars in Europe, and, to be accurate, all these in all countries. What Matthew Arnold would have termed the culture of the movement may not come up to the standard of "Medicus," but it has come up to the standard of the universities of Europe and America, while as for its religious instinct, there is not a member of the church who could not give from the Bible a reason for the faith that is in him or her. The anonymous critic may not approve of the movement; if the *nom de guerre* he has adopted has any fitness, it is not to be expected that he should; but that does not make it any the less a world-wide one which has profoundly influenced the thought of the century, and in these circumstances it is just a trifle ridiculous to indulge in so dogmatic an *obiter dictum* as that Mrs. Eddy was "profoundly ignorant of any of the requirements of a religious or social leader."

Then again, when "Medicus" explains that Mrs. Eddy was "in no way distinguished as a scholar," does he realize where this is leading him? Obviously, Plato and Aristotle, indeed the whole gamut of pagan philosophers, were more qualified to act as religious guides than the apostles and the Christian fathers. Virgil, and not David, should have written the Psalms; Xenophon, and not John, the letters to churches; and not Luther, but Erasmus, should have wrought the Reformation. No wonder the Jews said of Jesus, "How knoweth this man letters, having never learned?" It has perhaps escaped the attention of "Medicus" that most of the New Testament was written by a publican, three fishermen, and a tent-maker. Certainly "Medicus" never gained from the Bible, or from history, the idea that to be a religious leader it was necessary to be a scholar. Jesus of Nazareth walked in the groves of no *academia* with his disciples. His theater was a hillside, his rostrum the prow of a fishing-boat, his students a handful of fishermen and tax-gatherers; but he taught them to preach sermons which healed the sick and raised the dead; a "bewildering" theology certainly, and "unintelligible" enough to the mightiest authorities on Greek verbs today.

Mrs. Eddy was nearer to Peter and James and John than she was to Erasmus or Professor Osler. That is to say, she knew more of Principle than of particles, more of God than of microbes; but this did not make her so uneducated as "Medicus" fondly imagines. She was a well-educated, cultivated lady, well informed and keenly interested in all the problems of the day. She had, however, a sense of proportion which kept things in their correct perspective, and she knew that what the New Testament calls the full, exact, or scientific knowledge of God, was of more importance to humanity than theoretical speculations on the subject of electrons or ether. Jesus said, "Ye shall know the truth, and the truth shall make you free."

It is a little disconcerting to his argument when on one page "Medicus" writes that "Mrs. Eddy's teaching makes a clean sweep of all the accumulated religious and philosophical experience of centuries," and on the next that her "fundamental belief" is "common to many religions," and her "assertion of a unity" though "true, is no way new." It seems, to a Christian Scientist, a curious result of a teaching which has "made a clean sweep" of "religious and philosophical experience," so curious that one can only suppose it to be the result of the "bad logic" to which "Medicus" has already alluded. After this, it appears quite logical to be told that "philosophers and scientists in all ages have looked to an underlying unity."

The argument of "Medicus" is, however, not only logically absurd, it is historically preposterous. What does he imagine has been the centuries-old dispute between the materialists and the idealists but this very question of the reality or unreality of matter? What does he imagine was the meaning of the Platonic theory of ideas, the contention in the medieval argument between the Conceptualists and the Nominalists, or what does he think "The Principles of Human Knowledge" was written to prove? What Mrs. Eddy really did was to abandon the idealism of the schools for the idealism of the New Testament. "The Bible," she wrote, on page 126 of Science and Health, "has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth."

The evolution of Christian Science is extraordinarily simple. Truth, like God, is eternal, for God is Truth. This truth, however, does not consist of the relative facts of human knowledge, but of the absolute facts of being. The writers of the early Bible documents perceived something of this truth from the frank anthropomorphism of the "Jehovistic writings," through the more spiritual atmosphere of the "Elohistic," down to the "Priestly." This vision of

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the truth grew through succeeding ages, ever broadening into a fuller and clearer perception, until the full understanding of it was given to the world in the teaching of Jesus the Christ. Jesus, however, never separated cause from effect, precept from practise. "Ye shall know the truth," he said, "and the truth shall make you free;" but he also said, "He that believeth on me, the works that I do shall he do also."

Those works were done by Jesus' disciples or students, but the practise did not stop with their martyrdom. It was part of the demonstration of primitive Christianity in the first three centuries, and it did not cease until it occurred to the emperors that the way to render Christianity nugatory was not by the cry of "*Christiani ad leones*," but by seating the bishop of Rome on the throne of the Pontifex Maximus, and building a cathedral on the site of the Circus of Nero. Riches and social prosperity accomplished what persecution and poverty had failed to do. The preaching of the Christ continued; the healing of the Christ came to a sudden end. Then came the centuries of recovery, during which the evolution of the Christ-idea from the time of Abraham to the day of Jesus of Nazareth was repeated. The dark ages gave place to medievalism; medievalism passed through the renascence to modern history; and then at last there came a woman, pure enough to grasp the meaning of those wonderful words of Jesus, spoken in the night-time to Nicodemus, in all probability on the housetop in Jerusalem, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and selfless enough to put into practise the command, "If any man will come after me, let him deny himself [utterly], and take up his cross daily, and follow me."

It was this very command to deny the flesh utterly, for that is the true translation of the Greek, to divorce that born of the flesh from that born of the Spirit, which distinguished the idealism of the New Testament from the idealism of the schools, and constitutes the fundamental teaching of Christian Science. Mrs. Eddy draws the distinction between the real man born of the Spirit and the unreal man born of the flesh, who is only the counterfeit of the real man or the image and likeness of God. "Medicus" mixes the two up in inextricable confusion, and then, with delightful ingenuousness, talks of Mrs. Eddy's "spurious metaphysics." You might just as well define an equilateral triangle and an isosceles as the same thing, and then scoff at the spurious geometry of Euclid. There has never been anything like it since the Mad Hatter's tea-party, when the Dormouse said, "You might just as well say that 'I breathe when I sleep' is the same thing as 'I sleep when I breathe.'" The Hatter said it was in his case, and the same train of reasoning seems to apply to the logic of "Medicus." If you permit yourself to define your opponent's premises with Aristophanic license, there is no reason why you should not reduce his conclusions to Gilbertian topsy-turvydom. If "Medicus" is going to criticize Science and Health, some one ought to insist on his reading it.

Christian Science is the idealism of the first century of the Christian era applied to the requirements of the twentieth. It demands that today, as in the time of Jesus, the affairs of man shall be governed not by human wisdom, but by that knowledge of the truth which is to make the world free. Now, absolute truth is necessarily the most scientific thing in the world, and being scientific, is necessarily equally capable of demonstration. This was why Jesus always insisted upon the connection between preaching and healing. What are termed his miracles were nothing more than what the Greek words so translated really imply, that is to say, the object-lessons in proof or demonstration of the accuracy of his theology. It was because of this that he insisted that those who believed on him would be able to repeat these miracles. Those who believed on him were necessarily those who understood his teaching, and, in the exact proportion in which the teaching is understood, the demonstration becomes possible. This understanding is not, however, acquired by an intellectual exertion; it is the result of a man's spiritual perception, and this is, in turn, inseparable from the determination to walk as closely as possible in the footsteps of the Master. Just as a man is successful in this, will he attain the Mind that was in Christ Jesus, and attaining *the Mind* that was in Christ Jesus, be able, as Jesus *himself promised* and demanded, to do the works which he had *done*. *It was* the Founder of the Christian religion, *and none other*, who made the capacity to perform the works he did the test of the ratio of a man's faith.

[Editorial in *Poughkeepsie* (N.Y.) *Star*.]

It seems strange that there are still some clergymen who feel that they are called upon from time to time to attack Christian Science. That form of advertising oneself was formerly more popular than at present. Only a few clergymen now yield to it. It would seem that the clergyman who has a sincere desire to do good, could keep reasonably busy without trying to tear down some other organization which is doing its share of the good work of the world. This paper holds no brief for the Christian Scientists, but it seems to us that if there were no virtue in it, Christian Science would have perished from the face of the earth long ago. Instead, however, it has spread all over the world. Most of the large cities have from one to many great churches filled with a highly intelligent class of persons who, in the main, would scarcely be expected to follow something that had no virtue.

Christian Scientists get results from their system of healing disease, and a clergyman should be the last one to quarrel with this. Christian Scientists mind their own business; they do not go out of their way to attack other systems of healing or of religion. They try to obey the Scripture and do as they would be done by, and they are trying to walk in the footsteps of the great Wayshower. They do not accept challenges to heal any diseases, nor are they seeking any controversies whatsoever. They do not seek to foist their system upon those not ready to receive it. Those who have eyes to see, can see the good being done by Christian Science. Those who cannot see it, are not yet ready to open their eyes; but the time will come when they too will see it, for Christian Science contains such elements of truth that it must ultimately be recognized even by those who now think they are inspired to attack it.

[Thomas F. Watson in *Hanford* (Cal.) *Sentinel*.]

In a recent issue, under the heading "Christian Science and Methodism—How Far Between?" a Methodist minister "pokes fun at the rapidly increasing cult in his Sunday sermon." From obeying Christ's command, "Feed my sheep," to "poking fun" at another church or religious teaching, one might well ask, "How far between?" The commandments of Christ Jesus, "Go ye into all the world, and preach the gospel," "Heal the sick," etc., which the Christian Science church emphasizes, its members are humbly and earnestly endeavoring to obey; and the fact that they have undoubtedly met with some success along this line explains why its followers are "rapidly increasing."

The avowed purpose and mission of the Christian Science church today is to "reinstate primitive Christianity and its lost element of healing" (Church Manual, p. 17). The first tenet of Christian Science, as given in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (p. 497). Surely there is nothing in this teaching which could produce "spiritual wrecks," as the gentleman avers; but among the followers of Christian Science are thousands who have been healed of their infidelity, their sickness, sorrow, sin, and despair, through the study of Science and Health, which has taught them how to understand God; and they gratefully testify to this fact.

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It has been well said that Mrs. Eddy's writings "arouse an insatiate hunger for more of the Bible, more of God, more of the Christ, more of Jesus, more of the Holy Comforter." Our friend the minister admits that Christian Science "performs many cures," but states that the Indian witch doctor does the same, which reminds one that in those days when Jesus healed the sick, there were some who would not admit that the healing was done by the power of God, but by Beelzebub. Even the disciples could not understand why some were casting out devils, and yet were not following them; but they were rebuked by Jesus, as we read in St. Mark.

In the critic's attempt to disparage Christian Scientists on the subject of cleanliness, he omitted the lines which read, "'Cleanliness is next to godliness,' but washing should be only for the purpose of keeping the body clean;" and also, "I insist on bodily cleanliness within and without" (Science and Health, p. 413). Further, on page 382 it is written, "We must beware of making clean merely the outside of the platter," implying that it is the inner cleansing or purification of thought which must not be neglected. In no way does Christian Science disparage or belittle personal cleanliness, proper ventilation or sanitation, and the Christian Science homes and churches are arranged with due regard for these considerations. It is also a well-known fact that Christian Scientists are cleanly, intelligent, law-abiding citizens who observe all sanitary or other laws which safeguard the public welfare.

[Frank Bell in *Reading* (Pa.) *Eagle*.]

The statement in an address by a clergyman as quoted in a recent issue, that Christian Science conforms to pantheism, is not only incorrect, but directly contrary to the fact. Pantheism is defined by the Standard dictionary as "the form of monism that identifies mind and matter, the finite and the infinite;" the theory that material beings and things are literally a part of the creator. Christian Science teaches exactly the opposite. It repudiates the notion of mind in matter, denies to the finite any place in or relation to infinity, and differentiates clearly between that which creates and that which is created. To say that the true creation is like its creator is not to say that they are identical, any more than to say a human son resembles his father is denying that they are two persons.

Christian Science if true is, of course, not new. Truth always was and always will be. Mrs. Eddy in her writings claims for Christian Science that it is a revival of primitive Christianity. The manner of its presentation to this age is all that is "modern" with regard to it.

[George Shaw Cook in *Chicago* (Ill.) *Record-Herald*.]

The article by Dr. James J. Walsh, "Nosophobia—the Dread of Disease," published in the Sunday *Record-Herald*, doubtless has been read with interest by many whose thought has turned in the direction of a mental cause and cure for disease. The information contained in this article relative to needless fears, which often result in disturbed functions and diseased conditions of the body, is interesting. Likewise the author's citation of many cures which have apparently resulted from a changed mental state alone, should have interest for those who have possibly given drugs an all-important place in the healing of disease.

In classifying Mrs. Eddy with Greatrakes, Perkins, Dowie, and Schlatter, the author makes a mistake which is sometimes made by those who do not fully understand the true nature of Christian Science Mind-healing,—those who perhaps consider its effects more than the *modus operandi* by which those effects are brought about. It is well known that some said of the healing works of Christ Jesus, "He casteth out devils through Beelzebub the chief of the devils," and the tendency nowadays is to account for Christian Science healing by calling it mental suggestion or some form of mesmerism. The difference between Christian Science practise and all forms of mesmerism is that the one who employs mental suggestion generally believes thoroughly in the reality of disease while trying to change his patient's belief regarding it, whereas the Christian Science practitioner understands the unreality of disease and frees his patient from fear and false belief by knowing that, as Mrs. Eddy has said on page 335 of "Science and Health with Key to the Scriptures," "reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are the suppositional antipodes of Spirit, and must be contradictions of reality."

[William J. Bonnin in *Oldham* (England) *Chronicle*.]

Your contributor, the Rev. A. J. Waldron, has more than once generously testified to the wide extent of the healing work accomplished in Christian Science, and consequently your less cautious readers might be inclined to regard him as speaking with authority on the subject, and to accept as accurate a statement of his appearing in your last issue, which is, in fact, quite an erroneous one. In his article on patience, this clergyman says that virtue is the key of the "New Thought and Christian Science philosophy," and he further explains the "key" as thinking of success, a dwelling not on affliction but on hope.

In the first place, to imagine that Christian Science and what is known as "New Thought" are capable of being coupled as allied systems is a grave mistake. I do not say that what the critic has written may not be applicable to "New Thought," but it is entirely and fundamentally wrong to say that Christian Science has for the key of its philosophy the exercise of the human will and determination. It is just this human will which is the source of trouble, and Christian Science reveals a Christianity in which it is possible for all to experience the good effects to come of its subjugation, and to manifest in some degree the power manifested by him who was able to say, "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me." Christian Science develops spiritual understanding, and this means the understanding of absolute Truth. Every advance in this development is a clearer vision of the eternal fact that only the good is real, and a keener recognition of the fraudulent and unreal nature of evil. And so it is not a question of "thinking of success" and banishing thoughts of affliction, for that is a mere exercise of the human mind, but it is to attain to the consciousness of the omnipresence of God, good, and to realize that through this very consciousness He avails to save and protect, which is the Christian Science practical way of praying to God and so providing a channel for His will to be done on earth. And His will is always good.

[From *The Spectator*, Portland, Ore.]

Christian Science offers a broad field for the contemplation of humanity. The physically ailing say it heals them; the mentally ailing say it cures them; the spiritually ailing say it saves them. Its appeal, therefore, is wide, and its efficacy seems far-reaching. The growth of Christian Science has been remarkable—almost as much so as its effect on those who practise its teachings. It seems a religion of sunlight, that gives its followers a notably cheerful interest in life; they seem to have given up the thought that they must die to be happy. Judge Clifford P. Smith says Christian Science teaches that heaven is not reached through the dark door of death, but by right living, and that heaven is a living, active state of goodness on earth. It is a very pleasant belief, and if followed even without expectation of any other heaven than the one that Christian Scientists make for themselves here on earth, it must indubitably lead to that heaven which the rest of us hope for beyond the grave.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"NO ROYAL ROAD."

MRS. EDDY'S admonition to students of Christian Science on page 405 of Science and Health, to "study thoroughly the letter and imbibe the spirit" of this Science, must be accepted by these students as the only road leading to the correct and demonstrable knowledge of God which heals the sick. This admonition is also in line with her statement on page 330: "To understand all our Master's sayings as recorded in the New Testament, sayings infinitely important, his followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then they know how Truth casts out error and heals the sick. His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind."

Mrs. Eddy knew of "no royal road to learning" by which she herself or her students could obtain without labor and study that full and complete knowledge of infinite Mind which ushers in the kingdom of heaven and gives humanity the power to interpret the Scriptures and heal the sick. On page 100 of Science and Health she tells of the years of earnest study which preceded her practise of the great truth which had come to her through revelation, and as she walked the straight and narrow way, so it must be with all her followers.

Christian Science is not a subject to be lightly skimmed over or casually looked into. It is the most serious and most far-reaching and comprehensive subject with which mankind has to deal, for it embraces the knowledge of God which Christ Jesus possessed and said was life eternal. Because of this great importance it must be studied prayerfully, earnestly, and continuously in order that it may be demonstrated, and the knowledge thus gained must be demonstrated in order to be sure that it has in fact been gained. This is the line of action which Mrs. Eddy followed, and the same order must be followed by all who call themselves Christian Scientists if they are to obtain the full benefit of her teachings. If Christian Science is the truth, then it must be a rule of conduct applicable not only to some human experiences but to all human experiences, and too much time and attention cannot be given to its study nor to its demonstration. Human experience is but a series of problems to which there are right answers. To obtain these answers by the demonstration of Christian Science is to grow in grace and in readiness to reach that evaluation which constitutes the "new" line of Spirit.

Is it not worth while, then, so to "search the letter and imbibe the spirit" of its teaching that there will be no delay in applying the answer to any of these human problems? Is it human experience which is to be forgotten, and without fear or favor or mentally clutching the skirts of any one system, are we not rather to press forward with both the spirit and the letter of truth, that we may more and more fully understand the things of the Spirit and of God, knowing that we are to be judged by the measure we mete out to others? Let us not, then, be content with a mere knowledge of the letter of Christian Science, but let us strive to attain the spirit of it, that we may be able to heal the sick and cast out evil in the name of the Christ, Truth.

ARCHIBALD MCLELLAN.

ASCENDING MAN.

HUMAN sense makes such frequent exhibitions of its consent if not attachment to the unideal, impulses which are unquestionably opposed to Spirit are so frequently in evidence, that aspiring hearts sometimes experience a sense of great discouragement. The stamp of evil seems so inerasable, the impress of good so evanescent, that the struggle is apparently unequal and hopeless. On the other hand, this same human sense not infrequently discloses a perception of and love for good, a capacity to be unselfish and heroic, which supplies a confidence and strength that is adequate, as we are wont to think at the time, to the demands of any issue or situation, and the shift from one side to the other of this consciousness of self often leads the introspective to wonder if Stevenson was not portraying his thought of the human as a whole, in his famous story of a dual nature, rather than outlining a preposterously unique personality.

Despite this confusion of consciousness, however, the innate instinct for the square deal, the recognition of right which becomes an inflexible law of conduct for all men, in some of their life relations, is emphatically manifest in present-day progressive thought. In our political and economic agitations even the most radical and revolutionary in the arena of party contention are declaring ever for "the rights of man." It is true that selfishness is always deceived and deceiving, it is ever assuming the garb and accent of righteousness that it may fool the gullible, but that the evil-minded should thus clothe themselves with pretense speaks volumes for the rule and authority of right among the many. Moreover, no one who is well acquainted with himself will question the genuineness of that nobler though perchance momentary sense which the thought of his mother or the story of some brave deed has brought him. There are best moments for all of us, when we are "caught up" into [illegible] above the mean, the petty, the commonplace, and catch something of the poet's vision, the seer's sense of beauty and goodness and truth.

This inextinguishable divine factor, this constantly regenerating man, is becoming more assertive and more authoritative every day, and Christian Scientists can give an explanation of this fact which is of the highest moment. They have time to realize in some degree that the least right idea in human consciousness is buttressed and supported by omnipotent Truth, that God is behind all good, while evil has no other foundation than a lie. The significance of the real and the true as related itself for them to every phase and phenomenon of human experience, and their appreciation and declaration of truth is reaching and affecting every earth plane and problem, in keeping with the psalmist's words: "Day unto day uttereth speech, and night unto night showeth knowledge. . . . Their line is gone out through all the earth, and their words to the end of the world." Speaking of this "boundless realm of right ideas, Mrs. Eddy has said: "The [illegible] sphere of scientific thought reaches . . . the globe's remotest bound. The impalpable voice of Truth is to the human mind as when a bird warbles. It is heard in the desert and in the lurking-places of fear. . . . There is the power of Truth [illegible]—made manifest in the destruction of error." Science and Health, p. 511.

[illegible] the immediate and eternal supremacy of the right in consciousness [illegible] to emphasize the fact that [illegible] of its spark to affect not only the existence of error which is so entrenched in every field of human endeavor, but to affect its entire destruction. [illegible] is a matter of only such import to the solution of [illegible] problems, but larger than [illegible] in human history as well as in [illegible]. This is the [illegible] of the [illegible] of the [illegible] Christian Science. [illegible] by the [illegible] and [illegible] [illegible] of mental [illegible] the [illegible] and [illegible] [illegible] [illegible]

SEPARATENESS.

A GREAT deal is said about the need for unity among Christian people, but it is not always remembered that the demand for separateness is of equal importance. In the sixth chapter of II Corinthians this demand is expressed in no uncertain terms, and strict obedience to it makes one's spiritual progress a path which shines "more and more unto the perfect day."

The command itself reads: "Come out from among them, and be ye separate, . . . and touch not the unclean thing;" then follows that wonderful promise: "And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This passage has, however, been robbed of its true significance by the supposition that the command could be obeyed by keeping apart from those whose religious views were different from our own, an opinion which has never brought to any one a sense of the nearness and tenderness of the all-loving Father. The ancient Jewish worship presented at every turn by type and symbol the need of separation from evil, and in Leviticus we read: "Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness." At that early day the priests and Levites were set apart by certain rites and ceremonies, but in the early days of the Christian church fasting and prayer took the place of these outward forms, and thus Paul and Barnabas and others were separated from materiality and prepared for the work of healing and evangelizing humanity.

It is sometimes asked how Christian Scientists regard this Scriptural demand. To this it may be answered that they are taught from the first the need of intelligent and unhesitating obedience to it. Their revered Leader says (Science and Health, p. 451): "Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate,"—in other words, they must take their stand by the teaching of the Master who said to Nicodemus, "Ye must be born again." Now the one to whom this was spoken was undoubtedly a man of high moral character, but he had to learn the need of separation from the fleshly belief of a material origin, with all it implies in the way of mortal passions, desires, and fears, none of which, so said the Master, can enter the kingdom of God. Nicodemus had opened this interview by an inquiry as to Jesus' mighty works, and he admitted that no one could do such works except God were with him. Then the great Teacher went straight to the heart of the subject by declaring for the new birth. He said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." This was his way of presenting the unreality of matter.

Mrs. Eddy says that he "who is begotten of the beliefs of the flesh and serves them, can never reach in this world the divine heights of our Lord" (Science and Health, p. 325). If, therefore, we would heal others, or be healed, we must come out from error and be separate. If we fail to do this, we are blindly and foolishly separating ourselves from God, and Paul asks: "What communion hath light [spiritual understanding] with darkness [material belief]?" Some may ask whether we should ever separate ourselves from people, those who do not help us to realize harmony. It is best to let infinite wisdom guide us in this as in all else. If the right kind of separation is going on in our consciousness, Truth will inevitably remove from our experience whatever offends or tends to work "iniquity," and the clearer our sense of Truth the more surely and quickly will this result follow. The unfoldment of spiritual sense will separate us from material ways, means, and methods, and as Love rules us, hate will be farther and farther removed. All the while we should remember that the Christ-ideal is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

OGDEN, UTAH.—Christian Science was first introduced into Ogden about twenty years ago, as a result of the healing of both sickness and infidelity. Services were held in the residences of those who espoused the cause until May 6, 1895, when First Church of Christ, Scientist, was organized, and then services were held in different halls until the organization was strong enough to purchase a church edifice, corner of Lincoln avenue and Twenty-fourth street, where services were held for several years. This location was found to be undesirable and the property was sold; but from the proceeds of this sale a lot was purchased at the corner of Monroe avenue and Twenty-fourth street, where it is intended to erect a church building, the balance being held as a building fund. For about two years two Christian Science services were held, but it was found that one service was sufficient for the city, and after due consideration the two churches united, and are known as First Church of Christ, Scientist. The church now holds Sunday services and Wednesday evening meetings in the new Masonic temple, where a goodly attendance fills the south hall. The church maintains a Christian Science reading-room in the First National Bank building, where Christian Science literature is at the disposal of those wishing to take advantage of same.—*The Standard.*

UTICA, N. Y.—Another advance in the progress of First Church of Christ, Scientist, during its life of almost a score of years in this city, is the decision to erect a new church building on the lot owned by the society at the corner of Genesee street and Avery place. This will cost about forty thousand dollars, it is expected. It is hoped to have the plans approved and bids received, so that work can begin by mid-July. The site, which has been owned by the society for a long time, is in a splendid location.

Utica Press.

SANTA PAULA, CAL.—The Christian Scientists have purchased a corner lot near the high school grounds upon which they are making payments, and when the title is secured clear of all encumbrances, which will be in about three months more, the matter of the erection of a church building will be considered.—*Santa Paula Chronicle.*

TROY, N. Y. —The children of the Sunday school have for several years been sending the *Journal, Sentinel,* and *Monitor* to Clinton prison. We find, in reading a letter sent to the Sunday school children by the chaplain, that it is considered a privilege to have these periodicals, especially the *Monitor,* to distribute in the prison.—*Correspondence.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

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THE LECTURES.

SAN FRANCISCO, CAL.

A lecture on Christian Science was delivered by Virgil O. Strickler, before a large and interested audience, in Dreamland rink, under the auspices of Second Church of Christ, Scientist. The lecturer was introduced by Charles A. Davie, who said:—

The subject of Christian Science is engaging the attention of people over practically all of the civilized world, and there is much speculation among the uninformed as to what it is. While it is believed to be similar in some respects to other forms of religion and healing, yet it tends to upset theories which have long been accepted as true, and on which these systems have been founded. Various human opinions are expressed concerning Christian Science, but many of these are misleading and harmful, being based on ignorance rather than upon knowledge. Some suppose that Christian Science is merely a method of healing physical disease without the use of drugs, and this gives rise to the belief that anything which professes to heal the ills of the flesh through other than material means is Christian Science. This Science does heal bodily sickness, and without the use of drugs, but what it is can best be told by those who have studied "Science and Health with Key to the Scriptures" by Mrs. Eddy. One who has thus studied and practised its teachings is to speak to us this afternoon, and he is qualified and authorized to give information upon this subject, which is of vital importance to all mankind.—*Correspondence.*

ASHLAND, KY.

Attorney J. B. Wilhoit, first reader, in introducing William R. Rathvon, who lectured on Christian Science, said in part,—

We meet here at the close of the day which was set apart by the President of the United States as a day of thanksgiving, for the purpose of learning more about God, "whom to know aright is Life eternal" (Science and Health, Pref., p. vii). It is said in the book of Job: "Acquaint now thyself with him, and be at peace." For those who are unacquainted with God there is no peace; and in order to obtain that peace "which passeth all understanding" we must know God. Christian Science reveals to us the truth about God, man, and the universe, and this truth, when understood and rightly applied, reforms and saves the sinner and causes the blind to see, the lame to walk, the deaf to hear, and the dumb to talk. In every land and country there are living witnesses to the healing and saving power of this truth today. The Bible contains the recipe for all the ills of the flesh, but we did not know how to apply this truth until Christian Science was discovered. In order that everybody may know more about this healing and saving truth, The Mother Church sends lecturers all over the world to carry the glad tidings of "on earth peace, good will toward men," and to tell of a risen and glorified Christ.

Correspondence.

GREENVILLE, OHIO.

In introducing Prof. Hermann S. Hering, who lectured on Christian Science at the Henry St. Clair Memorial hall, the Hon. D. L. Gaskill, a prominent attorney of the city, said:—

Some of us who are allied with other denominations have been for years astounded at the wonderful growth of the Christian Science church, and we have come to the conclusion that there must be something strong—something very attractive in this new movement, new, as it were, compared to some of the other denominations we have had in this country for many years.—*Greenville Tribune.*

MOBILE, ALA.

William D. McCrackan, M.A., lectured on Christian Science at Battle House auditorium. He was introduced by C. D. Henderson, first reader, who said in part,—

Christian Science comes to this age to magnify *the name* and character of God, proclaiming Him to *be the only* cause operative in the universe; that He is *in deed and in* truth omnipotent, omniscient, and omnipresent. Its mission is to heal and to save by the understanding or direct realization of His almighty power, and it bears a message of love, peace, and good will to a world sorely in need of relief from its own discord and error. Christian Science is founded upon the teachings and works of Christ Jesus, who said, "He that believeth on me, the works that I do shall he do also;" and again, "By their fruits ye shall know them." In accord with this supreme test, is the progress, glory, and success of the gospel which Christian Science teaches, and its wonderful growth and spread into every land and country establishes and gives it place among the great religious movements of the world.—*Correspondence.*

TERRE HAUTE, IND.

Francis J. Fluno, M.D., who lectured on Christian Science, was introduced as follows by H. R. Ihrie:—

When I was invited to introduce the speaker of the evening, the first thought that came to me was how grateful I should be for Christian Science. Had it not been for this new-old truth, as demonstrated by the Galilean Prophet, who promised us "another Comforter," revealed to this age by Mrs. Eddy in Science and Health, this would not have been my privilege this evening. About nine years ago, I was told by at least three prominent physicians that I had an incurable disease. They told me that by proper diet and careful living possibly I could live a year, but this would be the extreme limit. You may imagine that my future looked anything but bright. It was while contemplating this verdict, as laid down by *materia medica,* that Christian Science was brought to my attention. From what I had heard about this teaching, I thought little of it, but was finally persuaded that it could at least do me no harm. I was healed of this disease in one week's treatment, and from that day to this I have been perfectly free. Christian Science *has* met every problem in my home since that time, so *you will* understand something of my reason for gratitude for its teachings.—*Correspondence.*

SEVENOAKS, ENGLAND.

There was a large and representative gathering at the Club hall, when a meeting was held in connection with the local branch of Christian Science, and a lecture was given by Bliss Knapp. Lawrence Beesley occupied the chair, and in the course of a few introductory remarks said it was a pleasurable duty for him to welcome them to the lecture on behalf of Sevenoaks. The few words he would say were not needed, except to explain the objects of this lecture on Christian Science. First of all, Christian Scientists in Sevenoaks did not invite them there to persuade them against their own wishes and well-reasoned judgment. They had no right to make others believe what they believed in, and Christian Science had no need for that. Its position in the world today was too well established, and its healing and saving work, by which thousands of people had been saved, was too well known to need any such support. It carried its recognized place as a religion in the world and did not need any missionary work in Sevenoaks. There were a lot of incorrect statements made of Christian Science; he would leave it to them whether they would accept in its entirety what they would hear, but they could belie some of those incorrect statements.—*Sevenoaks Chronicle.*

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KANSAS CITY, MO.

Judge Clifford P. Smith delivered two lectures on Christian Science in Second Church of Christ, Scientist. At the first lecture the introduction by Lavern Reynolds, former president of the church, was in part as follows:—

A large majority of Christian Scientists of today were weary wanderers, athirst in the desert of material sense, before they received the words of encouragement to be obtained through Christian Science. The seeker for Truth finds great help and assurance offered him in all of Mrs. Eddy's writings. He finds that his rewards come to him in proportion to his faithfulness in applying the truth to his daily needs; he also finds great pleasure and happiness in so living the truth that he reflects it to his fellow men, and thus becomes a silent preacher of God's laws and of divine Love.

At the second lecture, J. W. Wilson in introducing the lecturer said:—

Up to the age of nearly forty-five years the Bible was practically a sealed book to me, as it seemed to contain contradictory statements which from my limited conception of God and His creation could not be reconciled. It was not until I began the study of Christian Science that faith gave way to understanding, doubt to certainty, and the conviction that Christian Science is indeed the search-light of Truth, illuminating the pages of Holy Writ, bringing to light the seemingly hidden things of God and revealing them in their simplicity, so that he who runs may read, and he who will can understand. The mission of Christian Science is to spiritualize thought, regenerate mankind, heal all manner of sickness, comfort the sorrowing, reform the sinner, and preach the gospel of "on earth peace, good will toward men."—*Correspondence.*

BELOIT, WIS.

Frank H. Leonard delivered a lecture on Christian Science before a large audience at the Wilson opera house. He was introduced by Roy L. Harvey, city editor of one of the daily newspapers, who said in part,—

In the eleventh chapter of St. John's gospel we read these words, spoken by Christ Jesus: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." This verse appeals especially to those of us here tonight who are Christian Scientists, for we know by demonstration the wondrous power of this resurrection. On all sides we have seen those who were dead in sin and those who were stretched on beds of pain made to live anew through the belief in and understanding of this divine curative, the knowledge that God's power is infinite and that His love is everywhere and all inclusive.

Correspondence.

WILMINGTON, DEL.

Willis F. Gross gave an interesting lecture on Christian Science in the Du Pont auditorium. He was introduced by G. Harold Pim, first reader of the church, who spoke in part as follows:—

Christian Science is a religion of love. Christian Scientists are learning to love all mankind. They are learning to love even those who would think themselves their enemies, to bless those that curse them, to do good to them that hate them, and to pray for them who despitefully use them and persecute them. Jesus said, "Ye shall know the truth, and the truth shall make you free." Pilate asked of our Master, "What is truth?" Mankind are still echoing Pilate's question. Christian Science is solving the problem and is presenting the truth as Jesus taught it, as a practical, logical, demonstrable Principle, which is today healing the sick and reforming the sinner as it did over nineteen centuries ago.—*Every Evening.*

PARIS, FRANCE.

At a lecture on Christian Science given under the auspices of First Church of Christ, Scientist, Paris, France, in Washington palace, Bicknell Young was introduced by Prof. Williamson de Visnée of the University of Chicago and directeur de l'École du Château de Soisy-sous-Etiolles, who said:—

Christian Science is such a potent factor in the daily life of so many people that strangers are led to ask, What is the secret of their calm and quiet strength? Nothing is more impressive than a fact. That Christian Science is a practical, demonstrable religion, is a fact. It has turned sorrow into joy, replaced tears with smiles, and silenced hatred with love. This beneficent truth is showing that man-made barriers must fall; that the real man is ever the same, be he American, German, English, or French; that God's kingdom is universal. Christian Science teaches us how to live, and proves that there is a correct solution for our every problem, no matter how appalling it may seem. Wars will cease, national misunderstandings will fade away, human strivings will disappear, until at last all men shall know that the kingdom of God is come.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Adrian, Mich.—Croswell opera house, 8 p.m., May 6.
Alameda, Cal.—Unitarian church, Grand street near Santa Clara avenue, 8 p.m., May 5.
Alhambra, Cal.—High school auditorium, 8 p.m., May 6.
Auburn, N. Y.—New Jefferson theater, 4 p.m., May 4.
Conneaut, Ohio.—City hall, 8 p.m., May 8.
Darlington, England.—Mechanics hall, 8 p.m., May 2.
Elyria, Ohio.—8 p.m., May 6.
Galt, Ontario.—Gore Mutual, corner Main and Ainslee streets, 8 p.m., May 6.
Geneva, Ohio.—Armory, 3:15 p.m., May 4.
Grand Rapids, Mich.—Powers theater, 3:30 p.m., May 4.
Hoquiam, Wash.—Hoquiam theater, 8 p.m., May 9.
Hornell, N. Y. (First Church).—Woodbury Universalist church, 8 p.m., April 25.
Kirkwood, Mo.—Church edifice, 8:15 p.m., May 2.
Lexington, Ky.—Woodland auditorium, Woodland park, 8 p.m., May 6.
Little Rock, Ark.—Majestic theater, 3 p.m., May 4.
Lorain, Ohio.—Lorain opera house, 8 p.m., May 5.
Memphis, Tenn.—Church edifice, 3 p.m., May 4; 8 p.m., May 5.
Painesville, Ohio.—High school auditorium, 8 p.m., May 5.
Peru, Ind.—Wallace theater, 8 p.m., May 8.
Pine Bluff, Ark.—Shriner temple, 6th and Main streets, 8 p.m., May 6.
Porterville, Cal.—The Moore opera house, 8 p.m., May 6.
Potsdam, N.Y.—Opera house, 8 p.m., April 28.
Rochester, N. Y.—Lyceum theater, 3 p.m., April 27.
Sacramento, Cal.—Tuesday Club house, 8 p.m., May 8.
Salida, Col.—Salida skating rink, 8 p.m., May 5.
Saline, Mich.—Opera house, 8 p.m., May 8.
Salt Lake City, Utah (First and Second Churches).—Salt Lake theater, 3 p.m., May 4.
Sandusky, Ohio.—Carnegie Library building, Columbus avenue and Adams street, 8 p.m., May 8.
San Francisco, Cal. (Third Church).—Dreamland rink, 3 p.m., May 4.
Traverse City, Mich.—City opera house, 8 p.m., May 9.
Ventura, Cal.—Lagomarsino theater, 3:30 p.m., May 4.
Waterloo, Iowa.—Waterloo theater, 8 p.m., May 4.
Watts, Cal.—Odd Fellows hall, 3 p.m., May 4.
Wilmington, Del.—Turn hall, 8th and French streets, 8 p.m., April 25.
Winnipeg, Manitoba.—Winnipeg theater, 7:30 p.m., April 27.

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TESTIMONIES OF HEALING.

If by any chance there remained with me a single doubt as to the truth and availability of that statement found on page 384 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, ending with these words, "Your Mind-remedy is safe and sure," that doubt was destroyed in an experience I had a few months ago. While on a moving train, performing my usual duties, a heavy box standing on end became dislodged, toppled over, and fell with terrific force to the floor, the upper end striking me with full force on the right ankle just above the joint, fracturing one bone and badly lacerating the flesh. So intense was the pain that the interior of the car for a brief moment became perfectly dark to me; then the above words from Science and Health presented themselves as clearly as if some one had audibly repeated them. I rose up and walked about, at first with difficulty, but denying determinedly the evidence of evil and knowing the allness and the omnipresence of God.

Now that the wound is entirely healed I can look back and truthfully say that after the first two or three minutes not a single sensation of pain was ever afterward experienced. Within an hour I arrived at my destination, where I boarded a street-car and went to my hotel as usual and without difficulty. Upon removing my shoe it was fully apparent how severe the shock had been, and before noon the ankle was swollen to about three times its normal size. By night, however, I was able to wear my shoe, and went to a friend's house for dinner, walking to and from the cars without difficulty and without pain. On returning to my room, I opened the Concordance to Science and Health, and found a veritable flood of references which, when read in the text-book, lifted thought to such harmony and confidence that all fear was at once banished, and I knew from that moment that the healing was complete.

For several days the swelling was very apparent, and the flesh to the knee was discolored, but only for a short time, and throughout the experience I was not for a moment prevented from performing my usual duties. A strange experience seemed to accompany the healing of the cut across the ankle, for the flesh healed over very quickly, except at one end, where it remained open, apparently to allow a discharge from beneath, next to where the bone was injured. The discharge seemed necessary, and was perfectly normal and painless; but in due time this spot also healed over, and that almost within a night.

This experience has taught me that if the flesh be exposed to bruises and cuts, and even to fire, it is possible today, as we know it was proven possible in olden times, to have a wholesome uplifting faith and understanding of God sufficient to annul evil effects, and no suffering need follow such experiences. I know that in a complete demonstration of the teachings of Christian Science there need have been no discoloring of the flesh, also that in a complete knowledge of this teaching there could have been no accident; still, at this hour I am thankful to know that the usual effects of such experiences can be destroyed. I believe that it was the knowledge that such things would for a time be experienced that prompted the utterance of these memorable words by the Master, "What I say unto you I say unto all, Watch," and also our Leader's prominent use of these words.—J. T. ACTON, Kansas City, Mo.

I first became interested in Christian Science when, on going home for a visit, I found my father reading the text-book, "Science and Health with Key to the Scriptures." He eventually became a member of the Christian Science church. As he had always been a good man, and had held nearly every office in the church to which he belonged, I therefore felt sure there must be something in Christian Science to lead him to take such a step. I started to read the text-book, and was much impressed by it. At the time I was a member of a church, but I often felt that one's spiritual life was much neglected and I was very dissatisfied. The love expressed in the Christian Science church appealed to me very much, but I had scarcely any interest in the physical healing.

In 1908 I had a great mental trouble, and what helped me most then was the advice of a Christian Scientist who told me not to make a reality of the error. In October of that year I was taken very ill with acute lung trouble, and other complications. My parents were wired for, my condition being very critical, and my father immediately began to treat me in Christian Science. This had been going on ten days, and I was delirious most of the time. It never occurred to me to ask for this help until one night, when I completely regained consciousness, I had a strong desire to see some one to whom I had once spoken for a few minutes at one of the services at Rochdale. When I look back now, I can see God's guiding hand. The obstacles were many, but the absolute assurance of the power of Spirit reflected by this Scientist will ever remain fresh in my consciousness. Error was close on the heel of Truth, for when the lady came I would have given anything had I not sent for her; but before many hours we were all rejoicing, as I seemed to improve suddenly, and asked for food, which I had not had before.

The following morning the doctor came, and he was amazed to see me so well and my high temperature reduced to normal. The practitioner returned home and my father went back to his occupation; then I began to be irritable and so grew worse. A week later the doctor brought a surgeon to perform an operation, and things were found so bad, there being abscesses on the lungs, that he said I would have to be taken to a nursing home as soon as I was able to be moved, and have another operation, and that a part of the rib would have to be removed. For three weeks I was in the nursing home, but got no better. I had such a craving to be brought home that I left, much against the surgeon's wishes. He said that I went entirely on my own responsibility, but I immediately realized that I was under a greater power. After I reached home things went from bad to worse, though everything that love and money could do was done.

About ten days after, my mother stood over my bed, and I said to her that I was dying. A few minutes later the doctor came and verified what I had said. He told my mother that I had an abscess in the heart cavity so large that nothing could save me. Mother said, "But her father is a Christian Scientist, and he says she will not die." The doctor laughed and said, "Well, if you wait a couple of hours, you will see who is right." The practitioner came just as the doctor went, and was told the doctor's verdict, but she denied it, saying that God is all-power. A short time after, my side opened and a great discharge poured out. The doctor was telephoned to, and the first word he said to my mother was: "Your husband is right; there is a power here above the human."

The doctors and nurses then said I was in a decline, and I certainly had every symptom. I was told I had not a perfect cell in my body, and it was impossible for any one with gangrene to get better; yet in a couple of months' time I was pronounced perfectly whole. The specialist who performed the two operations said that unless he saw the marks on my body he would not believe there had been an abscess in the heart cavity. An interview was arranged, and when he examined me he said, "Ah, well. 'All's well that ends well.'" And I said, "Yes, but I should not have been alive now were it not for the help of Christian Science;" and from what the surgeon said I learned that the disease had not followed the usual course, and I then realized with St. Paul that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

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I can never express how grateful I am for the understanding which Christian Science gives and for the undaunted faith of its adherents. I know that after God I owe my life to a godly father and a faithful practitioner, for when the storm was raging the strongest they only held on the firmer. I am also thankful for many other smaller demonstrations, though I have much yet that needs to be overcome; but I know that this depends on myself, since "God is no respecter of persons." My greatest desire is to know more of the one true God, and Christ Jesus whom he has sent.

FLORENCE MARY WILCOX, Rhos-on-Sea, N. Wales, England.

I turned to Christian Science five years ago, and since that time it has met my every need. For several years I had been a semiinvalid, and had been told that I might as well make up my mind to be patient as I would probably always be in that condition, which was certainly very discouraging. I have, however, been freed from the extremely nervous condition which held me in bondage for so long. All my life I had been subject to throat trouble, and the removal of the tonsils, besides several minor operations, was of no avail. When, shortly after taking up the study of Christian Science, I had an attack of this ailment, I went to a practitioner, and as a result of her faithful work I was completely healed in five days, and entirely free from the usual month of convalescence. I had worn glasses for nearly five years for conditions which specialists said I had had from birth, but after my healing in Christian Science I was able to lay them aside in a very short time.

About four years ago our little daughter, now twelve years of age, was healed of hernia, from which she had suffered almost from birth, and she was also healed of a stomach disorder which appeared periodically. These are only a few of the physical conditions of which we have been freed; indeed, it is only a very small part of what Christian Science has done for us. I am truly thankful that Christian Science came to me when it did.

MRS. CORINE B. KING, Auburn, N. Y.

[Translated from the German.]

My brother had given his children into my charge for several weeks, and one day I heard loud crying, when my daughter brought my little niece to me, saying that she had been run over while skating. The little one seemed to be badly hurt, for one of the wheels had gone over the left arm, and it was very much swollen and deeply cut near the elbow, apart from other injuries. On the temple was a deep wound, and evidently the wheel just stopped there, as a lot of hair was torn away. I treated the child at once, and she soon calmed down and fell asleep; but during the night she began to vomit severely, and my first thoughts were of an injury to the brain, though the next were to deny this testimony of material sense and to declare God's allness. Before I could get to the child the vomiting ceased, but she still complained. A few words of truth quieted her fears, and under treatment she fell asleep again, and when she awoke in the morning the fever had gone down, she could move her fingers again, and at noon she could leave the bed.

She made steady progress to recovery, and I had never seen so wonderful a healing of wounds. They gradually closed, and in a fortnight all the external ones had healed and the swelling was gone. After another week I took the child back to her parents, who up to that time knew nothing of the accident. The little girl looked so fresh and rosy that her mother remarked on it. The arm had been healed, only she could not quite straighten it, although otherwise she could move it in all directions. My sister-in-law is interested in Christian Science, but my brother is not, and after he had examined the arm, he expressed his opinion that the wheel had cut one of the extensor muscles, and that in healing it had contracted. This, he said, might also have happened under medical treatment, yet he thought that I had undertaken a great responsibility to treat this case. To my question whether he would not now rather have medical treatment for the child, he answered that there seemed to be no need for it, and he would not object to my giving the child absent treatment. After two and a half weeks I received word that one day in school, during gymnastic exercises, the arm of the child had perfectly straightened, and that they were now all very happy and thankful.

I cannot adequately express my thanks to God in words for this wonderful healing, and for all that I myself learned by this experience. I daily understand better how much gratitude is due Mrs. Eddy for her loving obedience to God's will when He called her to become the revealer of the truth to our age.

FRAU HELENE SCHMIDT, Berlin, Germany.

I do not wish to withhold my testimony regarding the wonderful recovery of my child's arm, after a very serious accident which might have crippled her for life. Though myself not a believer in Christian Science, as my critical thoughts cannot accept it, I yet will not deny that I did not expect my child ever to have a perfectly straight arm again; but my thoughts were proved wrong. My child's arm is again perfectly straight, although I had reasons to believe that the extensor muscle was cut by the wheel, and in healing it had become shortened. Whatever the agency may be that brought about this cure, I am deeply grateful for it, and as my wife is now undergoing Science treatment I can only hope that she who has been ailing for many years may be equally successful in finding help.

GEORGE BARELLA, Frankfurt a. M., Germany.

I feel impelled to make an acknowledgment of the many blessings I have received from the study of Christian Science. The truth was brought to me a little over six years ago, and I began the study of it, not for the physical healing, but because it was presented to me as a demonstrable Science, through the study of which I could learn what God is and what He does for man, and that I could prove it today, without waiting until after death to find whether it was true or not. In these years I have had many proofs, through the healing of sickness and sin, that God is ever present, and that the right understanding of Him is made manifest in perfect harmony. I have been healed in one treatment of acute illness, the pain and fever all leaving at once, with no return of any of the symptoms; also a severe attack of bowel trouble yielded in one treatment, leaving me perfectly free.

I have been able, through my own understanding of this Science, to overcome all sense of seasickness, from which I had always suffered when on the ocean. My little girl has been helped in many ways, one of which was the healing of whooping-cough. She had the usual symptoms, one at a time, for a little over one week, when she was entirely free. Later she had a similar attack, but it was soon overcome by declaring and realizing the truth.

These are a few of the proofs which I have had of the truth of the teachings of Christian Science. The Bible, which was to me a closed book, is now my daily study, and I am very grateful for the better understanding of it which makes it possible for us to "take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). Our beloved Leader has also said that "action expresses more gratitude than speech" (p. 3), so I am daily striving to express my gratitude to God, and my thankfulness to Mrs. Eddy and to all the dear ones who have helped me, by living this truth as nearly as I understand it.—MRS. ESMA L. HUST, San Diego, Cal.

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I wish to let others know what Christian Science has done for me. I was taken sick shortly after Christmas, 1910, and had medical attendance, but it did not help me; indeed, I kept on failing very fast for about four weeks, and then we called in a professor to consult with our doctor, and he made three visits, but could do nothing for me. At last they said there was just one chance for my life, and that was to go to a hospital, for through all my illness I was in terrible pain, the only relief coming from hypodermic injections. At last they took me to the hospital; but I did not improve. On being questioned as to what my ailment was, the doctor said he did not know, that no man living could tell. I was given up by three doctors; then my husband thought of Christian Science, and he called in a practitioner. She came to see me, and in a few minutes my pains stopped. I gained from that time on, for it was an instantaneous healing, and I am now doing all my housework. We have had another demonstration in Science which was very remarkable. My son had been troubled nine years with pains in the bowels and always had to wear a bandage; but after my healing we spoke to the practitioner about him, and with six treatments he was entirely well, and has been working ever since.

MRS. L. F. WALDECK, Cleveland, Ohio.

[Translated from the German.]

I have enjoyed the rich blessings of Christian Science for the past four years, and gratefully acknowledge the fact that I could not now live without it. Before I came to Christian Science I was almost constantly under medical care, yet no physician was able to help me, and my condition rather grew worse. For many years I suffered with severe stomach trouble, headaches, a heart difficulty, and other ills. Besides these I was very much depressed whenever sorrow or worry encompassed my thought.

My distress had reached its height when I was divinely led to seek and find Christian Science. I attended the Sunday services and the Wednesday evening meetings regularly, and as a result of the teaching and of treatment from a kind practitioner, the truth gradually became clearer to me, so that I patiently put my trust in God. I have been freed of all my troubles, and my husband has been healed of an eye trouble of more than twelve years' standing. My child was healed of measles with two treatments, and we are happy and contented people who have found in Christian Science a religion which meets all our hearts' desire.

I would like to say that, as I am not acquainted with the English language, I gained my understanding of Science through the German Christian Science literature alone, especially *Der Herold der Christian Science*. For all our blessings I give thanks to God, and am deeply grateful to our dear Leader, Mrs. Eddy, whose privilege it has been to bring to suffering humanity the knowledge of the healing power of divine Truth.

ELFRIEDE BOHRISCH, Berlin-Wilmersdorf, Germany.

In April, 1911, I called at a house where there was a case of serious throat trouble, and when I found this out I had a great sense of fear. In a short time my youngest daughter complained of her throat, so I went to a Christian Science practitioner and told her the circumstances and asked for help. On Thursday the child went to bed with all the symptoms of the disease, and on Friday morning she seemed even worse. I telephoned the practitioner, and she came to the house and treated her. When leaving, I told her I would let her know how the child was getting along later in the day, and in doing so I mentioned the characteristic odor. That evening it had entirely disappeared, and the throat was somewhat better. Saturday she sat up part of the day, on Sunday she got up and dressed, and by Monday she was entirely well. For this and other benefits I have received through Christian Science I am very grateful.

MRS. ALICE M. THOMPSON, Cambridge, Mass.

Christian Science was brought to my notice by a friend, and my wife and I took up the study immediately. We purchased our first copy of "Science and Health with Key to the Scriptures" at Christmas, 1910, at which time I was a slave to tobacco. I had also worn a double truss since I was eight years of age (am now thirty-nine), and I was always subject to severe headaches. In April, 1911, I engaged a Christian Science practitioner, and I am happy to state that with her kind help all these ailments have been removed through the knowledge of this wonderful truth. My wife also has received help by the truth, which has overcome headache and female troubles. We are now the happy possessors of all of Mrs. Eddy's works.

L. F. PRIDEMORE, Seattle, Wash.

I should like to give my testimony as a token of gratitude for what Christian Science has done for us. One little daughter, five years old, has been healed of self-will and ill temper. This mental condition made our home very unhappy, but it has been changed to one of obedience and love. She received three treatments in Christian Science, and now, when a disturbing thought appears, even in its slightest form, she meets it for herself by declaring the truth.

We have another little girl seven years old. These children have attended the Christian Science Sunday school for two and a half years, and the understanding they have received of this truth is indeed wonderful. My husband also has been healed of stomach trouble, and I was instantaneously healed of a severe headache through our younger child seeing that it was not of God and that error has no power. Another ailment has been overcome for this child recently, and she remarked how lovely it is that we know about Christian Science, and that if every one knew our secret they would not need any medicine. Our oldest child was able to do two terms of school work in one, recently, by realizing that Truth enables us to do all that God gives us to do. I can ask nothing more than to have our children grow in the knowledge of the allness of God and the nothingness of error. I am indeed grateful to God, and to our Leader, who has been able to guide us into an understanding of this truth.

MRS. KATHERINE M. HUTTON, Highland Park, Mich.

No words can tell how terribly I suffered for more than twenty years before I learned of Christian Science. So-called organic diseases brought on other ills, till every organ in my body was said to be so badly affected that I was in agony day and night, and every movement caused intense pain. I had been confined to my bed nearly four months, when an old acquaintance called one day and asked me why I did not try Christian Science. I replied that I did not know anything about it. She then told me some wonderful things which she had known it to accomplish, and asked if I was willing to try it. I answered that I had suffered so much, and so long, that I was willing to try anything to get relief, for I had reached the limit of human endurance. She brought a practitioner to see me, and I began to take treatment, and to study "Science and Health with Key to the Scriptures" by Mrs. Eddy. In three days I was up, helping with the work, and in two months could do all my work, including housecleaning, something it had been impossible for me to do for a good many years. I was treated just two months, and some of my neighbors, knowing what a bad condition I had been in for so long, and seeing that I can work so hard now, all day and every day, say that Christian Science has certainly wrought a miracle for me.—MRS. J. H. GRAHAM, Petaluma, Cal.

I wish to express my gratitude for what Christian Science has done for me and my husband. I had severe hemorrhages, and it seemed that I would pass out under *materia medica*, but at this point Christian Science healed me. Besides this, my husband was almost blind, his condition

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being supposedly due to steel dust from filing of saws, which got into his eyes. He tried all material means, but they failed, and finally he was unable to see the house when we drove up to our home. He then decided to take Christian Science treatment; and while the healing was not immediately successful, after a few months he was healed, and became interested sufficiently to know that he had to understand the truth in order to receive the greatest help. I am very grateful for the understanding received from the study of "Science and Health with Key to the Scriptures," and later from class instruction, as it has enabled me to help myself and others. My earnest desire is to be obedient to the teachings and take the steps as our Leader has directed us, and to follow the message of Christ as given in the Bible.

MRS. LOUISE F. WOODY, Denver, Col.

It is with great pleasure, as well as thankfulness to God for His goodness and mercy in sparing my life, that I can say I am a well man today. Some four years ago I was afflicted with appendicitis, and the pain became so severe that I consulted with physicians, who all told me that the only help I could get was through an operation. I dreaded this very much and my fear was terrible, but I thought it would be necessary to take the only means of help, as I believed at the time. I boarded a train for one of the best hospitals in the country, and on the way met a friend, a business man, who inquired where I was going. I told him. He then recommended Christian Science treatment and left with me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I read this book nearly all the way, and I noticed beneficial results, but upon my arrival, when put under the doctor's care, the old enemy appeared again in full force, so I went through the operation, and in a short time returned home.

I seemed to get along fairly well until about two years ago, and then a general complication of diseases set in, and I was again advised by physicians to go through another operation. At this time I got some Christian Science literature and began to read it, and this, together with what I had read previously, caused me to decide that I would take up Christian Science as the best means of help, my wife urging me to do so. Then I bought a copy of Science and Health of my own, as I was in great pain, and could see that something must be done; and thank God, I got help at once from reading the words of our dear Leader, Mrs. Eddy. This was my only means of help, and in a very short space of time I was healed. Like the man that Jesus healed, I can now say, "Whereas I was blind, now I see." Later, some of the symptoms appeared again, but they were overcome with a few treatments by a Christian Science practitioner. I am convinced more and more that God is the only Life, substance, and intelligence of man (see Science and Health, p. 330), and my prayer is that this testimony may help some poor sufferer in need, for it is a pleasure to tell the good news to others. My wife and I are endeavoring to the best of our ability to prove this truth by demonstration.—JOHN S. ELROD, Elrod, S. Dak.

I am indeed grateful for what Christian Science has done for me in the last year. I was being treated by a doctor for varicose ulcers and what was said to be a poisoned system, until a very kind friend told me of Christian Science. I decided to give it a trial, and I am glad and thankful to say that I now feel perfectly well.

MRS. R. W. LOCKE, San Francisco, Cal.

Somewhat of goodness, something true
From sun and spirit shining through
All faiths, all worlds, as through the dark
Of ocean shines the lighthouse spark,
Attests the presence everywhere
Of love and providential care.

WHITTIER.

FROM OUR EXCHANGES.

[The Rev. Reynold E. Blight as reported in *Los Angeles* (Cal.) *Journal.*]

Christian Science is the most remarkable and significant religious movement the world has known since the birth of Christianity. Within twenty years it has compassed the globe, established thousands of local organizations, accumulated property to the value of millions of dollars, created a world-wide constituency, profoundly influenced the thought of the age, healed tens of thousands of sick, and astounded the world by its success. This success is all the more amazing when we remember that every other church is complaining of decreasing membership and diminishing income, and the leaders of all denominations are bewailing the decline of religion.

Like every religious movement of history, Christian Science had to endure its baptism of fire, and for decades it suffered the bitterest persecution and the severest attacks. Its enemies, religious, social, and medical, fought it with malignant hatred, and used every weapon of misrepresentation, abuse, and ridicule in their efforts to destroy it; but it quickly triumphed over its foes, and today is perhaps the most popular of all churches. The reasons for this phenomenal success are not far to seek. Christian Science comes to a densely materialistic age with a message of splendid idealism and spirituality. Denying the reality of matter, it affirms the reality of Mind, of Spirit, of God. It calls upon the nations, drunk with material prosperity and crazed in the delirium of sensual pleasure, to forsake their follies and learn to know God. A world mesmerized by sense hears the command to awake from its hypnotism and come to self-realization. The multitudes enslaved to sin, error, and sickness, hear the voice of the deliverer bidding them leave the fleshpots of Egypt and take their pilgrimage to a promised land of virtue, freedom, truth, and radiant health.

Christian Science is the religion of spirituality, optimism, good health, and success, because it rests upon the fundamental verity that God is All and God is Love. Physical health, moral victory, and spiritual illumination follow inevitably from the realization of this primary truth. To bring men to the consciousness of their spiritual sonship, of the divine perfection, is the work of Christian Science, and that is why the gates of hell shall not prevail against it.

[*The Universalist Leader.*]

The idea of God is changing. We understand why He is called King, Judge, and Lawgiver in the Bible. These titles were borrowed from the oriental political systems. They were only symbols. We see now a deeper stratum of thought in the Bible itself. Scholarship has discovered that always in its noblest spiritual experiences even ancient Israel escaped from the governmental to the spiritual idea of who and what God is. It is God's fatherhood that wells up in the soul of prophecy and poetry and philosophy, all through the Book. And wherever this idea emerges, that ancient people saw that the sacrifices of God are a broken and contrite spirit.

As religious experience becomes more spiritual and less passionate, it widens out toward a nobler and more gracious idea of God. For this new experience of the eternal we have no better term than fatherhood. In this idea we find heights and depths of communion which the older thought could not give. The sense of wisdom and beneficence increases. There are prophetic hints of filial relationships, anticipations of a great, insistent, patient demand for our affection. In all this there is no room for substitution. The call is for us. The burden is on us. We must ourselves become obedient. We must learn to love Him who loves us. He cannot permit, and we cannot permit, Jesus to usurp our place or our responsibility. Whatsoever sorrow or suf-

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fering or retribution is required by the insistent holiness of God, we must accept as best for us. If through the life and love and devotion and martyrdom of Jesus we come to understand the price which sin demands and the sacrifice which love requires, then by these revelations of the heart of God and the obedience of Jesus we must measure our own obligations to our Father and to our fellow men. We must make our own great atonement for the sins of men, even as our Master did. We must be reconciled to God.

[*The Advance.*]

Life is a vapor. The apostle James says so, and he is good authority. A vapor is an evanescent thing; it appeareth for a little time and then vanisheth away. Some people suppose that because life is a transitory thing, a vapor, it is of little worth. That is not a necessary inference. Life is a vapor; but what is a vapor? It is all that it ever has been. It was a pearly raindrop that fell down from the skies, and as it fell it brightened and made beautiful the flower in whose golden heart it lay; and then, dropping to the earth, watered the root that there might be other flowers; and then, by subterranean channels breaking forth into a spring, it flowed singing to the sea, turning the wheels of industry as it went, and laughing in the sunlight as it bore great ships upon its blue bosom. The sun caught it up and it vanished into heaven, smiling as it rose. All this the vapor was and is; all this it did and does. It appeareth for a little while and then vanisheth away. But when it vanishes, it rises fragrant with the odor of the flowers it has refreshed, dignified by the burdens it has borne, radiant with the honor of thirst it has quenched, and jubilant in the memories of service it has rendered. It vanishes away, but as it vanishes, the sun catches it up into heaven, pours through it the sevenfold glory of its prismatic splendor, and imparts to it a radiance fit for the diadem of God. It vanishes away, but as it vanishes, it smiles in the glow of promise of joyful service still to be, and its rainbow gladdens the eyes of men and reminds them of the covenant of God.

[The Rev. Canon Bannister in *Christian Commonwealth.*]

To those who can discern the signs of the times, it seems as if all things were working together for the speedy coming of the kingdom; for it is not true, what some will tell you, that all things are going wrong. We are in the midst of a new renaissance, in which physical science has played the part which four hundred years ago was played by the rediscovery of Greek learning: and the immorality, the worldliness, the unbelief, the unrest, which we deplore, are simply, as it would seem, the invariable and apparently inevitable accompaniments of a great intellectual awakening. It was so in the Italy of the fifteenth century; it is so with us today. These ugly features are the proof that the new light is spreading, since it is dazzling many weak eyes, until they lose sight alike of faith and of morality. But our renaissance, as did that other, is preparing the way for a great new religious movement, of which the hope of denominational peace is but a part; and in this new reformation, it may be, we shall need men like Melanchthon and Erasmus, rather than men like Luther.

[*The Watchman.*]

Our faith in God has its peculiar difficulties on account of the ideas and spirit of the age in which we live. Many of the old conceptions of the world that were favorable to religious faith have been taken away by the sciences and criticism; but there is a pathway of faith in God, and one essential element in knowing it and following it is the spirit of obedience. This leads into experience of fellowship with God, and with increasing faith comes more complete obedience, which in its turn increases faith in God, and thus like Abraham of old we are led on into stronger faith, more complete obedience, and deeper fellowship.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

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FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 35.

BOSTON, MAY 3, 1913

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ITEMS OF INTEREST.

National.

Secretary of State Bryan explained to the Senate committee on foreign relations last week his plan for avoiding war between nations by giving their passions six months or a year in which to subside before proceeding to hostilities. Mr. Bryan proposes that when a situation arises where two or more nations, having exhausted all the expedients of diplomacy, are virtually on the edge of war, an inquiry into the merits of the case may be made by an international commission of inquiry which shall study and report upon the case, the parties involved pledging themselves meantime not to go to war with each other within a period of six months or a year, as may be determined in the treaties the secretary of state proposes to negotiate. Two new features are introduced, one providing that the international committee of inquiry may undertake investigation upon its own initiative, and the other that, pending the report of the commission, or within the period specified by treaty, neither party involved shall increase its military or naval program. The machinery to carry out the Bryan plan of investigation is already in existence, in the form of the international commission of inquiry appointed under authority of the Hague convention, hence all Secretary Bryan now has to do is to go ahead and make his treaties. He was informed by the committee that they cordially approved the principle embodied in his plan, and that he would have their hearty good will in attempting to negotiate the new treaties. He also laid his plan before the diplomatic corps, and almost every ambassador and minister in Washington responded to his invitation to hear his explanation.

The completed Democratic tariff revision bill, presented to the House last week by the Democrats of the ways and means committee, contemplates a radical readjustment of the entire fiscal policy of the nation. They propose to make an income tax the means of accurately adjusting the funds to be raised by taxation to meet the necessities of government expenditure. The Democrats, outlining their policy in the preparation of the bill, announced an absolute disregard for the cost-of-production theory as regulatory of tariff rates, and declared that in the pending bill they had attempted:—

"To eliminate protection of profits and to cut off duties which enable industrial managers to exact a bonus for which no equivalent is rendered.

"To introduce in every line of industry a competitive tariff basis providing for a substantial amount of importation, to the end that no concern shall be able to feel that it has a monopoly of the home market gained other than through the fact that it is able to furnish better goods at lower prices than others."

The Pennsylvania Senate has concurred in the House amendments to the joint resolution proposing an amendment to the constitution permitting the state to borrow fifty million dollars for good roads. The proposition will be voted on by the people at the November election. The resolution to amend the constitution of Pennsylvania to give the right of suffrage to women has passed the Senate by a vote of 26 to 22. The bill prohibiting the sale of aigrettes and the shipment of such feathers into or out of the state after July 1, 1914, has been approved by the Governor.

Consultation with the President of the United States and the six governors in New England to determine the scope of the work possible and desirable to accomplish, was decided upon at the first session of the railroad conference of New England in the State House at Boston last week. With the exception of New Hampshire, all of the states were represented in the first session. The delegates met to discuss the recommendation of Governor Foss of Massachusetts for uniform railroad legislation in New England.

Treaties between the United States and more than a dozen foreign governments will be necessary if a plan for international protection of migratory birds, which is embodied in a Senate resolution, is to be fully carried out. This resolution was favorably reported by the Senate committee on foreign relations. It provides that the President be requested to propose to the governments of other countries the negotiation of a convention for the mutual protection and preservation of birds.

Proposing to classify newspapers as public utilities by an amendment to the state constitution, to be submitted to the voters at the next general election in November, 1914, petitions demanding that the secretary of state of Colorado place the same on the ballot are being widely circulated.

International.

The German Reichstag has passed the resolution introduced by the Clerical party providing for the appointment of a commission composed of members of the Reichstag and experts to investigate all German armament contracts. This is the outcome of disclosures made by the Socialist leader, Dr. Carl Liebknecht, with regard to the relations of the Krupp firm of arms and ammunition manufacturers with officials of the German war office for the purpose of gaining information about armament contracts.

The first Chinese Republican Parliament was opened on the 8th ult., the Senate and House of Representatives being jointly inaugurated in the lower chamber, while a salute of one hundred and one guns was fired near the city wall. Enormous crowds were present. Many representatives and senators wore European dress. A message from Yuan Shih Kai was read, congratulating Parliament on the inauguration, and the day was observed as a general holiday throughout China.

The British budget showed an expenditure of upwards of $978,200,000, which was $57,500,000 more than the revenue of the fiscal year just closed.

The Montenegrin troops last week forced their way into the fortress of Scutari, which for over six months had offered stubborn resistance.

The Greeks and the Servians last week concluded an agreement with Turkey similar to that made between Bulgaria and Turkey, by the terms of which hostilities were to be suspended for ten days.

Industrial and Commercial.

With claims aggregating $16,604,721.63 filed against the owners of the Titanic for loss of life and property and for personal injuries, the petition of the Oceanic Steam Navigation Company, owners of the steamship, that the liability for damages be limited to $91,805.54, was denied by Judge Holt in the United States District Court. In dismissing the petition Judge Holt held that the American Admiralty Court was without jurisdiction in the proceeding.

"Laying out of view the authorities in the case," he said, "it seems to me that three great fundamental principles of law relied on are decisive. The rule that the law of no nation has any extraterritorial effect is universal. The rule that a ship on the high seas is a part of the country to which she belongs is universal. The rule that the liability for a tort is governed by the *lex loci delicti* is universal." The fact, Judge Holt added, that the sinking of the Titanic on April 14, 1912, resulted from collision with an iceberg does not affect the application of the British law in determining the liability of her owners. Therefore, he held, they are not entitled to any exemptions under the United States statute limiting liability. Under the present British law, he said, the owners of a ship, British or foreign, are liable for damages, in respect to loss of life or personal injury, up to fifteen pounds for each ton of the ship's tonnage, and in respect to loss of property they are liable up to eight pounds for each ton.

Missouri purposes to conserve the vast undeveloped water power within its borders for the use and the profit of the people generally. A legislative commission is now making an investigation of the power possibilities of the streams of the state, and it will recommend in its report that the state maintain undisputed rights to every power development in the state, while at the same time encouraging their development by private interests. The commission will recommend legislation that will permit power companies to earn a fair return on their investment, the surplus revenue going to the state. The state will retain rights of regulation of charges and service and flow of water. According to the committee, the value of the undeveloped water power in Missouri is second to the value of the farm land of the state, and in its development lies the possibility of revenue enough to run a large part of the state government.

The coal operators of Kanawha county, W. Va., have accepted Governor Hatfield's proposal for a settlement of the miners' strike. The Governor's recommendations provide for a nine-hour day, a semimonthly pay, a check weighman where the majority of the miners so desire, and the matter of discrimination to be taken up in conference, while the miners are allowed to purchase supplies wherever they please. The developments seem to mark the end of the strike, which has lasted nearly a year. Three times the militia has been called to take charge of Kanawha county, and the strike has cost the state over five hundred thousand dollars, while the loss to operators and miners cannot be accurately estimated.

A committee of seven, six of whom are connected with private banking houses, has been formed with the view of enlisting financial support to bring about a merger of nine trust companies of New York city. These companies have an aggregate capital of eight million dollars and total deposits of approximately eighty million dollars.

The wheat crop of British India this year gives every promise of being exceptionally good. The amount of land under cultivation is more by 603,000 acres than last year, being an increase of 2½ per cent. The total acreage now under this crop is 24,634,000.

The world's production of beet sugar in 1910-11, of 8,982,220 long tons, exceeded that of cane sugar. Europe produced 90 per cent of the total.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" · JESUS

CHARITY.

FREDERICK DIXON.

THERE is perhaps no passage in the Bible which is better known than that famous verse in the first letter to the church in Corinth, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Whether charity is the best translation of the original, or whether the revisers of 1885 were well advised in adopting the word love, is no mere matter of scholarship. The variation between the two contains a deep metaphysical lesson which the superficial reader is apt to pass over. One of the greatest Greek scholars of our own times has pointed out that the Greek word has a peculiar religious ethical meaning. It was a perception of this which induced the revisers of 1611 to reject Tyndale's rendering of love and return to Wyclif's adoption of the word charity.

The fact is that the Jacobean translators perceived something that was quite clear to the greatest thinker of their age, perhaps of any age, that "because of the indifferencie and aequiuocation of the word Loue with impure Love," it had failed to express the meaning of the apostle. Unfortunately, the revisers could not impart to those without ears to hear, their own spiritual perception of what the change meant. Just as the true sense of love had been lost in the physical sense, so the true sense of charity was, in turn, lost in the material act of almsgiving, so impossible is it for the human mind to regard things metaphysically. Faced with this narrowed vision of the Christ, the revisers of 1885 returned to the rendering of Tyndale, of Cranmer, and of Geneva. It is only necessary to quote perhaps the most perfect extant translation of the passage to show what the materialization of the apostle's wonderful words has lost to humanity:—

> I may speak with the tongues of men and of angels, but if love I have not, they are the blaring of a trumpet or the crashing of a cymbal. Even if I read the mind of God, and am at home in all the mysteries and in every field of knowledge; even if I have faith entire that can shift mountains from their places, but have not love, I am nothing. Even if I give in alms all I possess; even if I yield my body to be burned, but have not love, I am none the better. Love is long-suffering, is kindly given. There is no jealousy in love, no parade, no conceit, no bad manners, no self-seeking, no flying into a temper, no imputing of ill motives, no relish for anything wrong, but instead a responsive delight in everything honest. Love is always content, always confiding, always sanguine, always patient. There can never be a time when love is not. Spiritual sagacity, its works shall one day be finished; tongues, they shall cease; knowledge, its task shall be achieved. Because we are imperfect, we seek knowledge; because we are imperfect, we try to read the mind of God; but the perfect state once reached, that which is imperfect can serve no purpose. When I was a child, I spoke as a child, I thought as a child, I argued as a child; now that I am a man, I am done with childhood's limitations. The things we see now are reflections from a mirror that we have to make out as we best can, but then we shall see realities face to face. Now I know imperfectly; then I shall know all, even as I have been known. But meanwhile faith, and hope, and love last on, these three, but the best of them is love.

Substitute the word charity for love in this passage, and it will be seen to what a level of degradation the passage has been brought by a lack of metaphysical analysis.

The fact, indeed, which emerges from such an analysis, is the interdependence of the words love and charity. The larger sense of the word charity begins to be apparent, and it becomes possible to understand what the medieval writers had in view when they adopted the word "charitie." From the twelfth century, charity was commonly a synonym for either God's love for man or man's love for God. Its employment in this sense begins in 1175, and extends down certainly to 1846. Its use in the sense of almsgiving is purely subsidiary. The writer of the first epistle of John, using love as a synonym for God, declares, "God is love," or, as Wyclif translates it, "God is charitie." The word love, used there as an attribute of God, means then, love of Love. Now it is quite impossible to love scientifically without understanding what you are loving; anything else is a mere unreasoning animal attraction, which is about as far removed from what the Greek of the New Testament means by love as anything could be. True love, then, in its "religious-ethical" sense, means without question, an understanding of divine Principle. Substitute the word charity for love, and you have a view of charity about as far removed from promiscuous almsgiving as is imaginable. The new tongue of the Bible begins to unfold to you. You stand, as it were, on the summit of Pisgah, and get some view of the infinity of Christian Science.

Ruskin once commended the beggars with their tin plates, at the doors of the continental cathedrals, to the English tourists. Be sure, he said, that you deserve to give, whether or not they deserve to receive. A more frankly immoral suggestion from a great moralist, it would be difficult to imagine. It constitutes the unworthiness of the donor an obligation for an unworthy gift. As a matter of fact, indiscriminate charity is the very antithesis of love. If the parable of Dives and Lazarus means one thing more than another, it is what Mrs. Eddy means when she writes, on page 265 of "Science and Health with Key to the Scriptures": "The pains of sense are salutary, if they wrench away false pleasurable beliefs." This, of course, does not in the least mean that there is no such thing as wise almsgiving; but almsgiving, if it is to be wise, must always, like physical healing, be accompanied by the effort to explain what true substance is. It can scarcely be termed healing to get a man's body well, and leave his mentality unprotected against the intimations of disease which mortal mind is always showering. In the same way, it is very little good, it may easily be positively harmful, to supply a man's material wants while leaving him unconscious of the true source of supply. The one is as much healing as the other, and so Mrs. Eddy writes, on page 358 of "Miscellaneous Writings," "The student who heals by teaching and teaches by healing, will graduate under divine honors."

When Jesus said, "Him that taketh away thy cloak forbid not to take thy coat also," he could not very well have meant it literally. Such an action would very soon have left respectable humanity the target for disreputable humanity. He did presumably mean, if a man ask you for charity, give him what he needs, but give it to him also with that true sense of charity which is love, so that he may come to understand what substance truly is. We must never attempt to remove the landmarks of God. Progress, Mrs. Eddy truly says, should be painless, but a relief from suffering which inculcates a belief in ease in matter may be dearly paid for. Charity is love, and love is a realization of man's

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spiritual birthright. If any one doubts this, let him stay to think it it is possible to show greater love to any man than to realize his spiritual being, since this would help to free him from all the claims of the senses. "Jesus," Mrs. Eddy writes, on page 476 of Science and Health, "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." Is not this a parallel to that famous saying of Jesus, "Greater love hath no man than this, that a man lay down his life for his friends"? Just so, in other words and at another time, he said, "For their sakes I sanctify myself."

This being so, real charity is a realization, like love, of man's spiritual birthright. This birthright suffering humanity is only too willing to sell for a mess of pottage. So far from permitting this, the really charitable man will endeavor to make his alms no mess of pottage, but an understanding of spiritual life, of what Mrs. Eddy terms the real man, which will free a man from poverty in the only way in which man can be freed, by giving him dominion over the senses, so that with the power to gratify them comes a realization of their unreality which makes gratification an impossibility. He who found the Roman tribute money in a fish's mouth, could have found the gold of Ophir just as easily. He who fed the people on the shore of Galilee, could have reproduced Belshazzar's feast without an effort. Far-fetched as it may seem, these tasks, easy as they would have been, were none the less a demonstration to them. While the man clothed in the shadowy purple of Cæsar feasted in the metropolis, the one who wore the armor of God toiled in the desert. While Agrippa was carried through the streets of Cæsarea in his litter, Jesus was tramping the Galilean hills. While the glorious apostle knew not where he should lay his head, he was a son of the most High.

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ARMED TRUTH.

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it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

The effect of such a bold answer upon a king of those times can easily be imagined. In his rage, he ordered the furnace prepared for the offenders, and so intense was the heat that it consumed the men who threw them into the furnace; yet all that the flames did to the offenders was to destroy their bonds, so that they were able to rise and walk about. Astonished, the king approached the mouth of the furnace and, addressing them as the "servants of the most high God," bade them come forth. They had entered into this fiery experience "bound," and now, through the understanding of the spiritual law revealing man as inseparable from his Maker and ever intact, they came forth "loose," unharmed by the flames, which had had no power save to destroy the bonds that held them,—error destroying itself.

And this is the only real power that any trial through which we may pass can have over us, if we meet it as did these young Hebrews, with confidence in our God as able to destroy our bonds and thus bring us advancement in our spiritual growth. The value of any experience, whether pleasurable or painful to the senses, is in the way it is met, the part it is made to play in our spiritual development. A kingdom, riches, and honors proved a curse to Nebuchadnezzar, and he was "driven from men," while the fiery furnace proved a blessing to the young Hebrews. It is thus seen that no experience in itself is either a curse or a blessing, but the way in which we meet it makes it so. Further on we read that not "the smell of fire had passed on them;" and thus we too can come forth from our wrestlings with error, spiritually refreshed, strengthened, without the smoke of battle clinging to our garments.

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LET UNDERSTOOD.

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fying of God, and all thinkers will admit that a mere emotional outpouring of praise to God is far from satisfying. This is because men have for so long failed to see that existence in the flesh is not life, for, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 244), "If we were to derive all our conceptions of man from what is seen between the cradle and the grave, happiness and goodness would have no abiding-place in man, and the worms would rob him of the flesh."

If God is the Father of all, then His children should represent that fatherhood, and this is surely a sufficient reason for the being of all the sons and daughters of God. In line with this statement Jesus said, "Because I [the Christ] live, ye shall live also." Jesus constantly tried to turn men away from a material to a spiritual view of life, not only by his own method of living, but by such declarations as "The flesh profiteth nothing," "The life is more than meat, and the body is more than raiment." His example and precepts should forever settle the question as to whether mere animal existence, which rests in absolute dependence upon food and drink and is subject to every passing whim of so-called nature, is the truth of being. If the material body is man, then indeed would all mankind be justified in echoing the despairing complaint of Job when he temporarily went down before that false belief and lamented the day that he was born; and this distorted sense of life is what the Preacher had in mind when he voiced that pessimistic cry, "All is vanity."

How, then, shall man glorify God? The Bible makes it clear that it is by doing those things which God would have him do. Glorifying God neither begins nor ends with lip service, as this method of praise is only an incident; neither is it comprehended in a superficially perfunctory observance of the ten commandments or the rules of some church. In order to glorify or serve God aright, His laws must be incorporated into our daily lives, not merely as a code of moral ethics, but as Paul says, in "demonstration of the Spirit and of power." There is a vast difference between a religionist and a Christian, though, despite the triteness of this saying. It seems to be forgotten, not infrequently, that Jesus himself left a definite rule by which his followers should be judged, in such unequivocal statements as "These signs shall follow them that believe;" "He that believeth on me, the works that I do shall he do also." As to the nature of these works, one has only to turn to the pages of the New Testament to find a detailed account of the wonderful healing which was such an essential part of his ministry. These works were not essential, however, in the sense that they constituted the whole, or even the greater part, of his mission to men, but in the sense that they were the inevitable consequence of his teaching, just as darkness must disappear in the presence of light.

There can be no true happiness except in service, and this truism has been recognized by pagan and Christian thinkers alike. Says Stevenson: "So long as we love, we serve; so long as we are loved by others, I would almost say that we are indispensable; and no man is useless while he has a friend." And he might have added, "or is a friend." So, after all, we only serve God by serving our brother, and this service of God is not confined to the so-called larger things of life, but enters into the little things as well. One of the first lessons learned by the student of Christian Science is the importance which its teaching attaches to everything in God's creation, and the vision of Peter is thus repeated with its accompanying command, "What God hath cleansed, that call not thou common." This thought lends a sublime dignity to the humblest service and glorifies the little things with a halo of divinity not born of earth. New beauties are seen where formerly dwelt only the dulness of monotony, and all mankind comes closer to us with the touch of a brother. The outlook on life is broadened and deepened, the sublime law of loving our neighbor as ourselves takes deeper root in thought, and life is no longer looked upon as a treadmill existence whose ceaseless grind must be endured, and which is only endurable because of a dimly defined, chaotic hope of possible happiness beyond the grave. With this realization comes the conscious knowing that we are all members of "one body," and that "much more those members of the body, which seem to be more feeble, are necessary." How true it is that millions of God's children treat life as a bread-winning experience only; as consisting solely of working in order to get enough money to buy enough food to get enough strength to do some more work throughout an endless chain of hopeless existence so far as this life is concerned, with a torturing apprehension of an uncertain existence hereafter!

It is to such as these that Christian Science comes with its compassionate appeal and its radiant assurance of better things now and always. This new outlook on life is transforming in its nature, and the student begins to realize that all good work is God's work, and that each individual fills a niche in the economy of the world which no other can fill. Thus the humblest occupation is invested with a new interest, and every rising sun is welcomed as the herald of a fresh opportunity to do good by rendering to our fellow men every service we can. Who, then, dare say that anything made by God can be trivial or insignificant? In Christian Science every task becomes lighter and every day becomes brighter.

> The trivial round, the common task,
> Will furnish all we ought to ask;
> Room to deny ourselves; a road
> To bring us daily nearer God.

Paul says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." It matters not how material or menial our work may seem to be, if its object and end is good, it is God's work, and meets the present demand upon us as well as our present needs. While Christian Science is superlatively idealistic, it is also intensely practical, for every phase of daily life is governed by that law of God which is applicable to every human need and condition. In God there is no such thing as a treadmill existence, and every work to be performed is glorified by the presence of Him who is ever present. We should not forget that Jesus himself was a carpenter, and that the twelve apostles were chosen from the very humblest walks of life. Is it conceivable that they moped over their tasks or were ashamed to have their occupations known? Today's task, well performed, will lead to still higher tasks in the spiritual realm until, in the fulness of time, "man is clothed and fed spiritually" (Science and Health, p. 442). This realization will forever annul the Adamic law, "In the sweat of thy face shalt thou eat bread," and man will then work as God works. Thus, and only thus, will the true meaning of life dawn upon the consciousness of all mankind.

OPPORTUNITY.

CHARLOTTE PAULSEN.

WITH a desire for the opportunity to prove an understanding of God, the writer began to search for the meaning of opportunity. In the old way of thinking, opportunity had meant chance; it presented itself regardless of expectation, wholly independent of one's knowledge or control. Its habit was to arrive unannounced, and we were taught to believe that having arrived, an opportunity knocked but once. Thus, the individual needed to exercise unceasing vigilance lest he miss his opportunity when it presented itself. Two incidents, seemingly trivial, brought to the writer an awakening to the truer meaning of opportunity, for which there is much gratitude.

As a member of a choral society comprised almost wholly of church-members, there had been a disposition to withhold the information that she was a Christian Scientist, lest it precipitate an argument or stir unnecessary antagonism. On a certain Sunday, a rendition of Handel's "Messiah"

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was to be given in a church building, and the writer, who had been striving all day to see the unreality of a discordant bodily condition, had made what seemed a big effort to be present at this vesper service. Sitting apart for a few moments of quiet thought, before the service began, another member of the chorus approached with the friendly query, "To what church do you belong?" The unconsciously feared moment had come, and the Christian Scientist, unprepared to meet it in truth, gave an evasive reply and sought to turn aside; but the questioner, thinking she had not caught the reply correctly, repeated her inquiry. The conversation which ensued disclosed a very friendly attitude toward Christian Science and an interest in it which had been awakened by the healing of a mutual friend. Following this explanation came uplift, kindliness, joy, gratitude,—all the activities of Love were brought into play; the oratorio became a hymn of praise instead of the anticipated effort, and the sense of physical discord was corrected even before the service began. Then came an unfoldment of what opportunity really means. Opportunity was seen as an idea in Mind, and man being the manifestation of Mind, opportunity lies within man, not outside of him. To let Mind be in us, is to become the opportunity for Mind to express itself.

Not long after this, one severely cold day, the writer was again reminded of this meaning of opportunity. A small boy had slipped and fallen on the ice. Surrounded by a group of school children, his little face distorted with cold and fright, he appeared unable to rise. A word of cheer from the consciousness filled with the reflection of Love to the exclusion of all sense of cold, brought the little fellow to his feet and sent him on his way. It all seemed to have been done in a moment, and the opportunity to prove Love's nearness had never appeared to the Christian Scientist so certain or so big as it did at that moment.

At our Wednesday evening meetings, every member of the congregation is a channel for God's opportunity to bring the healing word. To rejoice in this fact as the truth for both ourselves and our brother, is to give pinions to redemptive thought; it will prepare "the way of the Lord," and open up the channels so that the healing power of Love may flow. It will destroy the fear of incorrect expression on the part of the speaker, and the temptation to criticize on the side of the listener; give renewed activity to faith; clarify understanding, and transform the weary seeker and the search into a God-inspired consciousness of heaven nearer than at hand, even present with us now.

SUPERSTITION DISPELLED.

LEWIS HENRY BEESLEY.

Among the many superstitions that have been handed down to us from our forefathers, there is one which stands out as particularly remediable by Christian Science and which really deals with the whole field of superstition. This is the aptitude with which we were wont to protect ourselves from some accident by some physical act. Perhaps one may have pursued the even tenor of his way for a long time in as harmonious a manner as is possible in human experience, and during a conversation with some one he may have remarked on the fact. If he had not learned the unreality of evil, it is likely that a sense of fear would have presented itself that because he had voiced this state of things it could not possibly last.

Let us consider the subtle temptation which mortals have to fear that an ideal state of happiness cannot last. If we begin to dive deep into the cause of all things and ask ourselves where happiness comes from, we find through the study of Christian Science that Love is the Principle of the universe, and therefore the Principle behind any true happiness is God. When we realize that God is, as Mrs. Eddy expresses it on page 140 of Science and Health, "universal, eternal, divine Love, which changeth not," and apply our understanding of this truth to assuage the sense of fear, then we begin to understand where happiness comes from, and know that it can never fail or alter. That we can ever be tempted to doubt that happiness will remain permanent in our lives, is because we have sought for it through the wrong means; having found the right means, all sense of superstition is destroyed, and we give God the glory. We are learning through Mrs. Eddy's teachings to realize in our consciousness that divine Love is being eternally expressed, and that no mortal belief, however subtle, can "separate us from the love of God."

If one cared to take the trouble to seek the explanation of all superstition, it would be found in every case that it is the human belief in a power opposed to God; and it is wonderful how, through Christian Science, we find ourselves unconsciously acting contrary to these so-called laws of mortal belief without any consequent inharmony. In the spirit of our Leader's beautiful words on page 389 of "Miscellaneous Writings," we are learning that Love is indeed our refuge; that

> His habitation high is here, and nigh,
> His arm encircles me, and mine, and all.

SILENCE.

DAISY WOODWARD.

In Proverbs we read, "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." How few there are who really appreciate the value of silence! Which of us, when troubles arise or difficulties confront us, can resist the temptation to tell our woes to a fellow mortal instead of availing ourselves of the priceless privilege of silent communion with God? We may argue that the Bible says, "Bear ye one another's burdens." Yes, and gladly do we give a word of cheer or a helping hand to a sister or brother toiling along the narrow road; but do we ever stop to think how much more quickly that burden might "vanish into its native nothingness" (Science and Health, p. 365) if we were content to be silent "about the space of half an hour" while we laid our problem before divine Love alone?

Perchance we sometimes think a cruel injustice has been done us; we feel sore and resentful, and as soon as an opportunity occurs we straightway pour our complaints into a sympathetic ear, thus encouraging a sense of self-pity; or, we may hear an unfavorable report of some one's conduct, and the temptation may come to repeat it to another, as error subtly whispers, "just to find out whether it be true," etc. What a blessing to take to heart the old saying, "Silence is golden," and instead of giving voice to error, to wrestle alone with it, as did Jacob, thereby proving the truth of our Leader's words, "The warfare with one's self is grand" (Miscellaneous Writings, p. 118).

Knowing that divine Love is ever present, ready to respond to every call, can we not trust more fully in His omnipotent, unfailing help, which so infinitely outweighs every human support, the clearest counsel and the tenderest love of mortals? Well may our hearts overflow with gratitude for the Christian Science reading-rooms all over the world, those quiet sanctuaries which, amid the toil and hurry of a busy day, afford to the seeker after Truth such golden opportunities for silent communion with our Father-Mother God.

It is sometimes with life as with poetry. As the real poet can express the truest and most beautiful, although fettered by metrical form, so man should know how to preserve freedom of thought and feeling notwithstanding the restraints of society.—Max Müller.

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SELECTED ARTICLES.

[George Shaw Cook in *Lakeview* (Ill.) *Times and News.*]

That the founders of the American republic reached the point of divine inspiration in some of the statements contained in the Declaration of Independence there can be little doubt. Few finer expressions of the divine will to man may be found in literature than the sublime assertion, "Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." Especially when examined in the light of Christian Science do these words reveal a deep spiritual meaning which probably was not fully discerned by those who first spoke them. This immortal declaration of our forefathers is particularly dear to Christian Scientists, and perhaps a brief analysis of its peculiar significance to them may be of benefit to others.

Man is endowed by his Maker with life. If this be so, then the teaching of Christian Science is seen at once to be true, namely, that it is legitimate and right for men to live, and therefore everything which has the tendency to abridge, circumscribe, interrupt, or terminate the existence of man, is contrary to the law of God, who is man's Maker. On this basis rests the further teaching that sin, disease, and death are illegitimate and destructible because they are not God-ordained. According to this teaching, therefore, man is lawfully entitled to repudiate the claim of that which through disease, accident, or any other cause would seek to end his existence. Christ Jesus, who was the greatest exponent of divine law, said, "I am come that they might have life, and that they might have it more abundantly." He confirmed his words by his works, healing the sick and raising the dead. Christian Scientists therefore feel that they have good authority for their contention that man has an indefeasible endowment of abundant life.

Man is endowed by his Maker with liberty. He is therefore divinely entitled not only to life, but to liberty. He accordingly has the God-bestowed right to liberty of life or freedom of life, unhampered and unhindered by adverse circumstances or conditions. Paul, the great apostle of man's freedom, said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." So also Christian Science teaches that man who is created in the likeness of God, Spirit, the real man, or the reality of man, is free from the law of sin, disease, and death. It teaches that a recognition of this freedom and insistence upon its rightness, brings into human experience here, today, a greater sense of exemption from the ills of the flesh than can be realized in any other way. It teaches that it is possible now scientifically to demonstrate man's rights to bodily, mental, and spiritual freedom.

Man is endowed by his Maker with certain inalienable rights to the pursuit of happiness. He therefore is divinely empowered and equipped to pursue or follow happiness or harmony through, or as the result of, righteousness or right thinking. Even as long ago as David's time, it was recognized that man's true heritage is security from turmoil, for David said, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Christian Science confirms this promise, and proves that it is not only possible but right and natural for man to dwell in the secret place of God and abide under the shadow and protection of omnipotence. It teaches that man's life is sustained and preserved by the good that he knows and does. It shows that the true spiritual freedom, real happiness, health, and holiness, are man's God-given, inalienable heritage, which he may rightfully claim and take possession of on earth.

Christian Scientists not only have perceived these great facts, but have begun to demonstrate their truth in daily experience. They do not claim to have progressed far in the direction of ultimate perfection, but they are grateful that Christian Science is enabling them to prove in some degree that, as Mrs. Eddy has said on page 227 of "Science and Health with Key to the Scriptures," "slavery is not the legitimate state of man. God made man free."

[Albert E. Miller in *Transcript*, Holyoke, Mass.]

Will you kindly permit me to take exception to a reference to Christian Science appearing in a recent issue? The article in which this reference appears is copied from another paper, and the statement is, "The Christian Scientists and other faith-healers who close their eyes to the possibilities of material aid, that may often so potently be added to the psychotherapy they are employing, swell the death-rate." The writer of this article is mistaken in assuming that Christian Scientists "swell the death-rate." The contrary is true. Christian Scientists are largely recruited from the ranks of those who have at one time been considered hopelessly ill. They have turned to this teaching as a last resort, and found therein the healing which they had failed to find in other systems of cure.

In discussing the merits of Christian Science it should be borne in mind that those who advocate this teaching do so from no sense of religious fanaticism, but base their decision upon practical experience. This experience covers not only their acquaintance with Christian Science, but usually with medicine as well. It is interesting to note, that in the same mail with this article from your paper came another clipping from a western paper which stated that Christian Scientists were considered as among the best risks enumerated by certain authorities on life insurance. Those who have acquaintance among the Christian Scientists can testify that these people are enjoying good health and are apparently happy. It is true that they depend upon the prayer of understanding for the healing of their ills, but in doing so they depend upon a God who is omnipotent and omnipresent, a God who throughout all ages has been looked to as the infinite, in whom can be found that peace "which passeth all understanding" and who healeth all our diseases.

[Charles K. Skinner in *Charlevoix* (Mich.) *Sentinel.*]

It is not often that a little band of Christians is so highly honored as to be the butt of concerted attack by all the evangelical ministers (not churches) of their city, therefore the Christian Scientists of Charlevoix should feel flattered by this attention. Some years ago, when commenting on a bitter, untruthful attack upon Christian Science, Mrs. Eddy, the Founder of this movement, made the following statement: "I love the orthodox church; and, in time, that church will love Christian Science" (Miscellaneous Writings, p. 111). About this time her old home church, the Congregational church of Concord, was making a great effort to pay off its debt, and Mrs. Eddy, learning the fact, sent the trustees her check for five hundred dollars to help lift the burden. That the time for the fulfilment of Mrs. Eddy's words is not so far away is quite evident, judging by the statements of many of the clergy in the past few years, statements which serve to show the difference between those who are willing to be tolerant, though they may not understand another's views, and the personal opinions resulting from misapprehension of the teaching of Christian Science as recently expressed by the various pastors of your city in their sermons against it.

One critic says that Christian Scientists "are not willing to go out into the world and make bad men good." I will make the assertion that Christian Science heals more sin-stained mortals, who stay healed, than any other denomination. Christian Science welcomes one and all, but it does no proselyting. While "comparisons are odorous," I will refute the critic's uncalled-for assertion by relating an incident which came under my observation a few years ago.

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A family, poor in the extreme, had moved into some quarters not far from one of the large churches of the city. The wife was taken ill and the husband was out of work; two or three small children comprised the family. The husband called on the pastor and asked him to go to see his wife, but the pastor said that he had no time, nor did he offer to send any one. The man then went to the Christian Science reading room, which was also near by, and stated his needs. He was given the address of a Christian Scientist some distance away, and he called on him for help. The Christian Scientist went with him and took care of the case for two days, when the woman was healed and able to do her work.

We are told that "Christian Scientists are not students of the Bible," and it may be conceded that they do not read the varied comments of physical scientists on the Bible. It is admitted by opponents of Christian Science, however, that its followers are the closest students of the Bible of any class of people. Jesus once said to his followers, "It is the spirit that quickeneth; . . . the words that I speak unto you, they are spirit, and they are life." This is the teaching on which Christian Scientists believe and trust and strive, and by obedience to which they are able to do their works. When they believe that the "letter killeth, but the spirit giveth life"

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[H. Cornell Wilson in *Brooklyn* (N.Y.) *Eagle.*]

It is common practise among self-appointed critics to classify Christian Science promiscuously with whatever their fancy may be temporarily occupied. Without the least understanding of its spiritual metaphysics, there are those representing fixed general opinion, on the one hand, who put Christian Science in the category with anything they think of as being unscientific and unchristian. On the other hand, investigators, propagandists, and theorists of one shade of belief or another, seem determined, if they can, to dispossess Christian Science from the foundation in God, Spirit, where Jesus unveiled it and where Mrs. Eddy discovered it, and drag it down to the physical or mortal mind level of their own operations.

The former give the impression of feeling under the necessity of ousting an uncomfortable pretender, to be rid of a teacher; and this, because of its results, makes them look anxiously to their tottering superstructure. The latter express an evident desire to be known as one with Christian Science in essence, though differing in non-essential details. Both positions are false. Both contentions are an imposition on Christian Science, and would deny its proper place and identification. Christian Science is the scientific Christianity taught and exemplified by Christ Jesus, "uncontaminated and unfettered by human hypotheses, and divinely authorized" (Christian Science *Quarterly*). After giving to Christian Science sufficient study to enable one to demonstrate its teachings according to Principle and rule, then, and only then, may it be said that one understands Christian Science and has earned thereby the right of judgment or comparison.

[Ezra W. Palmer in *Colorado Springs* (Col.) *Telegraph.*]

A critic is quoted in a recent issue as saying that Christian Science denies sin, the atonement, and consequently the teachings of the Scriptures. Perhaps it would be well for this gentleman to find out what Christian Science does teach on these topics before making it the subject of newspaper attacks, because, if he had informed himself before speaking, he would have discovered that Christian Science does not deny either the sense of sin in human experience, the atonement, or the plain teachings of the Scriptures. Doubtless it differs in its view of these important subjects from the view held by this critic; but that does not necessarily imply that the Christian Science view is incorrect, since diverse views of sin, the atonement, and the divinity of Christ are held by members of churches this critic would doubtless consider fully orthodox. I am inclined to think he would have considerable difficulty in drawing up a thesis covering these subjects that would satisfy all the members even of his own denomination; and yet he denounces Christian Science for not subscribing to his view!

Our critic would doubtless assent to the general proposition that the intent of the gospel is to heal and save mankind from sin, disease, and death; but could he show that his concept of Christ, his interpretation of the atonement, or his view that sin is real and therefore God-created, heals the sick as Jesus commanded? Christian Science does heal the sick; it reforms the sinner; and it points to these "signs following" in proof that its interpretation of the Scriptures is correct. Christian Science takes the position that death is not a part of the kingdom of God, and that in the universe of Spirit there is no such thing as death. The whole mission of Jesus on earth was to prove the nothingness of sin, disease, and death, and he proved his mission by his works, "healing all manner of sickness" and raising the dead. If death were of God, Jesus would have been going contrary to the divine will in overcoming it for himself and for Lazarus. His attitude toward sin was exactly the same, and in one instance in particular he pointed out that sin and disease originate in the same manner, and that the power of God was equally applicable to destroying both.

Relative to the atonement, Christian Science teaches the primitive Christian doctrines upon this subject, namely, that atonement is "*at-one-ment* with God," and that it exemplifies "man's unity with God" (Science and Health, pp. 19, 18). Until the opponents of Christian Science can unite on a working definition of the atonement, it would perhaps be advisable to refrain from attacking the Christian Science view of this subject. A criticism of Christian Science based on dogmatism and scholasticism is utterly unconvincing. Christian Scientists are well aware that their religion differs in many respects from the theology of this critic, but this does not convince them that they are wrong, because they have proofs in their own experiences which are sufficient to convince them that Christian Science is the restatement of primitive Christianity which Jesus and his apostles taught.

[Olcott Haskell in *Modesto* (Cal.) *News.*]

In his last letter to your paper "Junius" enumerates again the good things he concedes to be in Christian Science, and generously adds another in that he "recognizes *The Christian Science Monitor* as a good newspaper." Our friend tells of the abundant peace to be gained through believing on Jesus Christ, "where the spiritual life is concerned." Christian Scientists rejoice at whatever of spiritual blessing is found in other churches, and they recognize that as compared with the so-called physical life the spiritual is all-important; they also understand, however, that Jesus, through both his words and his works, taught a full salvation, freeing men from sickness as well as from sin. He said, "The Father . . . he doeth the works;" and he promised that those who through his teachings should come to know the Father, would be able to do likewise, for, he said, "these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover."

The critic also says, "The facts are evident on all sides to prove the fallacy of Mrs. Eddy's theories." It should be remembered that in Jesus' day equally plausible arguments were advanced against his teaching, and that every case brought to him for healing presented, from the standpoint of the senses, conclusive "evidence" of the reality and permanence of disease; yet Jesus rebuked this evidence, and destroyed the sense testimony which had seemed so real.

Should not every Christian be thankful that there are those today who are striving to apply the teachings of the Master in this direction, and who have already attained to some degree of success? Our critic demands that Christian Science shall show "as large a comparative number of cures as medicine." It shows a larger number. According to statistical comparison in two states, one in the extreme north and the other in the extreme south, seventy per cent of those who applied for Christian Science treatment during a period of one year, had already failed to recover or to receive permanent benefit, through medical treatment. Of these, ninety per cent recovered, or received permanent help, under Christian Science.

[Written for the *Sentinel.*]

OPPORTUNITY.

ROY FOSTER.

WHO says I knock but once and pass
Ne'er to return, speaks not the truth.
I come from the e'er present One.
Dost think He gives only one chance
To His beloved? Wouldst limit God?
Admit me then, when at thy gate
I stop and knock. Shouldst thou not hear,
Grieve not, but hope; that very hope
Shall call me back and back again.
When thou art ready, thou wilt know
The time I come, nor need to fear
I'll pass thy door. Throw wide the gate
And bid me enter—I am here.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

OUR TEXT-BOOKS.

In the opening pages of the chapter on Science, Theology, Medicine, in the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy gives us a vivid picture of the years of persistent and painstaking research whereby she acquired a demonstrable knowledge of the Principle and rule by which the sick were healed and the sinning reformed, not only by the Master and his immediate followers, but by the faithful who, in fulfilment of the great Teacher's promise, "He that believeth on me, the works that I do shall he do also," likewise trusted in the omnipotence of Him "who forgiveth all thine iniquities; who healeth all thy diseases." With an unfailing trust in God, she patiently wrought her appointed task, until the time came when, as she tells us on page 110, "the Scriptures were illumined; reason and revelation were reconciled, and afterward the truth of Christian Science was demonstrated."

We who today are the beneficiaries of the wonderful truth again made available to mankind through this labor of love, should never lose sight of the lesson that this narrative, so simply yet convincingly told, conveys. For hundreds of years the Bible, the inspired Word of God, has been the text-book of the Christian church, and yet, for only a brief period was the Master's command when he sent forth the seventy, "Heal the sick . . . and say unto them, The kingdom of God is come nigh unto you," understood in its rich fulness of purpose, namely, that "it is not the will of your Father which is in heaven, that one of these little ones should perish." Christian people had come to believe that the truths of the Bible, so far as the healing of the sick was concerned, had become a dead letter, and it remained for the Discoverer and Founder of Christian Science to open the blind eyes and unstop the deaf ears, to proclaim to all mankind the present-day efficacy of Jesus' teachings, and to prove her faith by her works. So, too, must her every follower demonstrate in works of healing the "reason of the hope" that is in him.

With the apostle Paul, Mrs. Eddy believed in preaching "the unsearchable riches of Christ," and in ordaining the Bible and "Science and Health with Key to the Scriptures" as the forever pastor of the Church of Christ, Scientist, "our only preachers" (*Quarterly,* explanatory note), she gave her approval to these books as the acme of Christian Science teaching. Not only this, but she admonishes those who teach this healing truth that they "shall steadily and patiently strive to educate their students in conformity to the unerring wisdom and law of God, and shall enjoin upon them habitually to study His revealed Word, the Scriptures, and 'Science and Health with Key to the Scriptures'" (Miscellaneous Writings, p. 315).

Here, then, clearly and unmistakably stated, are our instructions. The Bible and Science and Health, and these only, are the authorized text-books, supplemented by our Leader's subsidiary writings and the periodicals which she founded and guided. It cannot be too strongly emphasized that the literature thus provided should have the first place with every Christian Scientist, be he the veriest novice or the most advanced student and demonstrator of this Science which is the knowledge of the only true God. Nothing else can accomplish for the sick and the sinning what the study and application of the unadulterated teachings of the text-books of Christian Science have wrought in hundreds of cases, as witnessed by the grateful testimonies given in our periodicals, at the Wednesday evening meetings, and told by one to another as "good tidings of great joy" to this and succeeding generations.

ARCHIBALD MCLELLAN.

"WHY ART THOU CAST DOWN?"

The psalmist's query, "Why art thou cast down, O my soul?" is of deep significance to students of Christian Science, especially when they ponder their Leader's words respecting the same. She quotes from the forty-second psalm, in which these words occur, first the mournful question, then the response of spiritual sense, which says, "Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." Then she adds these words from another psalm: "Who forgiveth all thine iniquities; who healeth all thy diseases," and asks, "This being the case, what need have we of drugs, hygiene, and medical therapeutics, if these are not man's preservers?" (Christian Science versus Pantheism, p. 4).

The psalms give a wonderful model for prayer, for while the downcast human sense pours forth its plaint, spiritual sense declares for the permanence and power of divine law, and in this we find a picture of all human experience, its manifold sorrows and sufferings, with the light of spiritual being but faintly discerned. At the same time we see throughout the entire Scriptures, as in present-day experience, how efficacious is even a gleam of spiritual understanding, for this light, leading ever to its divine source, becomes brighter and brighter, the hope in God's power to restore health becoming in due season the realization of Truth's majesty expressed in the words, "Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

Now the very question, "Why art thou cast down?" points to the changeless fact that none of God's children should ever be cast down. It is alas too true that mortals have sinned and suffered throughout long centuries, but this has been because of their belief in another power than God, Spirit, and with strange inconsistency they have chosen to attribute many of their ills to God, while they have turned to matter and mortal mind (which are really one and the same) for relief from their woes, even while calling upon God to stay His chastening hand. It is also true that so long as this false view of God and man is entertained, there can be no real change in respect to the suffering, and material means and methods at their best can only prolong the tragedy of mortal experience. Happily, however, full and complete deliverance from all this misery of mortal belief was offered by Christ Jesus, and not only so, but full proof given by him that the truth he taught would bring entire salvation from sickness, sin, and death. And did the world accept this truth which sets men free? A goodly number of sufferers did, but the world, as represented by a materialistic theology and statecraft, rejected it because its demands were purely spiritual. More than this, in their effort to crush it out the "rulers of the darkness" condemned Jesus to death, and for a brief moment terrorized his followers; but when their Master rose from the tomb, and appeared before them in demonstration of the truth he had taught, they were stronger than before and were thus better prepared to do the works which he required of all who profess to follow his teachings.

Throughout the years since that day, this mortal mind which was then defeated in its evil intent has sought to compromise with Truth's followers, has, to put it briefly, asked them to admit the reality of matter and material law; and it would leave them to believe all they chose about God, that is, so long as this did not conflict with belief in materiality. To this demand humanity has blindly submitted, but those who are being awakened by Christian Science are learning how to answer the psalmist's query. They

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are learning, too, that "the god of this world" cannot blind men to the power of Truth when the divine Principle of Jesus' teachings is known, nor intimidate them in their efforts to demonstrate Truth's power in the overcoming of sickness and sin. Though, like the one of that olden time, the waves and billows may at times seem to go over Truth's followers, they do not charge these to God, but look to Him for deliverance, and praise Him for the health which is an abiding fact, and the soul [sense] which is not cast down, but declares, "Thou art the God of my strength."

ANNIE M. KNOTT.

COMING TO OUR OWN.

IT sometimes happens that those who have a great deal of property, have also a great deal of difficulty in paying their debts. An individual may have inherited a fortune, but not the business ability to care for it; hence, though his assets are large they yield no return, and he can neither meet his responsibilities nor fulfil the legitimate expectations of those about him. Under these circumstances, a friend who could teach him so to relate his assets to his liabilities that his wants would be supplied and he be freed from bonds, would be an unqualified blessing.

All this may serve to illustrate the fact that, whereas according to the Bible every believer is an heir of God, the rightful possessor of unlimited spiritual riches in Christ, nevertheless most Christians have a sense of inability to meet their obligations to God and their fellow men. They are actually in want, and ofttimes "sick or in prison," wholly incapable of meeting life's demands or solving life's problems. That they regard themselves as the legitimate heirs to all good, is evidenced by their constant desire and effort to get all good, health, abundance, happiness, peace. All these every worthy, aspiring man is trying to secure, and this he could not do if he did not think they lawfully belonged to him. He is seeking for his own, but he fails utterly to relate his supply to his need, and to all such Christian Science comes as a counselor and guide, a much-needed friend. It comes to place every spiritually-minded man in command of his spiritual resources, to show him how to realize and utilize his every endowment and capacity as the child of God, and it is this fully verified fact of its practical value that is winning for Christian Science the attention and approval of mankind.

It is quite apparent that we really possess only that which we can and do use. A millionaire may in fact be beggarly poor. Indeed it is the irony of the money-lover's experience that in acquiring his riches he loses the capacity to find any real profit or pleasure in their expenditure. The chagrin and self-contempt of the wealthy worldling who thus comes to realize that he has not the ability to command his own, must be unspeakable, and yet how much more humiliating and pitiful the condition of the professed Christian who is so far awakened as to see that, despite the vastness of his inheritance in Christ, he is famishing and in rags. This is the greatest need of the Christian church today, to be aroused, made aware of its spiritual inheritance and privilege in Christ. In an era of marvelous material discovery and progress, when the lure of earthly gain and achievement is so seemingly irresistible and enslaving, men, Christian men, seem to have lost all thought of what it means to enter into life, all desire to become the almoners of that patrimony of spiritual good which awaits their fitness to command their own. Speaking of this, Mrs. Eddy has referred to the limitation and injustice to which we are subjected because we are "ignorant of our divine rights," and declared that, discerning these rights, "we cannot fail to foresee the doom of all oppression;" that the voice of Truth is heard today "asking a fuller acknowledgment of the rights of man as a Son of God" (Science and Health, pp. 381, 227, 226).

This is the mission of Christian Science, to awaken men to their true selfhood, to enable them to apprehend, utilize, and enjoy all their possessions and privileges as the children of God. The bounty of heaven is unlimited. "All things," cries St. Paul, "are yours,"—every province of the Canaan of good; and the word of the Lord in Christian Science is this, "Go in and possess the land."

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

UTAH.—A Christian Science service similar to the regular Sunday service is held every second week at the Utah state prison, to which all the male prisoners are invited but attendance at which is entirely optional. The number attending these services varies from sixteen up to twenty-five or thirty. One yearly subscription to the *Journal* and one to the *Sentinel* are sent regularly, and there are two yearly subscriptions to the *Monitor*. I am also informed that eighteen copies of the *Quarterly* are sent to the penitentiary each quarter. A most interesting feature of this work is the extreme courtesy with which our people are treated by the prison officials and the guards. In addition to the above subscriptions, every week a large bundle of *Sentinels, Monitors,* and *Journals* is distributed among the men and women inmates.

A yearly subscription to the *Monitor* is sent to each of the Salt Lake county and Weber county jails, and a bundle of *Sentinels, Monitors,* and other literature goes each week to the former. For a number of years services were held in the Salt Lake county jail, first every third week, then two weeks out of every three. When, however, a new jail was built, no provision was made for any sort of chapel and these services were discontinued.

In addition to the above, services are held each week at the Salt Lake county infirmary, at which the regular service is read. A yearly subscription to the *Monitor* has been placed there and large bundles of literature go out each week. I am also informed that twenty-four *Quarterlies* are sent out each quarter.—*Correspondence.*

WESTERN KANSAS.—We came here six years ago, and knowing the benefits we had received through Christian Science, we were very anxious that others should know the truth. Although at times I had asked myself what I was doing to help in this great work, for a long time I could see no results; but the good seed was being sown, as on Dec. 29 we began services in our home, and it is surely gratifying to know the result. Our attendance is from nine to twenty-five every Sunday, people coming six, eight, and ten miles; and some healing has been done at our services. I could tell you of many beautiful experiences of those from other churches who have never found their Bible study satisfactory, but are doing so now, as the result of what one pure thought of God manifested through our dear Leader, Mrs. Eddy, has given us. I could write more, but will only add that the *Journal* and *Sentinel* are certainly doing a great work. They are our missionaries, and have been a very great help in our cause here.—*Correspondence.*

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BALTIMORE, MD.—The efforts of the committee on distribution of literature have brought encouraging results this past year, for 25,313 pieces of literature have been sent out to carry the gospel message. The subcommittee on men's clubs, hotels, athletic associations, and all labor and business organizations, has sent out 2,311 marked *Monitors* and packages of Christian Science literature. This branch has received several grateful letters from lighthouse keepers. The Advertising Club, in accepting an offer of a free subscription to the *Monitor,* recalled with appreciation the hearty cooperation of the publishers of that paper in making the Ad Club convention at Boston a success. The subcommittee on penal institutions and reformatories has distributed 2,299 *Monitors, Sentinels,* and other literature to these institutions. In response to an offer to send a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, nine have accepted. The matron of the Maryland school for girls said that the children's page of the *Monitor* would be gratefully received, so a copy is sent each week. She also extended an invitation to the committee to send some one to the school to talk on the aim and work of the *Monitor.*

The activity of the subcommittee on stores, factories, lunch-rooms, and women's clubs has been manifested in the distribution of 6,441 pieces of literature. Twenty-three lunch-rooms have accepted wire racks filled with literature for free distribution, in addition to those placed in stores and factories. The Women's Civic League of Baltimore, and others, have gladly accepted an offer of a year's free subscription to the *Monitor.* The branch whose work is to look after special cases, and individual classified lists of professional and business men and women, has borne abundant fruit, for 10,252 pieces of literature have found their way into many homes, offices, and schools.

While it would be impossible to trace the immediate results of all this missionary work, word has reached us of several cases of healing resulting from the introduction of the literature into the homes of strangers to the cause of Christian Science. A young woman applied for Christian Science treatment who first heard of it through her sister receiving a free subscription to the *Monitor* at the Pure Food show. Since her healing, the sister has bought a copy of Science and Health, and she, with her mother, is attending our church services. Last winter, through request, Christian Science literature was sent to a home where it was thought it would be accepted. Later, two cases of poisoning occurred in this family and Christian Science treatment was asked for. Quick healing followed, sincere gratitude was expressed, and subscriptions to all the periodicals were immediately sent to Boston.—*Correspondence.*

FORTUNA, CAL.—Plans have been accepted by the directors of First Church of Christ, Scientist, for the fine edifice at the corner of Seventh and D streets in the Haight addition.—*Fortuna Beacon.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

OTSEGO, MICH.

A good audience was present at the lecture on Christian Science given at Edsell's opera house by Frank H. Leonard. He was introduced by Harry A. Bardeen, who said in part,—

Many centuries ago there appeared upon earth one whose life proclaimed, "On earth peace, good will toward men." He came with sweet humility, teaching purity, truth, and brotherly love, healing the sick, and even raising the dead. The doctrine he taught and demonstrated was so strange and incomprehensible to his age, that with the exception of a few who recognized the Christ, he was reviled, rejected, and even crucified. But he appeared again to his followers, proving his eternal sonship with God and demonstrating conclusively man's oneness with the Father. Through inability to comprehend the Master's teachings, and consequent futile efforts to perform the works he did, the divine light which he brought to the world was nearly lost sight of in a few centuries after his ascension; but again the light has shone forth, revealing that Principle and unerring Science which Jesus taught and proving its divine source by its works. Again has this truth been reviled and rejected by those who are ignorant of its meaning, but today there are many thousands of people who through this truth or Science have been released from a life which was once a weary burden, perhaps from sickness, sin, or the other haunting specters of mankind,—poverty, failure, and fear of death; and these people are eager to proclaim the truth which makes men free.

To prove the good work of Christian Science, it is only necessary to point to its remarkably rapid and substantial growth throughout the entire world where man abides, including in its ever widening circle the rich, the poor, the high, the low. Observe also that those accepting this new-old light are not fanatics, but are intellectual, thinking people, who are endeavoring to follow calmly and fearlessly "the way, the truth, and the life," as pointed out by the humble Nazarene. It is not the purpose of these lectures to teach Christian Science, to evangelize, or to take issue with any class or creed, but simply to explain its facts and forestall unjust criticism and mistaken beliefs. There is only one Christian Science, and that was discovered and founded by Mrs. Eddy, and it stands on no creed, ritual, or personality.—*Otsego Union.*

ROSSLAND, BRITISH COLUMBIA.

At the lecture on Christian Science delivered by Virgil O. Strickler, the introductory remarks of Dr. Tanner, mayor of Rossland, were as follows:—

I deem it an honor as well as a pleasure to be permitted to introduce the lecturer of the evening. Christian Science is, as I understand it, a scientific statement of spiritual truth as discovered by Mrs. Eddy. It strives to preach the gospel, to heal the sick, to comfort the sorrowing, and to reform the sinner. That it is meeting with great success is demonstrated daily by thousands of living proofs in the form of men and women walking up and down the streets of our villages, towns, and cities who have been rescued from sin, sorrow, sickness, and the grave through the teachings of this great Science. Its adherents are better morally, socially, and spiritually; they are better friends, better neighbors, and better citizens; they are at peace with themselves, with the world, and with their God. The marvelous amount of good accomplished through Christian Science makes it incumbent upon us to give a careful, an unbiased, and an unprejudiced consideration to the facts we are now about to hear.—*Correspondence.*

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GARY, IND.

William R. Rathvon lectured on Christian Science at the Commercial Club hall before a large audience. Mrs. Katherine D. Coles, first reader, introduced the speaker, saying in part,—

We have come here this evening to listen to a lecture on a subject which is not wholly unfamiliar to many of you. Christian Science is often misunderstood, and in consequence misrepresented, thereby withholding from many the joy and peace which its ministry always brings to the receptive heart. The human heart has many longings, but desires nothing quite so much as peace; and probably no sentence in the language furnishes a more concise or satisfactory answer to the question, What constitutes peace, and where may it be found? than does Isaiah's wonderful assurance, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." This is a favorite text with Christian Scientists, and its practical value has been realized in so many instances that its truth cannot be doubted. There are many in this hall who like myself have received countless benefits from the study of this truth; and because Christian Science is based on the absolute spiritual law, we know it is universal in its application, and what it has done for us, it will do for all who study and practise its teachings.

Correspondence.

LONDON, ENGLAND.

At the lecture on Christian Science by Bliss Knapp for Third Church of Christ, Scientist, the church was completely filled by a most appreciative audience. The lecturer was introduced by Lieut. Col. E. E. Carter, C.M.G., M.V.O., who said in part,—

Your presence here this evening denotes the interest which you take in this engrossing subject, and to my mind emphasizes the fact, recognized by us all, that thoughtful humanity of today insists, consciously or unconsciously, on Christianity's being treated on a scientific basis as distinct from a merely dogmatic basis. In other words, humanity is beginning to demand proofs—practical proofs that will appeal to the every-day life of the individual—that the Christianity which our Saviour gave to the world is today capable of demonstrations similar to those which he himself performed before his contemporaries, and that it will also be capable of those "greater works" to which he referred as being practicable in an age later than his own. As the Principle of Christian Science is declared by its Discoverer, Mrs. Eddy, to be infinite, so its treatment and exposition by various lecturers always opens new channels of thought. Consequently, Christian Scientists themselves, no less than inquirers and young students, invariably find some new line of thought for subsequent consideration and development, and I am sure that this evening there will be no exception to the rule.—*Correspondence.*

ASBURY PARK, N. J.

William D. McCrackan, M.A., lectured on Christian Science before a fair attendance. He was introduced by Albert J. Roe, first reader, who said:—

In the eighth chapter of the gospel according to St. John, we read: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." If we wish to know the truth about a given subject, we invariably turn to the recognized text-book on that subject; and so, if we wish to know what Christian Science is, we turn to the Bible, and then, with the aid of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which is a commentary on the Bible, we find that Christian Science is scientific Christianity, and when put into practise in Jesus' way can be so proven. A Christian Scientist is one who has taken the trouble to study this text-book and then proved its truth by the practise of what he has learned.

I can speak from my own experience of the healing effects of this Science, and what the continuance of its study and practise in every department of life means. I was healed by it when *materia medica* could not do anything for me. I learned of the truth, and the truth set me free. Christian Science is a demonstrable religion, and can be used by the child as well as the adult. Jesus said: "I speak that which I have seen with my Father." The four gospels are full of the healing works of Jesus, works called miracles, but which were nothing more or less than the natural results of his knowledge of who and what God is, and who and what man is, and their relations to each other. Our Christian Science churches are built by and filled with those who at one time scoffed at the idea of our being able to heal as Jesus did, but who were eventually healed, they or their dear ones, by the same method as explained in Christian Science.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Altus, Okla.—Court house, 8 p.m., May 16.
Anderson, Ind.—Grand opera house, 8 p.m., May 9.
Cadillac, Mich.—Congregational church, 8:15 p.m., May 15.
Carbondale, Ill.—Opera house, 8 p.m., May 12.
Detroit, Mich. (First Church).—Detroit opera house, 3 p.m., May 11.
Dresden, Germany.—Kuenstlerhaus, Grunaerstr., 8 p.m., May 10.
Elyria, Ohio.—Church edifice, 8 p.m., May 6.
Florence, Ala.—Court house, 8 p.m., May 16.
Goshen, Ind.—The Jefferson opera house, 8 p.m., May 12.
Hamilton, Ohio.—Smith's theater, 3 p.m., May 11.
Idaho Falls, Idaho.—Scenic theater, 8 p.m., May 15.
Johnstown, Pa.—Nemo theater, 3 p.m., May 11.
Joliet, Ill.—Auditorium, 8 p.m., May 13.
Lockport, N. Y. (Second Church).—Temple theater, 3:30 p.m., May 18.
Los Angeles, Cal. (joint lecture).—Shrine auditorium, 3 p.m., May 11; Third Church edifice, 734 South Hope street, 8 p.m., May 12.
Milwaukee, Wis. (First Church).—Church edifice, Prospect avenue and Keene street, 8:15 p.m., May 12 and 13.
Moline, Ill.—Moline theater, 3:30 p.m., May 11.
Montesano, Wash.—Opera house, 8 p.m., May 8.
Mulberry, Kan.—Thompson's opera house, 3 p.m., May 11.
Orange, N. J.—Church edifice, 4 p.m., May 11, and 8:15 p.m., May 12.
Oshkosh, Wis.—The Century, 8:15 p.m., May 13.
Ottawa, Ill.—Church edifice, 8 p.m., May 12.
Portland, Ore. (Third Church).—Edifice First Church, Everett street, between 18th and 19th streets, 8 p.m., May 12.
Quincy, Ill.—Empire theater, 8 p.m., May 16.
St. Anthony, Idaho.—Opera house, 8 p.m., May 16.
Santa Monica, Cal.—Church edifice, Nevada avenue, between 2d and 3d streets, 8 p.m., May 11.
Seattle, Wash. (First Church).—The Hippodrome, Fifth avenue and University street, 2:30 p.m., May 11.
Swansea, Wales, England.—Albert hall, 8 p.m., May 5.
Waupun, Wis.—Davison theater, 8:15 p.m., May 9.
Waupaca, Wis.—Opera house, May 16.
Wausau, Wis.—Universalist church, corner McClellan and Fifth streets, May 15.

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TESTIMONIES OF HEALING.

Christian Science has redeemed my life from destruction. Never will I forget the joy, peace, happiness, and freedom that took possession of my heart after I had read a few pages in the chapter on Prayer in "Science and Health with Key to the Scriptures" by Mrs. Eddy. For months after coming into this new sense of life I read little else, but studied the Bible until it became a new book to me in the light of Christian Science. Within a short time I was completely healed of a stomach and bowel complaint of years' standing. We have had clear, strong proofs of the healing power of Truth in our home, and nothing can take the place of Christian Science.

Our baby, now three years old, showed signs of an eruption on his face soon after he was born, and at first we paid little attention to it, thinking it would soon disappear; but instead it grew worse, until it spread over both sides of his face, and at times was very irritating, the child suffering greatly from it. We lived in a small town where there were no Scientists except ourselves, and many who saw the child would remark that it was a skin disease for which there was no cure. I was not so fearful as I would have been before we learned of Christian Science, for we knew that the trouble could be overcome as we became better acquainted with a God that does heal diseases. The baby was then six months old, and I wrote to a practitioner five hundred miles away to treat him. Help was gladly given, and in less than two weeks his face started to heal, and there was no irritation after the healing began. In a very short time he was completely healed, the little face being left clear, and there has never been a return of the disease.

Last winter our daughter had trouble with one eye. We noticed a white speck on it, which spread until the surface was completely covered and the sight almost gone, and the pain was so great that she kept it closed most of the time. Through the help of the practitioner, whom we had never seen, the eye was healed in about two months, leaving it as clear as it used to be and with perfect sight. In the face of such proofs, who can deny the all-power of God? Our daughter has also been healed through Christian Science of a bowel complaint in its worst form, which no material remedy known could reach, as we had tried many different physicians and everything that *materia medica* could offer, as well as taking her to Hot Springs, with no lasting benefit, but instead discouragement and heavy expenses.

The first time I visited a Christian Science practitioner my burden was heavy, and I was disheartened by my seeming load. I said to the lady that it seemed unjust of God to send afflictions on us; but she surely opened my eyes on that subject, and answered that God is Love, and that He sends only what is good to His children. From that moment I found myself loving God as I had never loved Him before, though I had been taught all my life that good comes from God, as well as evil, for some wise and unknown purpose. I then went on to express dislike for certain ones, as that was my sentiment for every one around me. The Scientist looked at me with the compassion of a true Christian and lovingly said, "My dear, if you cannot love those whom you have seen, how can you love God whom you have not seen?" I can hardly say just how I felt at that statement, for it struck me with full force and laid bare my faults as nothing else could do, and set me to work with myself.

As Mrs. Eddy says in "Miscellaneous Writings," "The warfare with one's self is grand" (p. 118), and with the study of the Bible and Science and Health, I too was born again and baptized of Spirit. While the pathway has not been without thorns, I know that it has been smoother than ever before, and many obstacles have been overcome and mountains laid low. When I wander into by-paths or stumble, the exact course to take is again made plain to me through the Bible and our Christian Science literature. We are indeed grateful to God for revealing these hidden truths to Mrs. Eddy, and especially grateful to her for her faithfulness when she stood alone with God.

MRS. ROSE GRUNEWALD, Noonan, N. Dak.

About four years ago I was healed of a very serious throat trouble through Christian Science. I had been examined by five physicians, four of them claiming that there were symptoms of tubercular disease. I was then placed under the treatment of one of the most noted throat specialists in the country, and remained there for a number of months, with very little benefit but at considerable expense. I could scarcely speak above a whisper, was greatly depressed both physically and mentally, and my life sentence was pronounced very short. Finally the physician told me that I would have to go to a higher altitude, as he could do nothing more for me. I, however, felt that there was something for me besides a change of climate, and it was at this time that a friend urged me to try Christian Science. I went to a practitioner and began taking treatment, not unbelieving, for I had heard of many remarkable cures through Christian Science, but I had very little understanding of the Principle of true living.

My improvement began with the first treatment, and while my healing was rather slow, I did not once feel the least sense of discouragement, for I was getting what I so much desired, and in six months I was perfectly well and strong. The actual expense during this time probably did not exceed fifty dollars. For years previous to this I was not strong, and had very little endurance, but now Christian Science meets my every need, and I cannot be too grateful for this inspiring truth, the truth that makes one free mentally and physically.

MRS. HULDAH L. E. ELLIOTT, Tacoma, Wash.

It is with sincere gratitude that I stand ready and willing to testify to the truth of the statement made by my wife. When apparently at the evening of her life, there came a message of divine Love which revealed the truth, and in this case where all material efforts had failed, we were led to try Christian Science with the results as stated.

GEORGE M. ELLIOTT, Tacoma, Wash.

[Translated from the German.]

I owe to Christian Science all that has made my life beautiful and happy, and to recount the physical benefits derived through the understanding of Truth would not be telling half of the blessings which it has brought me. When I attended a Wednesday evening meeting for the first time, I could not help feeling greatly impressed, especially by the silent prayer and the beautiful hymns which were sung. Besides being a physical sufferer at that time, I was burdened with the effects of a great sorrow, and in such a state of mental exhaustion that the apathy ensuing was a hindrance to mental effort. Life seemed to me absolutely dull and void, without purpose or aim. My religion afforded me no help, as it was not susceptible of practical application. I had sought after God's love, but had experienced only the stern unchangeableness of a crushing fate which seemed to be imposed upon me as a "trial," and yet I had honestly striven to be a good Christian.

All this was incomprehensible to me, and blind faith being an impossibility with me, I was at a loss as to how I should pray. I had no spiritual support and I daily struggled to force myself to continue living in this void. Finally, the only way to pray which seemed left, was that it might be given me to discern the truth. Christian Science then came once more. A Christian Scientist who called at the home where I lived at that time, read to me from "Science and Health with Key

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to the Scriptures." At first I busied myself while she read, but soon dropped everything in order to listen, as what I heard meant deliverance for me. I was deeply stirred by the convincing power of this truth, and then experienced such a sense of joy that everything appeared to me in a new light. Many thoughts seemed to me surprisingly familiar and as if I had long yearned for them. The greatest comfort to me, however, was the fact that our material life and its experiences are no part of reality, but are the illusions of mortal mind, hence that no loss can really occur, and that God wills only good. The dawning recognition of God's infinite perfection and love brought me great peace of mind and inspired me with courage. I was filled with joy for having found the Christianity which heals the sick as did Christ Jesus, and when during those first wonderful days I began to understand that God does not know sin and never created disease, because He is Love and purity itself, a severe rheumatic trouble, with which I had been afflicted for twenty years at least, left me without treatment being given. About the same time I was also freed within a few days, through Christian Science treatment, of sleeplessness, which for a long time had been almost unbearable. Since early childhood I had hardly been one year without some severe illness, and had suffered in a great many ways; but I now enjoy good health and could tell of many instances of physical healing, one trouble after another disappearing as I have advanced in the understanding of the divine nature as the result of my study of the Bible in the light of Mrs. Eddy's writings and other Christian Science literature.

I experience the greatest happiness in knowing that divine Truth is ever available to us and enables us to demonstrate the unreality of all evil and disharmony. My life has since been filled with love, joy, and spiritual hope, such as I have not known before. I am deeply grateful to God for all the blessings of infinite Love.

FRÄULEIN PAULA STADLER, Königsberg, Germany.

Most gratefully do I attest the healing and transforming power of Truth. My early training and experience led me to that mental condition where I was a profound skeptic in matters religious; I found little in the old creeds to satisfy or strengthen, and the works of infidel writers were my constant companions. Physically, I saw scarcely a well day from childhood, erroneous conditions of thought resulting in continual suffering and various disorders of body and mind. Incidentally, I had become an inveterate user of tobacco.

Finally a good friend called my attention to Christian Science, but my distance from Truth was so great at the time that I was neither able to receive nor properly to comprehend its message. I, however, read Science and Health somewhat, and although I knew it not, the seed had been sown. After that, I occasionally received literature which also added to my slight understanding, but for the time being without apparent result. Then, in a city fifteen hundred miles from my home, where my work had called me, a great aggravation of symptoms, which was to me most alarming, took place. This condition literally forced me to the acceptance and understanding of that which was needed, simply another case of that extremity which is God's opportunity. After much hesitation, I went to a practitioner, and although most kindly received, I was in much doubt as to my restoration, as my troubles had seemingly been with me so long.

I felt no decided betterment until the second treatment. After receiving this, I went to my room, opened my traveling-bag, took out my copy of Science and Health, and also a box of cigars. With a cigar in one hand and the book in the other, I went to work, but to my great astonishment I found that the cigar had lost its power to please the appetite, and I threw it out of the window. I have never smoked since, neither have I felt any desire for tobacco; it had simply lost its assumed power. This was a most encouraging sign to me, and further treatment for a short time by the same practitioner, persistence in the study of Science, and an honest effort to put in practise all of good that I knew, have worked a transformation in me, both mentally and physically. I now enjoy health and strength such as I never knew before. The Bible, which for years I neglected and sought to deride, has become for me a new book, and read with the understanding which Science gives, I find it helpful in every situation which confronts me. For this understanding, which has been made possible through the loving labor of our Leader, I am indeed most grateful.

CLIFFORD S. MCINTYRE, Detroit, Mich.

I wish to express my sincere gratitude for a few of the many demonstrations which we have had since coming into Christian Science about three years ago. Recently our little girl, who is five years old, was healed of an acute attack of bowel trouble, accompanied by very severe pains in the abdomen, vomiting, throat trouble, and high fever. For two days she lay in what appeared to be a very serious condition, not being able to take any nourishment at all, even a teaspoonful of liquid causing great pain. I asked for help from a practitioner, and inside of a few days the conditions were overcome. After the tenth day the fever was broken, when she started to eat as formerly, and was soon up and at play. This to us was a very wonderful demonstration of God's allness.

I myself have been healed of a catarrhal condition of the stomach, an organic trouble, the wearing of glasses, and an ear trouble. For all of these I had taken treatment in *materia medica* off and on for several years, but had received no permanent benefit. My husband has been healed of appendicitis, for which two physicians had told him that it would be necessary at some time to have an operation performed. This was over three years ago, and he has never felt the need of an operation. We feel that no matter what the demand may be, God is always ready to take care of His own.

My daily prayer is, that I may so increase in knowledge that I may help others to know God as I am endeavoring to know Him, as a good and perfect God, who is always willing to help us out of our difficulties.

ANNA S. WEIDLER, Austin, Ill.

I would put on the garments of praise as I give thanks for the spiritual consciousness that has come to me through Christian Science. With seemingly everything to make me happy and contented in the way of human relations, and with a purse sufficient to meet every modest desire, I was yet as one alone in a strange land. I was living at that time in Portland, Ore., but had become so depressed that I had resigned my business connection in that city and made plans for a two-years outing on horseback, as I believed that an outdoor life held contentment and curative qualities for mind and body. A Christian Science friend, however, who had himself been greatly helped, counseled me to stay in Portland, saying it was unnecessary for me to sacrifice the best years of my business life searching for those treasures which must be found within. Immediately upon beginning to read Science and Health, I knew I had found the remedy for all that ailed me, the fountain of life and love, forever springing up from the infinite source. I drank thirstily, eagerly, day and night, from the revealed Word of God, and almost at once the desire for smoking dropped from me, never to return.

How happy I was now, that arrangements had been made for my departure, in the knowledge that I was free for a while from the thoughts of business! Time to study and ponder the Word of God seemed a blessed privilege indeed, and I made good use of it. Arriving at my destination, however, I found that my intended companions on the outing could not go; but so engrossed was I with the study and contemplation of this wonderful truth, that I was not dis-

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appointed at all. In fact I was glad, for now I had two new companions, the Bible and Science and Health, and during two months these were diligently read, as was also the other Christian Science literature which I found at the reading-room. A few treatments from a practitioner rooted out the beliefs of a supposititious material creation, and I learned to look, as St. Paul declared we always should, "not at the things which are seen, but at the things which are not seen," and to understand that "to be spiritually minded is life and peace."

A telegram came from my former main office in Seattle, offering me a position, and I promptly wired my acceptance, for I had been fed bounteously with the Word of God and was ready to try the demonstration of its divine Principle, God, an ever-present help in time of trouble. My fiancée, who had also recently become interested in Christian Science, was at this time traveling in Europe, and upon her return we were married. Since that time we have joined The Mother Church, whose Board of Directors we lovingly support as those into whose hands our most dear and revered Leader in her far-seeing wisdom placed it. Many blessings are ours, and these are multiplied as we become more alert, more faithful in increasing the talents given us. Various physical ills, such as colds, throat trouble, accidents, rheumatism, and other bodily problems, have presented themselves in our family, but all have been overcome in Science with the aid of faithful practitioners.

Our two children have also been blessed by the law of Love. At the coming of our first child, the practitioner was called after dinner, and the Christian Science nurse came at nine o'clock. At half-past eleven the child was born and the household was soon asleep. In the morning the maid, who occupied the next room, was much surprised when informed that a daughter had arrived, which indicated the harmony attending this experience. The second demonstration was even more harmonious than the first, and this time my wife was out of doors on the fifth day. These children are healthy and happy, and we rejoice with them in breathing an atmosphere of truth and love, while our own vision grows clearer as we listen to the "still small voice" of Truth, and enter His courts with praise and thanksgiving.

W. R. COLBY, JR., Seattle, Wash.

[Translated from the German.]

I seem unable adequately to express my gratitude to God that through Mrs. Eddy's teaching it is possible for us to gain an understanding which enables us to rise above sin, disease, and their inharmonious conditions. Years ago I was very ill, and the physician advised me to submit to a dangerous operation; but through Christian Science treatment my health improved within a few weeks, and it thus became possible for me to attend to my household duties, and even to do some work at the sewing-machine. Three months later a healthy little girl was born to us. Our children have grown up in Science, and have learned from infancy to demonstrate the power of divine Love. We are in a position to apply the divine Principle in our daily life, and of this I had a beautiful proof some time ago, for our eldest daughter was about to take an examination which seemed difficult to her, and she was afraid that she would not do as well as her schoolmates. I explained to her that divine intelligence inspires those who seek its aid, and that God would help her. A few days later she came home radiant with joy, and told me that her paper was found to be the best in the whole class. The child herself is filled with joy to have learned how to overcome the sense of fear.

A few weeks ago she became afflicted with boils all over her body. The school physician, to whose examination she had to submit, finally declared that it was probably a nervous trouble. The boils caused much irritation and kept her from sleeping at night. After I had treated her for some time to the best of my knowledge, I felt that I could not cope with the case successfully, so we asked a practitioner for help, and it was wonderful to witness the quick destruction of the error. The child was able to sleep after the first night, and within a few days the trouble had completely disappeared, which made us very happy. Christian Science has become a comfort, a strength, and a blessing to me and my family.—LUISE MUTH, Dresden, Germany.

I am more grateful than words can express for the knowledge of God that I have gained through Christian Science. In taking up the study through the seemingly hopeless condition of one dear to me, not realizing that it was for myself as well as for another, I was overwhelmed with the knowledge that God is all-power, and this thought has been with me constantly in the three years I have been in Science, enabling me not only to help myself out of difficulties, but to help others. In the first reading of "Science and Health with Key to the Scriptures" by our beloved Leader, I was enabled to leave off the steel insoles I had worn in my shoes for five years. Severe headaches have also been entirely overcome and eye-glasses have been discarded; but the greatest blessing comes to me in "following Christ in the daily life" (Science and Health, p. 179), for we not only thus preach the gospel, but heal the sick, and free the sinner from his bondage, through God's power. The *Christian Science Sentinel, Journal,* and *Monitor* are food for the hungry, and with our Leader's writings and this Christian Science literature we can "feed the hungry, heal the heart," as Mrs. Eddy has said (Poems, p. 14).

MRS. FRANCESE C. LYON, Pasadena, Cal.

Four years ago I began to study Christian Science, but previous to that time I had read the *Sentinels* which a kind friend occasionally posted to me, a favor I much enjoyed and appreciated. I did not, however, feel very desirous to know more about the teaching, until I was asked to read "Science and Health with Key to the Scriptures" by Mrs. Eddy to one who was near and dear to me, and who was undergoing treatment at the time. Though the result of this treatment was not what we so much desired, *I felt* constrained to continue the reading of the text-book. I became so interested that I could not read anything else, and all other reading seemed empty and useless. I *loved the* book, for its teaching came to me just when I most needed help, and healed my sense of sorrow. Divine Love was my comforter, and I realized more than ever before that God is "a very present help in trouble."

Within the last two years I have been healed of an internal ailment from which I had suffered intense pain from childhood. I had consulted several doctors, one a London specialist, but none of them seemed able to help me, and the medicine they prescribed only appeared to aggravate the trouble. After studying Science and Health for some time, I decided to have treatment, with the happy result mentioned above. Words can never express my gratitude to God for this healing, and for the unspeakable joy and comfort which Christian Science has brought into my life; but most precious to me is the better understanding of divine Love, and the realization of God's ever-presence and power.

My heart goes out in love and gratitude to our Father-Mother God, also to Mrs. Eddy for showing us the way out of fear and bondage into the freedom of the truth.

MRS. PRISCILLA THOMSON, Great Ayton, Yorkshire, England.

I am writing to tell of my wonderful healing, through Christian Science, of gall-stone and kidney trouble, which was indeed remarkable, as heretofore in like circumstances I have had to make many trips to a watering-place supposed to be a cure for just such complaints, and where I had to spend weeks in order to be relieved. In this particular case

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the healing came within three or four hours, after which time I was entirely well and at my place of business. For this demonstration in Christian Science I am most thankful, as well as for one in a business matter.

Since this healing I have had several beautiful demonstrations over troubles, all of which I am glad to say, were met promptly and with entire satisfaction. The more I know of this truth, the more I am convinced that God heals and hears when we depend on Him for guidance. My experience should convince any man of the power of Truth as made known in Christian Science.

W. A. SHARPE, Nashville, Tenn.

[Translated from the German.]

For four years I was a sufferer from gout, for which I tried every conceivable means and method of cure; but the physicians lost hope of my recovery, and I was afraid lest I should become paralyzed. I then became acquainted with Christian Science, and having never heard of its teachings before, I was enabled to approach the subject without prejudice. I immediately had Christian Science treatment, and my healing progressed slowly but steadily. Being quite versed in *materia medica,* I naturally experienced some difficulty in remodeling my thought along Christian Science lines, but my healing was complete. I recovered all my former strength, and am able to undertake walking tours of several hours' duration with my children, a thing I had been unable to do for a long time. I was also freed of chronic hoarseness, with which I had been troubled for three years. My three girls, who were ailing a good deal formerly, have been healthy and strong since we started to work according to the teachings of Christian Science. We constantly experience new blessings in our daily lives through this glorious teaching, and we are deeply grateful to God for having become partakers of His love and truth through the ministration of Mrs. Eddy.

FRAU HULDA FRICKART, Aarau, Switzerland.

In grateful acknowledgment to God I wish to add my testimony of healing through Christian Science of what my physician called intestinal and liver trouble, or chronic appendicitis, which trouble came on about the first of June, 1909. I had medical treatment continually from that time till about the first of December, under one of the best physicians of this city, but without any permanent relief, when a friend of mine advised me to try Christian Science. Acting on this advice, I engaged the services of a practitioner and read Science and Health diligently, and from the first there was a sense of relief. While my complete restoration to health was not gained for about two months, I can say that I now feel no trace of the trouble. I had despaired of ever getting well, and spent many sleepless, restless nights, and suffered so much pain that it was with difficulty I attended to my daily duties. I also wish to say that my healing came through absent treatment. I trust that some poor sufferer may be benefited by this testimonial and know that there is the same healing power with us today as when Christ Jesus healed all manner of diseases.

G. A. BECK, Richmond, Va.

In December, 1903, our daughter, then five years of age, was suddenly taken very ill. She was unconscious for some time, and for several days and nights we were kept in terrible suspense by our fears. She was either sleeping, so that we could scarcely arouse her, or suffering when awake. When hope of her recovery had almost fled, a telegram was sent during the afternoon to a Christian Science practitioner for treatment, and by evening there was a change for the better. After one week's treatment in Christian Science, the child was healed.

MRS. MINNIE CONARD, Mansfield, Ohio.

FROM OUR EXCHANGES.

[The Rt. Rev. William Lawrence, D.D., in *The Living Church.*]

The advance of the faith has seen a shifting of the battlefield in the last fifty years: massive redoubts of the past are falling before the enginery of modern warfare; the struggle is on a larger field and along more scientific and thoughtful plans of action. We all know something of the change: the rise of the scientific spirit, which seeks the truth, and which, while opening to us the glory of the universe, has changed our conception of God and man; the rise of the historic spirit, which has studied literature, even Biblical literature, as the geologist studies nature; the rise of industrialism, which has increased wealth, and by rapid transit has shrunken the world, caused the shifting and mixing of races, and has given millions on millions of people money to spend and little knowledge as to how to spend it. Even the faiths of religious races are in close competition, and the Christian ideals are in a hand-to-hand struggle in the centers of their power with Mohammedanism and Buddhism. Never in history has there been such a shaking of forces and an unsettling of conditions. The wonder is that the Christian church, which was largely supported by the logic and traditions of the past, has been able to hold its own, or, if you will, to prevent its retreat from becoming a disastrous rout. Blunders, pathetic efforts to hold untenable positions, tragic defeats of heroes of the faith, have been frequent, but the readjustments have been wonderful; and in spite of all superficial evidence I believe that the Christian church in this country stands as strong and as confident as it ever did in history. The fact that no change of base and no assault has touched the essential truths of the Christian faith has given immense confidence; the growing consciousness that Christ is the truth and that no truth can of itself be unchristian, kindles in every disciple of Christ an enthusiasm for the truth and an assurance that whatever temporary disasters may seem to come, Christ will emerge from every conflict for the truth.

Looking at it too from the industrial point of view, are we not at this very time rising from a situation in which men had, or seemed to have, supreme faith in the powers of mechanism and the results of competition, the increase of wealth and population? These were to make a great nation. Are we not now discovering that behind all these must stand the spiritual resources, men and women of character, of self-restraint, of purity, and of high ideals?

[The Rev. Frank C. Bruner as reported in *Chicago Inter Ocean.*]

They say that calamities are the providential dealings of our big-hearted Father in heaven with humanity. It is not that the awe of a cyclone may not prompt to greater watchfulness, but when the soul is in a reflective mood after such appalling catastrophes as the recent series of cyclones, in which He destroys the innocent, it embitters the heart when it gets the idea that God did it to discipline us. It is the most irrational thought possible to sensible thinkers. The heart unregenerated will cast the idea of an all-merciful God to the wind and shout with the mad, unredeemed wife of Job, "Curse God, and die." Ah, when we get the rubbish out of theology, tear down the narrow walls about God, find His heart in splendid broadness, when love like a shoreless sea beats its rhythmic sweetness on the shore of humanity, then the Adamic idea of the Holy One will die, and the new generation of the Christ, in which we all shall be made alive, will turn its endless love side to the world; then through the windows of God we shall see the uncurtained glory, we shall see His loving-kindness, hear him who has conquered the world and won it by the love of his cross,—say in tenderness: Having loved them who are in the world, I will love them to the end. The tragedy of a cyclone is not God's tragedy.

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[The Rev. Canon Bannister in *The Christian Commonwealth.*]

Christianity is a life rather than a doctrine or a creed, and it is by the life alone that Christian principles are to be tested and judged; and they are the truest Christians who claim fellowship in Christ with every one whose life declares that he is holding out hands of faith, however lame, to the one God and Father of us all. Do you remember our Lord's parable of the good Samaritan? Have you ever thought how it must have sounded to those who first heard it? Think of him, in a haughty and exclusive church, in which he held no official position whatever, choosing as his pattern of goodness a member of a despised and hated sect of heretics. It is not the doctrine, what we think about God, but the love of God, and the will to do the will of God, which makes the Christian. The doctrine will come, in God's good time, to the individual as well as to the world, if the will is right with God. Provided only the love is there, our Lord, I think, would say impartially, alike of the Christian agnostic as of the most stalwart supporter of the Athanasian creed: His sins of unbelief or misbelief are all forgiven him, for he loveth much.

[*The Universalist Leader.*]

"I came . . . not to do mine own will, but the will of him that sent me," said Jesus. And "of myself I can do nothing" is the refrain of one who has come under the rule of the law of liberty. For herein lies his strength, not that his freedom is his own, but that it belongs to God. A world of free men in Jesus Christ would be a world of men as obedient as he was to the spiritual law under which he was born. It is in this mystery of the moral and spiritual law, unwritten but divine, in men's souls that we must look for the society of tomorrow. Out of our common identity as children of God must come our common sense of that one rule which is set over us. And he who has looked deeply into the soul of humanity, and has watched long by the path up which the world has climbed and is still climbing from tyranny, has no fear for the government, the civilization, and the social order which rest on the rock of the moral consciousness of humanity; for the law of liberty is the ultimate and final expression of an authority which is eternal, because it is the expression of our highest good and our heredity from God.

[Dean W. R. Sellis, M.A., D.D., in *The British Congregationalist.*]

Our modern religious temper is too subjective. Man is not saved by theories, nor will his own efforts ever compass for him the renewal that he needs. No plan of salvation is of the smallest use that leaves out of account the original activity of God. If it is by God's grace that we are what we are, then only grace will be sufficient to make us what we ought to be. The preacher is not in the pulpit to speculate on things in general, but to proclaim the word of the Lord. He must have heard for himself, in the secret place of his own life, that authoritative word in the life, death, and glorious resurrection of Jesus Christ, and so be able to say to men, "I know, and am persuaded." Any one can sit in the philosopher's chair and argue and surmise; but what the world wants and the church needs today is witnesses, men who have been there and faced facts and have a tale to tell.

[*The Congregationalist and Christian World.*]

The business of the church is to make real to its members that Christ lives with them and they with Christ. It must become a witnessing force in the earth to the effect and promise of the heavenly life which God has bestowed upon us. God wants us to live habitually on the high level of our best moments, a life that is shared in true and full fellowship with the risen Christ. That is God's claim—but we who are citizens of the kingdom should become alive to the heavenly life of our citizenship with Him, and with His family. Then our citizenship is in heaven, while one of the most useful Christians

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The Society has recently published a set of books, cards, and collection envelopes for the use of the Christian Science Sunday Schools, and they may be obtained at the following prices:—

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FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist.—The Mother Church.—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their pastors, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 105 Falmouth Street, Boston, Mass.

The annual per capita tax, of not less than one dollar, is due June 1, the beginning of the fiscal year of The Mother Church, and is reckoned from that date, whether the admission was in June or November. All remittances in excess of the amount due in accordance with the by-laws will be credited for the current year, unless otherwise specified by the sender.

Please do not send paper money through the mail, except by registered letter; a postal money order, made payable at the Boston postoffice, an express order, or a bank draft is preferable.

To facilitate the work of the Treasurer, please advise him promptly of any change of name or address. No charge is made for this service.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Published Monthly.

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 36.

BOSTON, MAY 10, 1913

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ITEMS OF INTEREST.

National.

Governor Tener of Pennsylvania has approved the bill recently passed by the Legislature providing for county systems of pensions for mothers under the administration of a commission of from five to seven women to be named by the Governor for each county availing itself of the provisions of the law. The trustees are to investigate all cases and may recommend payments to any abandoned mother or widow who is unable to maintain her children at home. Payments are to be made monthly, and the combined maximum payment shall not exceed twelve dollars a month for one child, twenty dollars a month for two children, twenty-five dollars a month for three children, and five dollars a month for each additional child. For the purposes of the law an appropriation of two hundred thousand dollars is made. The mothers' pension system has been put in operation in four states and has been advocated by many organizations of Pennsylvania men and women.

Land stipulated to be worth thirty million dollars, and estimated by experts to have a value of between forty and sixty million dollars, has been ordered by the United States district court to be taken from the Southern Pacific Railroad Company and returned to the federal government. The Oregon-California land grant case, involving more than two million three hundred thousand acres, will be carried to the circuit court of appeals sitting at San Francisco, and later to the United States Supreme Court for final adjudication. The case was instituted in 1908. Early in its history about sixty private suits were filed for men induced to locate the lands. The main case, demanding forfeiture of two million three hundred thousand acres remaining unsold, were then filed.

British Ambassador Bryce, on the 25th ult., laid down the office he has held at Washington more than six years, and left for New York to begin his trip home. In New York he said his farewell to the United States at a dinner of the Pilgrims Society. He and Mrs. Bryce will go overland to San Francisco to sail for Yokohama, touching at Honolulu. They will spend some time in China and Japan, where Mr. Bryce will study the evolution of the new Chinese republic, and then proceed to London by way of Siberia.

An appropriation of one million dollars for a national archives building in the District of Columbia for the orderly storage of public documents is contemplated in a bill introduced in the House of Representatives. The bill asks for five thousand dollars for investigation and presentation of plans and estimates for the building. It provides that the building shall be of library construction, have a capacity of one million five hundred thousand cubic feet, and be so built that its capacity can be increased to four million cubic feet.

A voluminous petition containing tens of thousands of signatures has been submitted to the Post-office Department protesting against Sunday closing of post-offices to "the transient population of the United States." It was urged by the petitioners, in behalf of "commercial travelers, those engaged in theatrical pursuits, and others whose business interests make it compulsory for them to travel, that special provisions be made by the Post-office Department for the delivery of mail on Sunday."

Last year the Massachusetts forestry department maintained seventeen fire lookout towers at different points in the state, and it expects before the end of the present year to have twenty-five. Many fires are prevented from spreading because of timely discovery from these high places, all of which are equipped for locating the fires and reporting them to the proper authorities. Thus far this season, about six hundred forest fires have been reported through them.

In a decision of momentous importance, especially as to railroads, the Supreme Court of the United States lays down the general principle that a creditor of a corporation not a party to its organization may hold its successor for his debt. It is regarded as a direct blow at the practise of reorganizing corporations to get rid of onerous contracts or to escape payment to unsecured creditors. Its effects will be far-reaching.

Three billion dollars for new roads and their maintenance, the same to be raised by national and state cooperation, is the proposal submitted to the joint congressional committee on federal aid in the construction of post roads. One billion would be used for construction and two billion for maintenance, both extending over a period of fifty years.

Widows and other relatives of deceased bankrupts won a victory last week in the United States Supreme Court, which held that only the cash surrender value of insurance policies goes to the trustees in bankruptcy for creditors, and the remainder to the widows or other relatives of bankrupts.

A currency reform bill, representing the views of President Wilson on what is needed to place the monetary system of the United States on a solid basis, will soon make its appearance in Congress in a concrete form.

It is reported that an American banking firm is carrying on negotiations with Chinese authorities for a loan of twenty-five million dollars, which may eventually be increased to five times that amount.

Secretary Daniels of the navy department has abandoned the scheme of placing college students on board battleships of the Atlantic fleet this summer.

International.

One of the fond hopes of the people of Panama is about to be realized in the building of a dock for the landing of passengers and baggage in the bay of Panama. Its cost is to be not less than fifty thousand dollars United States currency. Passengers now are carried to the steamers in small boats, paying for themselves and their baggage according to the distance the boat is from shore, often as much as one dollar United States currency for one passenger and a very small trunk. At present all freight is lightered.

The strike in Belgium for equal man-suffrage has ended in most of the industrial towns of the provinces. A good many insurgent miners at first refused to descend the coal pits, notwithstanding the orders of the National Socialist Congress. Competent economists reckon the money loss caused by the strike at twenty million dollars, which the Socialist leaders declare to have been well lost if the country has thereby won equal suffrage.

News from Hankow tells of the official burning of a large quantity of opium, implements, lamps, and paraphernalia for the preparing of the drug, to the total value of ten thousand taels. These burnings are carried out once a month, and a different space is selected for each fire. The opium and utensils on this occasion were wholly confiscated from smokers, and the smokers themselves were either fined or imprisoned.

The protest of the Socialists against the increased armament policy is being expressed in every part of Germany. Crowded meetings to the number of twenty are reported from Hamburg and its neighborhood, and in Leipzig seven have been held quite recently. At all these meetings an identical resolution was passed in condemnation of the "armament madness."

Thomas Gainsborough's painting, "The Market Cart," was sold by auction in London recently for one hundred thousand eight hundred dollars, a record price for a Gainsborough picture. The previous best price for one of his works was sixty-three thousand dollars.

Considerable activity is being exhibited in northeastern India in taking preliminary steps for the establishment of railway systems destined not only to connect Burma with India but also to link India with China.

Postmaster-General Samuel, in presenting the annual post-office budget in the British House of Commons, declared himself in favor of universal penny postage.

Industrial and Commercial.

The use of ramie among the textiles has made considerable progress during the past ten years, and new purposes for its use are appearing with frequency, says *Dry Goods Guide*. The fiber is noted for its luster, almost equaling that of silk, also for adaptability for spinning into yarns. It possesses the property of resisting damage from moisture and damp, has been used in the manufacture of knit goods, and within a few years has made considerable progress in lines of dress fabrics, tapestries, curtains, plushes, velvet, etc., while experiments are now going on in the way of table linens, sewing threads, curtains, towelings, coverings for furniture, sheetings, canvas for ships' sails, and tents. Fishing lines may be made from it, and nets, fire and other hose, motor tire canvas, twines, and bands. It is a better base for weather-proof and rubber goods than cotton, as it bears without injury the high temperature at which rubber is vulcanized. When mixed with wool it can be used for tweeds, and in hosiery manufacturing prevents shrinkage of the fabric. Recent experiments show that when mixed with silk it presents a fabric that appears to be silk, and bears a consistency of texture that makes it ideal for dresses for women and for summer suits for men.

The new Woolworth building in New York city was opened last week. It is next to the tallest structure in the world, the Eiffel tower in Paris being the tallest, and it cost over seven million five hundred thousand dollars. It measures seven hundred and ninety-three feet from the street level to the top of the cupola, has fifty-five stories, and overtops the Singer building by thirteen stories, while it contains more than twenty thousand tons of steel girders, thirty-six elevators, and thirteen million two hundred thousand cubic feet of space.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

DIFFERING POINTS OF VIEW.

HON. CLARENCE A. BUSKIRK.

WHEN one finds that another is entertaining a belief which differs radically and yet honestly from his own, and that one deems it worth while to consider the reasons for the difference, it is useful to compare the points of view. In this way we may be enabled to help another, as well as not infrequently to help ourselves.

When those who have been benefited in Christian Science relate their experience, they may meet unkind criticism at times, just because the view-point of their critics is different from their own. I recall that I was once describing to an acquaintance, who was a physician (and withal a bigoted materialist, according to my point of view), a then recent experience. I related to him that I had been traveling for several weeks in two of the Gulf states where there is a wide-spread belief that people coming from a more northern latitude are quite liable to be attacked by a so-called "break-bone fever" which is too frequently fatal, and how I had been delivered from an attack of it, through the ministry of Christian Science, in three or four hours, although the prevailing belief is that one is very fortunate if he recovers in as many weeks. He listened rather incredulously from the beginning. I explained, in answer to his questions, as best I was able, that the students of Christian Science do not believe that there is anything contrary to the law of man's being in such a recovery as I had experienced, but, on the contrary, that such a deliverance from sickness, as well as from a belief in sin, is according to God's universal and eternal law. But I observed that his point of view was so stubbornly materialistic that it closed his ears to any concept of the all-power and all-presence of divine Principle; and so long as this point of view remained substantially unchanged, it is probable that all conflicting facts and evidence were rejected by him simply because they were contrary to his established habits of thought.

There seems to be a world-wide belief in the inevitable probability of a considerable percentage of railroad accidents, and that these include an inevitable percentage of fatalities. During the last eight years the writer has traveled tens of thousands of miles on railroad trains, and been in several derailments, more or less serious, but he is grateful to be able to state that no one was injured in any of them. There is much evidence in proof that students of Christian Science travel far more safely than others, and that they gain a mental equipoise which is very much to be desired. Those whose point of view is different in respect to what man is governed by, would probably declare that my deliverance in two derailments, where the coaches were badly wrecked, was a mere coincidence; the view-point of the Christian Scientist is radically theistic, and coincides with the point of view of the writer of the ninety-first psalm.

When we need to consider the beliefs of others, in order to try to rectify them and their more or less pernicious effects, it is useful to study their basic point of view, and thus increase our appreciation of that which we have gained in Christian Science. In broadening and deepening our own point of view, the better to comprehend with more loving sympathy what we regard as the erring beliefs and view-points of others, it is well for us to remember the case of Lord Eldon. He was one of the greatest chancellors in English history; but he became so habituated to taking into sympathetic consideration both sides of the issues which came before him for decision, that after a time he found himself becoming altogether too unwilling to stop weighing the questions involved and thus to arrive at final opinions. In Christian Science, however, we learn what it means to judge "righteous judgment," at the same time remembering the Master's admonition: "Agree with thine adversary quickly." We also find that we can comply with both of these requirements with less and less difficulty as we are "looking away from matter to Mind as the cause of every effect" (Science and Health, p. 268). Thus doing, we are able to bring harmony into our own lives as well as into the lives of others.

DETECTING THE COUNTERFEIT.

LUCY HAYS EASTMAN.

EVER since the fruit from the "tree of knowledge" was first eaten, the world has taken upon its shoulders the responsibility of designating the right and wrong of human belief. It has never had a given standard whereby to assume such authority, however, and so, until awakened to spiritual understanding, humanity is left groping in the dark for a knowledge of Truth, the absolute good. Moreover, the fact has been entirely overlooked that right must necessarily proceed from obedience to Principle, no less certainly than the determination of an eclipse proceeds from conformity to law. Too frequently the interpretations of the Bible have been determined by the dictates of personal opinion, and they have thus misled the many. Under the direction of such influences, though every human being were to succeed in living his highest sense of right, evil would still exist as a belief in human consciousness, because each individual's concept of right differs from his neighbor's in the degree that unlike experiences, environments, teachings, and temperaments have in each case located the point of view. For example, one man believes it is wrong to work on the Sabbath day; another declares, "The better the day the better the deed;" while still another insists that every day should be Sunday. These conflicting concepts of the same day are externalized in conflicting experiences which are termed right or wrong according to individual belief; and a belief, let us remember, is never to be relied on until its truth has been demonstrated.

The mathematician can never be correct if he deviates in the slightest degree from mathematical rule; neither can he, if he ignorantly makes a mistake, no matter how accurate his work may appear to him, ever gain a satisfactory result until he perceives and corrects the error. He cannot believe whatever he may like about mathematics, and cause this science to coincide with his personal views or theories.

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On the contrary, he must let go of opinionated thought, and bring his understanding into parallelism with an established law. Righteousness is just as demonstrable as mathematics, but to be right, one's thought and actions must conform to the requirements of Principle. We need to find this out and replace our ignorant or dogmatic sense of moral rectitude with an obedient understanding of spiritual law, or else, no matter how sincere and honest our motives, we may, forsooth, awake to find ourselves radically wrong. Jesus said that the Holy Ghost would come to reprove the world of (its sense of) righteousness. In ignorance of these demonstrable rules of Christianity the good man often pays the penalty of unconsciously breaking spiritual law, even as a child who, in ignorance of chemical law, plays with a match and suffers the sad consequence. Furthermore, because of such unenlightened thought the most conscientious natures often struggle against fear and indecision lest they should err when they would do right. Did humanity but understand the laws of absolute good, it would realize the unreality of evil, whatever the phase it assumes, and fear it not.

Relatively speaking, the lack of a scientific understanding of good is as dangerous to the Christian as to the unchristian, for the false belief in evil would transform itself into what the apostle Paul called "an angel of light," and take advantage of such ignorance by making a good man sin without knowing it. Error often appears clothed in the garb of good, and the well-meaning are sometimes caught in the trap and led to believe wrong to be right. This phase of error is set forth by St. Paul when he says: "What I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good . . . for to will is present with me; but how to perform that which is good I find not." In olden times this same form of error appeared as the champion of honor, courage, yea, even love, and succeeded in inducing the supposedly God-loving Christian to kill his brother man in duel. To-day it more subtly winds its illusive way in and out among the reeds of personal attachment, self-love, and self-justification, intimating that it would be an act of loyalty and love to cover up wrong, even at the expense of falsehood, and thus accumulating and disseminating a deceiving sense of good. Even now it is bartering with mortals in the name of protection and health for legislative authority, that individuals may unconsciously be deprived of their freedom in the selection of healing agencies. Thus would humanity be enticed to place life in the care of mortals who are declaring the inevitableness of death, even while they seek to cure.

Looking further at the mirage of evil belief, we find it often appears as "an angel of light" in that type of human nature which yields up its own individuality, to be voluntarily owned and dominated by whatever gods it may adore, and how often is this mistaken for meek obedience and unselfishness! Though presenting a sharp contrast to the self-will and cruelty of a domineering temperament, this parasitic type is just as radically wrong, for both would make one person dependent upon another, and would exclude from human comprehension the supremacy of God, good. Plastic and easily molded, this fetch-and-carry type, when uncontrolled by spiritual law, is readily shapen into whatever forms the enemy of goodness desires, sometimes making even unselfish motives serve the purposes of error. Thus does evil seem to be trying to enslave, cheat, and deceive even the best of mankind in the name of good. But oh, ye strangers and pilgrims, ye who are striving after righteousness, rejoice! for in seeking Truth ye shall find that this falsity is to be feared not at all. She who drew so close to God as to discover the divine Principle of being, has demonstrated that the right understanding of God, of His nature and nearness, saves mankind from every form of mistaken belief in evil, including the belief that mind is subject to matter. We have a splendid example of this in St. Paul's conversion. The impersonal hatred of truth had led this good man to believe it was right to persecute and kill the Christians, yet he was too true at heart to be so deceived for long; and when his eyes were opened to perceive his mistake, this phase of error could control him no more. Does not this prove the truth of Mrs. Eddy's statement (Miscellaneous Writings, p. 355), "Error found out is two thirds destroyed, and the last third pierces itself"? Manifestly, neither a negative right nor a positive wrong is either real or true, no matter how much it is supposed to be right. Hence, in order to overcome the fictitious claims of evil it is only necessary to recognize their unreality.

Through the teaching of Christian Science we learn that "the nothingness of error is in proportion to its wickedness" (Science and Health, p. 569). Though often seeming to be "an angel of light," evil is but the supposititious opposite of good, typified by Gabriel, who ministers love, while in the guise of personal leadership it becomes a delusive counterfeit of Michael, the angel whose character is spiritual strength, and who "leads the hosts of heaven against the power of sin, Satan, and fights the holy wars" (p. 566). Those who by the aid of spiritual strength and divine Love are causing mortal beliefs to give place in consciousness to metaphysical truths, need fear no evil, for as we are told, when "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven."

REFUGE.

WILLIAM THORNTON BROCKLEBANK.

A VERY helpful lesson was brought to the writer from a visit to what is known as Holy Island, the home of St. Cuthbert, the beloved father of the faithful, in the early days of Christianity in England. In order to visit *this* island, one has to cross the channel which divides *it from* the mainland. This is passable on foot twice daily, at ebb-tide; and legends tell us that this was one of the miracles of the great saint, which enabled pilgrims to be present at services in the church. The pilgrims were sometimes beset with perils from the waters being driven in sooner than was expected by the strong winds from the sea; and in order to escape danger from these, places of refuge were erected at intervals across the channel, where those in peril could mount by means of stairs and wait until the waters subsided. On these places of refuge are inscribed passages from the Scriptures to encourage the pilgrim.

The writer well remembers a visit to Holy Island, when the day was stormy and the sky gray; and although there were no perils from the sea, yet mentally the passage from sense to Soul seemed stormy, as he was then a pilgrim and a stranger approaching the land of Christian Science, struggling with old-time faiths and those who adhered to them. This was his mood when a place of refuge with its comforting and assuring message gave him rest above the sea of error, for, directly in front of him, in the place of refuge, were written these words of the Master, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

These inspiring words have ofttimes proved a place of refuge when the way seemed dark and stormy and the perils great and near. The psalmist tells us that "God is our refuge and strength, a very present help in trouble." When we are in trouble, we naturally seek help, also a place of refuge, and our realization of this is through prayer. When prayer is answered through spiritual understanding, then we are in the place of refuge, the kingdom our Father has given us, which we come to understand through the spiritual interpretation of the Lord's Prayer (Science and

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Health, pp. 16, 17). The only true place of safety is outlined in our Leader's beautiful hymn (Poems, p. 4),—

Love is our refuge; only with mine eye
Can I behold the snare, the pit, the fall:
His habitation high is here, and nigh,
His arm encircles me, and mine, and all.

JUSTIFICATION.

IRA W. PACKARD.

CHRISTIAN SCIENCE teaches that in order to comprehend God aright, and to understand our divine sonship, our eternal unity with God, thought must be freed from false trusts and the erroneous conclusions resulting therefrom. One of the most subtle of these malconclusions is the belief of a material past, the belief that we have been mortal, and have had in the past material experiences which were realities. While this error remains undestroyed or unrebuked in our thought, it binds us with mental shackles to the conclusion that we have a debt to pay for past offenses, physical or moral; thus we labor under the blighting influence of fear and self-condemnation,—the procuring causes of sickness and death.

A number of years ago, a Christian Science practitioner had as a patient a civil war veteran, who was suffering from a wound received in the war. The case not yielding to treatment, Mrs. Eddy was asked what she thought the error could be that prevented the healing; she replied in effect, that the practitioner as well as the patient believed there had once been a war, and regarded it as a link in the man's history. How many of us have freed our thought entirely from the belief that error, evil, has had a history? We are told that Christ came to destroy the works of the devil, and in order to demonstrate the truth for ourselves and others, it is absolutely necessary that thought be relieved from this incubus, this belief in a material past, for so long as it remains we are yielding assent to error's claim that we possess a life separate from God.

If Life is God, as the Bible and Christian Science teaches, then belief in existence apart from God is an illusion, is not real and never has been real; it is the Adam-dream to be overcome, proved unreal, in the way that Jesus showed us, and this can never be done surely, so long as we admit its reality, either past or present. The belief in material conception, birth, growth, maturity, never was in Mind, never was man or man's belief; it is and always has been nothing but a self-constituted falsity, as Jesus defined it when he said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Our Leader says: "Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine" (Science and Health, p. 305).

Of what a load we can be relieved when we understand that, in truth, there is no evil past to torment and nag us by its memory. Thus the belief of heredity is blotted out, the belief in prenatal influence, and the belief that man, God's idea, has ever been the slave or servant of sin. We can also find escape from the conscious or unconscious belief that we are under any "parental verdict," "doctor's verdict," or human sentence of any kind; that we have ever been injured by malpractise, either physical or mental; that we have broken a physical law in the past, and must suffer the consequences thereof. In the light of Truth, all of these claims are seen to be false, no part of true existence, for "if any man be in Christ [the spiritual idea of being], he is a new creature: old things are passed away;" because these things never were. Many Bible texts can be cited in illustration: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." "And their sins and their iniquities will I remember no more." "Thou wilt cast all their sins into the depths of the sea."

From the scientific standpoint that "now are we the sons of God," and consequently ever have been, we can understandingly combat and overcome all the assertions of the false belief called evil. In criminal law, if a man charged with an offense can prove an alibi, he is at once acquitted; for it is self-evident that no one can be in two different places at the same time. So let us through spiritual understanding establish our alibi: let us know that we were not there when the alleged offense was committed; we were in God, and ever have been, for "in him we live, and move, and have our being." To be free from mortal beliefs we should make no false mental admissions; we must concede to error no more reality in the so-called past than in the present, for as a man "thinketh in his heart, so is he."

We must know that a false belief, or false claim, never was our belief or our claim, but was simply one of evil's lies about man; and this lie has never affected man in the least, or changed the fact about man, any more than a lie about the multiplication table has affected its immutable truth. Both man and Science are coexistent and coeternal with God. All of God's ideas are perfect and indestructible. The Adam-dream of material existence has no God, no creator, no divine Principle; it is no ego; therefore let us cease to identify ourselves with it, in the past as well as in the present; but let us identify ourselves with the real man, God's man, and from this Christ view-point all the claims of evil will be seen to be falsities. The Saviour, who knew man's possibilities, said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Not by doctoring the so-called mortal man can we be saved, but by overcoming the belief that we are or ever have been mortal. The promise is: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

EXACTNESS NOT EXACTION.

J. LILIAN VANDEVERE.

"I AM so thankful that as we grow in the understanding of Christian Science we become more exact."

"Yes, but not exacting," said the friend with a smile.

The first speaker thought a moment, then admitted, "I believe I see your distinction. I'll think it over till it is more clear."

Careful consideration of the idea presented brought a very definite realization of the individual nature of progress. Thought aroused by Christian Science is alert to discover bold or subtle evil which would retard the redemptive process. Our standards become more loftily inflexible, and in our enthusiasm we would fain act as our brother's pilot, would make our opinions the light for his path. The fact that we have proved somewhat of the law of being to our own satisfaction does not, however, give us the slightest authority to interpret that law for another unless he seeks our help. When we see how wonderfully our problems are solved by an adherence to Principle, we are naturally more assiduous in our guard over thought, word, and deed; but no misdirection of this worthy animus should carry us to the "seat of the scornful," there to sit and criticize a brother's course. We cannot exact of him an obedience to law for which he is not ready. He himself must realize how far he strays, and take the necessary steps back to the narrow way.

Let those who cherish so-called individuality and personal freedom have no hesitation in entering upon the study of Christian Science. It is not a limited personal "say so" which they are called to follow, but what the poet has defined as

The working of the law whence springs
The rhythmic harmony of things.

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No joy exceeds that of working with a certainty of rule, and a corresponding certainty of result. All trade standards—the spirit-level, the square, the tape line—show forth a universal need of that which, beyond and above human judgment, can be depended on to remain true and lead to scientific results; and if the arts and trades demand an unvarying standard, how much more the greatest of all arts, the art of living! This Christ Jesus gave us in his life and works, and this Mrs. Eddy has made the more intelligible to human understanding in Science and Health. As she has said, "The perfection of the rule of Christian Science is what constitutes its utility" (Miscellaneous Writings, p. 233). This rule is our guide, and its absolute exactness abides forever.

As we begin to shape endeavor along the undeviating lines of Principle, we become more and more exact; nevertheless the mother grows more loving, the teacher more inspiring, the practitioner more patient. A sweet humility invariably develops as we respond readily and lovingly to the exactions of the ideal, and the sword of criticism is beaten into the plowshare of self-examination.

ACCURACY.

DAISY CYNTHIA WOOD.

ACCURACY is a demand of Truth, and Truth demands obedience; hence, to be truly obedient one must be accurate. Faithful obedience to the demands of God enabled our Leader to give to the world accurate, because inspired, statements of truth. When one less inspired attempts to quote or read these statements, and is unmindful of obedient accuracy in so doing, it must result in a loss, to some degree, of the positive healing power of the word of Truth. Egotism, satisfied with its own attainment of knowledge, blinds its victim, and breeds careless, slipshod expression. Obedient accuracy is demonstrated only when self-immolation displaces self-satisfaction; then the truth stands forth in all its impressiveness.

Obedience awakens thought to perceive with the "seeing eye" and the "hearing ear." This quickened sense readily detects inaccuracies, and when these are corrected and replaced by the exact truth, the native power and effectiveness of the word is brought to bear. Healing by means of argument requires accurate statements of truth, whether expressed audibly or silently. Otherwise, thought is blurred and confused, and the results may be only such as Mrs. Eddy describes in "Miscellaneous Writings," "chronic recovery," instead of "instantaneous cure" (p. 355).

Readers in our churches need to strive assiduously for accuracy. An inaccurate rendition of a paragraph, omitting a phrase, supplying a "the" or an "and" where it does not exist, incorrect or indistinct articulation or accentuation, interdicts or weakens the efficacy of the absolute truth contained therein. Take, for instance, the matter of inaccuracy in giving expression to the "scientific statement of being" (Science and Health, p. 468). This inspired message of our Leader epitomizes the Christian Science method of healing and regeneration for all mankind; hence, its correct rendition is of the highest importance. Nevertheless, one frequently hears the words, "for God is All-in-all," read with a supreme emphasis upon the "in," when in fact the hyphenated All-in-all indicates simply a supreme sense of All. Accentuating the "in," unwittingly leads the uninstructed thought into byways of pantheism, and leaves a subtle impression that God, infinite Mind, can sometimes be in something,—some finite sense. This is a direct contradiction of the premise, "All is infinite Mind and its infinite manifestation," and amounts to a positive untruth. Science and Health defines the word "in" as a "term obsolete in Science if used with reference to Spirit, or Deity" (p. 588). Truth demands of each one of us the "seeing eye" and the "hearing ear" which result in obedient accuracy.

RIGHT CONSCIOUSNESS.

A. E. JENKINS.

WHEN we first begin to work in Christian Science, we find a task confronting us which requires unbounded patience and persistence, the task of replacing the slovenly, illogical, confused, sinful thoughts and thinking processes of the carnal mind, by the orderly, logical, right thinking of divine Mind. When we begin to be interested in Christian Science, we read the inspiring statements of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and we are flooded with a sense of joy and peace. Then we learn that this mental condition, though natural and constant *in the* real man, has to be demonstrated gradually by *mankind*. Little by little we begin to challenge mortal mind's thought processes, gaging them by the standard which Christian Science has given us, the activities of divine Mind, with which we day by day become more familiar through a study of the Bible in the light which Christian Science throws upon it.

The task which confronts us is not a discouraging one, for we are not trying to change the mortal mentality from evil to good, which is an impossible feat; we are only taking possession of man's true mentality. Mortal mind is composed wholly of erroneous thoughts and thought processes which can never be improved, but which must be gradually replaced by true thoughts and thought processes. In the eighth chapter of Paul's epistle to the Romans, we read that the carnal or mortal mind "is enmity against God: for it is not subject to the law of God, neither indeed can be;" but as we cast out the evil thoughts, replace the counterfeit by the real, then true thoughts take control of the situation and bring into subjection the false thoughts of sin, sickness, and death which may still seem to be in evidence, and our mental habitation begins to be better regulated.

For example: Suppose we get up in the morning with a confused and discouraged sense of a crowded day ahead. If we have begun to be alert and on our guard, we look that state of consciousness squarely in the face and measure it by our new standard of right thinking. Knowing that the thinking of the one divine Mind results always in harmony, order, joy, and peace, we see at once that this disorderly, unhappy thinking is not, scientifically speaking, thinking at all: it is illegitimate, and we begin to replace it. According to Christian Science, day stands for unfoldment (Science and Health, p. 584). Then when we wake to a new day, we are at the standpoint of unfoldment, the unfoldment of God, Love, Truth, Life, and its harmonious activity.

This, then, is truly our day's work, to learn more of God. It is a process of eternity, not time; hence there should be no sense of hurry or pressure about our work. We know that man expresses God, omnipotence. He then manifests strength and power to go about his Father's business, and whatever comes to his hand to be done is his Father's business. Nothing is too difficult for him, for his capacity to do is in proportion to his task. In reflecting intelligence, omniscience, he goes wisely about it. In manifesting infinite Love, he makes his work a blessing to mankind. Before the confident, intelligent declaration of such truths as these, a sense of confusion or discouragement goes out.

If each day, each hour, we are at work replacing thoughts of sensuality, weakness, hatred, and sickness with the truth of real being, we shall at last find that every trace of mortal mind has disappeared, and that man's consciousness is eternally godlike, joyous, serene, active, loving, living. This is the consciousness of which it can be said, in our Leader's words, "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" (Science and Health, p. 567).

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SELECTED ARTICLES.

[Frederick Dixon in *Woodford Times*, Woodford, England.]

The critic made use in his first letter of two specific arguments: the antagonism of Christian Scientists to doctors, and their insistence on the unreality of evil and matter. I replied that Christian Scientists never attack doctors, but that the abuse of Christian Scientists by doctors was certainly a thing to be regretted. I also explained what I regarded as the unsoundness of his argument on the second point. He now says that Christian Science is antagonistic to medicine. Of course it is, but he surely did not write to the papers to tell the world that. Allopathy is antagonistic to homeopathy, and homeopathy to allopathy; conservatism is antagonistic to liberalism, and liberalism to conservatism. Materialism is antagonistic to idealism, and idealism to materialism. No one, however, thinks the worse of any of their exponents for this. When this critic embarks on giving chapter and verse for his statements, the barrenness of his polemical land is exposed in a moment. He is forced to be satisfied with two harmless generalities. In the first, Mrs. Eddy says that "the hosts of Æsculapius are flooding the world with diseases, because they are ignorant that the human mind and body are myths" (Science and Health, p. 150). This is very much like what, to give a single example, the Liberal press and Liberal speakers say about once a day, when they talk of the Conservatives as "the stupid party," or what the Conservatives say about every hour, in declaring that the Liberals are destroying the constitution. The critic's second instance is even more singularly unfortunate. It is taken from an allegory in Science and Health, and refers not even to people generally, but to *materia medica*. One trembles to think what he might have to say about Bunyan if he were to write a criticism of "Pilgrim's Progress."

If the critic wrote his original letter merely to point out that he regretted that Christian Science dissented utterly from the ordinary practise of medicine, I can only say that such was not my impression, nor, I think, is it the impression of your readers. I am sure it was not the impression of one of them who is not a Christian Scientist, but who drew my attention to the letter and proposed that I should reply to it. What, I am convinced, the ordinary reader would have understood, is just what I pointed out, namely, that Christian Scientists were in the habit of indulging in unseemly attacks on doctors, which they never are. As everybody knows, however, doctors are perpetually indulging in the most violent attacks on the intelligence and morality of Christian Scientists.

Now, leaving the critic's first and personal argument, may I come to his second and metaphysical one? He begins by taking exception to my reference to the philosophers. He intimates broadly that philosophy and Christianity have nothing to do with each other. I think, if he will forgive me for saying so, he is getting a little out of his depth. The father of realism in England was one of the greatest of primates, Archbishop Anselm. The opponent of Abélard was Bernard of Clairvaux, most famous of Cistercians. Whatever was medieval scholasticism if it was not the very language of the church? and I suppose the critic will not argue that scholasticism was not philosophic. It taught, for instance, evolution centuries before Darwin, as he will find if he will read St. Thomas' "Contra Gentiles." Why, the schoolmen were churchmen to a man. Peter Lombard was bishop of Paris; Aquinas and Albertus Magnus were Dominicans; Alexander of Hales, John of Fidenza, Duns Scotus, Roger Bacon, and Occam, were Franciscans. The last of the schoolmen, and first of the Protestants, was Wyclif, the translator of the Bible. And our critic wants to know what philosophy has to do with Christianity! "The subject of my lecture," he sums up, "was Christianity and Christian Science, not Plato and Berkeley and Christian Science." Plato, we all know, was a pagan, but Berkeley, we all thought, was a Christian; anyhow, Queen Anne did when she made him bishop of Cloyne. For centuries, then, the champions of the orthodox church have been discussing nominalism and conceptualism, materialism and idealism, the reality and the unreality of matter. Does this critic seriously mean that philosophy has not been bound up, root and branch, with Genesis? Is he going to maintain that the Augustine exegesis of Genesis has not been the battle-ground of centuries of philosophic warfare? The church burned people wholesale for questioning it. Yet this gentleman wants to know why I drag philosophy into a discussion on the Christian Science teaching of the unreality of matter.

Then the critic indulges in two personal statements, and one *ex cathedra*. He says he "entirely disagrees with Mrs. Eddy in her reading of both Plato and Berkeley." May I ask him in his next letter very kindly to explain to your readers what Mrs. Eddy's reading of Plato and Berkeley is, and why he disagrees with it, and to assist them by giving the references to the passages he disagrees with? For myself, I have always imagined that Mrs. Eddy's reading was precisely that, say, of Huxley, for example, and that was why she dissented from Berkeley's particular conclusions. As for Plato, there is the greatest difference of opinion among Platonists as to the subtleties of the reasoning; but again, I should have said that Mrs. Eddy's reasons for dissenting from him were based on a reading of his philosophy which all Platonists would have accepted. The *ex cathedra* statement of this critic, on the other hand, is to the effect that "there is not a single professor of philosophy in all the universities of Great Britain who would regard Mrs. Eddy's philosophy as anything but the very essence of shallowness." I must admit that this asseveration reminds me, in its thoroughgoingness, of Captain Corcoran's declaration that he had never been untrue, and his wiser second thought, in answer to the challenge, "What, never?" "Well, hardly ever." The critic may be able to speak in the names of all these (there are quite a lot of them, be it said); I cannot. But to those I know personally, I am quite sure his tremendous *ipse dixit* could not be applied.

Finally, the critic closes with the purely metaphysical statement in his argument, and in one short paragraph disposes of it more completely than any one else could hope to. He quotes several passages in which Mrs. Eddy says man is sinless, and several in which Jesus says he is sinful, and evidently thinks he has disposed of the whole matter. Now let me draw his attention to a simple warning contained in my first letter. It is from that brilliant critic, Anthony Froude, who certainly loathed metaphysics, speaking of one of the most metaphysical of writers, Spinoza. A critic, insists Mr. Froude, must accept the definitions of an author, and unless he wishes to be foredoomed, must master them. Mr. —— is one of the most complete instances of a foredoomed critic any one could desire. If you confuse Euclid's definition of an equilateral with an isosceles triangle, there is no particular reason why you should not reduce the whole structure of his reasoning to an absurdity. This is exactly what this critic has done, and it is this which has emboldened him to take the name of all the professors in vain.

The real man, Mrs. Eddy insists, is spiritual and sinless; he is the image and likeness of God, of divine Mind. The supposititious counterfeit of this man is the material human being, the image and likeness of the carnal mind, "conceived in sin and brought forth in inquity." It is of the image and likeness of God that Mrs. Eddy is speaking in the passages quoted by the critic from her writings; it is of the carnal man that Jesus is speaking in the passages he quoted from the Bible. When Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do," he was referring to the carnal man whom Mrs. Eddy calls mortal man; when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he was referring to spiritual man, whom Mrs. Eddy terms the real man. Our critic could

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[illegible] has joined realm as God and spiritual creation and mortal, mortal, and sin, as the unreal. This is exactly what Jesus taught when he declared that the devil or power for evil was a lie, for there is actually no reality in it. The real, the absolute or actual, he spoke of as the kingdom of God, which in the words of a great [illegible] was ——, was also a [illegible] and [illegible] [illegible] [illegible]

Now, if God made all these evils, we could agree with the evangelist that they were an "awful reality" and eternal, hence indestructible, and that Christ would not or could not have destroyed them, for he knew that he could destroy none of God's works. On the contrary, he healed all manner of sin and sickness, knowing that evil is the absence of God, just as darkness is the absence of light. In fact, when light is brought into a dark room, darkness disappears into nothingness. When the truth is brought into our consciousness, sin disappears in like manner, for it was only a false mental state which the truth destroyed.

When we begin to understand that God is ever present, never absent, and that where God is there is the kingdom, it becomes an easy matter to know that sin has no part in this kingdom. The Scriptures declare that the kingdom of God is within us (in our consciousness). When this great truth begins to fill our minds, sin ceases to have an abiding-place there and is destroyed. If every individual in the world would work and pray for that Mind to be in him which was in Christ Jesus, then heaven would be realized today, and there would be no more sorrow or suffering of any kind, for all tears would be wiped away.

[E. M. Ramsay in *Evening News*, Edinburgh, Scotland.]

In my first letter in answer to the critic I pointed out that he had most seriously misrepresented the teachings of Christian Science on the very important question of sin. In his letter of the 19th he offers no apology on this score, but proceeds to misrepresent its teachings still further by falsifying the text of "Science and Health with Key to the Scriptures" by Mrs. Eddy. "God is identical with nature," he says. "That surely sounds like pantheism." We admit that as quoted by him it certainly does sound like pantheism, but let any one look up the passage in the text-book, and this is what he will find: "In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter" (Science and Health, p. 119). It will thus be seen that the meaning of the sentence has been completely reversed by the critic.

He then quotes in inverted commas the following sentence, if sentence it can be called: "Man is incapable of sin; because soul is immortal, soul cannot sin." The first five words are taken from page 475, and form part of a section on man which occupies two pages and a half. The remaining words come from page 468, and deal with the nature of Spirit! Christian Science accepts the Bible statement that man was made in the image and likeness of God, and was part of that creation which God Himself pronounced to be "very good." If we are to be benefited by the Scriptures, we must have an intelligent understanding of their meaning. We take this statement to mean that that which is essential and fundamental in man is like God, and that whatever is unlike God must be unlike the man made in His image and likeness. This recognition, that the good in us is the real, gives us far greater power to resist evil and part company with it than did the views we previously entertained. Thus the words, "Man is incapable of sin," means that the image and likeness of God cannot sin.

The second half of this concocted sentence should read: "Because Soul is immortal, Soul cannot sin." Immortal sin appears to us to be a contradiction in terms. Sin is a destructive agency; only perfection can be immortal. Good dies not; truth is indestructible. No man possesses any private or personal good or truth; the good he manifests, the truth he expresses, is a quality of God, Spirit, the supreme Soul of the universe. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

I have no time to enter into all the other points brought forward by the critic, nor do I think that it is profitable or possible to discuss such subjects in the columns of a daily paper. It will not surprise your readers to hear, however, that a man who can be so grossly inaccurate in quoting from the text of a book has quite failed to grasp its teachings. As Christian Scientists we believe in the divinity of Christ; we believe that our Lord had a human body in the sense in which the disciples had such bodies; we accept as historically true the gospel narratives from the virgin birth to the ascension, and we are daily endeavoring to gain an understanding of the inner meaning of those great events that we may be enabled the closer to follow in the Saviour's footsteps, the better to obey his commands.

[Marie Hartman in *Nieuwe Rotterdamsche Courant*, Rotterdam, Holland. (Translation.)]

In your recent article, it is rightly said that the "New Thought" movement differs from Christian Science. The difference, however, is not stated exactly, for Christian Science is not dualistic. It acknowledges but one Principle, one creator, God, who is omnipotent and omnipresent. His omnipotence and omnipresence exclude the possibility of a power beside or outside of Him. God's creation is the spiritual universe, which, as His reflection, is eternal and expresses His perfection. Evil can find no place in omnipotent and omniactive good. Christian Science considers it a product of ignorance or wrong thinking, and not a creation or expression of God. Evil arises in the same way as a mistake in a mathematical problem, and has the same seeming reality, which vanishes at once, however, as a better comprehension of mathematics, or in this case of the law of Life, is gained. Christian Science calls evil, sin, sickness, matter, etc., false beliefs of the human or mortal mind, from which mankind is saved through Christ, the saving and healing truth. Christian Science acknowledges as real the spiritual existence in which man does not serve false gods, false beliefs; awakening from the dream of materiality is the way which leads to this better consciousness of Life.

Christian Science does not believe that man is "an individualized God," but on page 475 of "Science and Health with Key to the Scriptures," Mrs. Eddy defines man as follows: "Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas." Man exists only as God's idea, indissolubly united with the Father.

Christian Science teaches the way to overcome evil, disease, mortal man, and matter, by revealing their unreality, by explaining them as false beliefs. This, however, is quite another thing from "acknowledging" them.

[Editorial in *Similkameen Star*, Princeton, British Columbia.]

A chair of metaphysics should not be overlooked in the new university curriculum for this province. The orthodox theological schools have so long taught materialism that the world is steeped in it and the consequent religious retrogression. The day is breaking when Spirit is demonstrated and defined with as much precision as any mathematical problem. The origin of thought, the power of mind over matter, and spiritual healing will be better understood if studied with metaphysical aid. Humanity is peering toward Spirit more and more, having found materialism insufficient, unsatisfying.

Not one holy day, but seven.
Worshiping, not at the call of a bell, but at the call of my soul;
Singing, not at the baton's sway, but to the rhythm in my heart;
Loving because I must,
Giving because I cannot keep,
Doing for the joy of it.

From "My Little Book of Prayer," by MURIEL STRODE.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL DEPARTMENT

"LIVELY STONES."

THE *Salem Mass. Evening News* in commenting upon the changed attitude of the public toward Christian Science, and also on the fact that "not nearly so many bitter things appear in the newspapers as formerly," said: "One reason for this changed attitude is the natural attendant of that enlarged knowledge which the public has obtained. Again, the striking advance made by the new organization in its membership and the visible evidences of its material prosperity cannot be without their influence in tempering either a flippant or a big-it sentiment. We presume this is being true in the part of many that were really at one time hostile to Science, is not entirely disconnected with contemplation of the walks of life from which the church has received its accessions. If the Scientists 'point with pride' to this particular feature of membership, it is not without legitimate justification."

While it is true, as the *News* points out, that the character and standing of those who have become Christian Scientists has had weight in convincing the public that Christian Science is not a mere fad, as so many believed a few years ago, the real reason for the respectful consideration which Christian Science is now receiving lies in the "enlarged knowledge which the public has obtained." This enlarged knowledge has, of course, been brought about in various ways,—through the church services, the lectures, the work of the practitioners, and the work of the readers of our literature, but through no one of these agencies has there been so impressive a dissemination of knowledge of what Christian Science really is, as through the healing of the sick which is being done in its name in emulation of our Master and his mighty works. This healing work has reached to every quarter of the globe, and today, in the United States especially, it is the exception to find a person in the ordinary walks of life who has not in some way been brought into contact with some one who has benefited by Christian Science. The testimonies of healing through this Christ-teaching which are published in the SENTINEL, HERALD, and LAY HEALER cover a wide territory, and evidence that practically every form of disease and sin has been healed.

The apostle Peter, writing to those early disciples of the Christ those who had "tasted that the Lord is gracious," thus admonished them: "Ye also, as lively stones, are built up a spiritual house, . . . that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." So, too, it is because of these cases of healing,—these "lively stones" that witness to the ever presence and power of Christ Truth,—that Christian Science is growing so rapidly in public confidence as an exemplification of the Christianity preached and practised by Christ Jesus. The Scriptures say, "The prayer of faith shall save the sick," and this promise is being fulfilled in Christian Science. There is another saying of the Master, "By their fruits ye shall know them," which should at all times be a watchword for Christian Scientists, that they may be worthy to be called followers of Christ in word and deed. Nevertheless, although it is largely through its works of healing that Christian Science has won deserved recognition from the public at large, those signs are, as Mrs. Eddy points out on page 150 of Science and Health, "only to demonstrate its divine origin,—to assert the reality of the higher mission of the Comforter to take away the sins of the world."

ARCHIBALD MCLELLAN.

"THE ENGRAFTED WORD."

Every thoughtful husbandman lives with the years, past and present, in wise forethought, and in all his dealings with nature he is never more impressively reminded of his high calling than when, with sharp and gleaming tools in hand, he opens new channels for the burgeoning life of the stronger-armed trees. It is a creative task, for he introduces a new element of resources, accomplished by virtue of the big simple discovered fact that the shaping secret of the tree or the enhancement of its individuality, is found not in the roots, the trunk, or the branches, but in the bud. This is the seat of sovereignty, and all things are subject thereto. Here the kind and quality of the fruit is determined, even as we have come to see anew in Christian Science that the outcome of one's life-activities is predetermined by his dominant idea.

Men having the same environment, environment, opportunity, and capacity, often dismiss the most surprisingly varied results, because of the differences of their habitual thought; and St. James surely had this rule of the bud and of the right idea in mind when he wrote of "the engrafted word" which is able to save human sense. Every individual life is the history of a conquering concept, the expression and embodiment of a prejudice or a distinction. If our sense of things is false, we are enslaved; and barren; if true, we are made free and fruitful. This is the epitome of the Master's message. He said, "If . . . thine eye be single thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness." The figure is dramatic, the teaching is one, namely, that character and conduct are shaped by the right or wrong idea we entertain. All our works are cast in a mental mold.

The fruitful tree of the pasture may be well rooted and of strong, vigorous growth, but its growth is wholly profitless until it becomes subject to the gentle but efficient sway of an engrafted bud. Then there is a great transformation; capacity is now devoted to a worthy purpose, and there results a blessing and a delight. How often one meets with correspondingly splendid resources among men, which are hopelessly barren only because they have not been brought into contact with some holy standard and a timeless thought. Not a few of great energy and vigor of application and intensity of culture and imagination, of enthusiasm and good purpose, of real values, make no headway in leaving permanent marks to the betterment of mankind, the width of dominion, the greatness of common surroundings, the noise of the general good, because they are subject to an error in sense, are not fruitful.

The supremely important thing in every undertaking or life is to have the right idea and end in view, and to use the one right way of its attainment. It is the dominant idea or capacity which is determinative. This explains the failure or success, the joy or pain of our daily work and the most regrettable and pathetic factors of human history and of present-day living is its waste, its ignoble and pitiful expenditure of energy, skill, imagination, and strength of genius. When the circles of the surging streams of the cities that turn the wheels and integrate the vast systems of the world's activities are traced to their source, they are found to be originally and ultimately in which have given to the universal government of means, the enjoyments of opportunity, the gossip lines of grinding which have given or taught all for the lack of the true concept, the Christ-idea,—when he is reminded of the crab tree in the pasture, strong and capable, but barren because engrafted, it is true that realizes the significance of the Christ-science, that regenerated word which will make true, beautiful and good all the struggle of human living.

How much of good there is in every man, if but his interests and activities are rightly directed! What we most are what you and I might be, were all our purposes, objectives, and activities subject to the rule of that spiritual concept of man and his beneficent rights which has been declared to us in Christian Science!

JOHN B. WILLIS.

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TRUTH AND BEAUTY.

A PROFOUND utterance by our revered Leader may be read on page 247 of Science and Health where she says, "Beauty, as well as truth, is eternal;" but she adds that "the beauty of material things passes away, fading and fleeting as mortal belief." Here it is well to remember that everything which stands for materiality passes away, even knowledge of that sort "shall vanish away," so says St. Paul. In view of this fact students of Christian Science sometimes feel that in order to be consistent they must declare promptly for the nothingness of every outward manifestation, no matter how beautiful it may appear, but it were better to ponder deeply this whole question as it is presented in the Scriptures and also in our Leader's writings, and wait for spiritual growth to unfold truth and beauty, expressed in symmetry of character, and then they can more wisely tell how to gather eternal lessons from the loveliness which whispers of God from sky and ocean, tree and flower.

There is little need to argue that the mortal sense of the beautiful is not the true, as many wrecked lives sadly tell, but this does not change the forever fact that the love of the beautiful is no less a quality of man's nature than is the desire for truth itself. In the Old Testament we read of many men and women famous for their beauty, notable among whom was Absalom, David's son, but in every instance this was but a mask which hid from view the divine idea whose beauty is that of Soul, not sense, and which exalts alike possessor and beholder. Yet all the while there stands that matchless declaration of the psalmist: "Out of Zion, the perfection of beauty, God hath shined"! With this divine revealing there comes an uncovering of all the unlovely things in mortal mind, the falsity, the impurity, and the empty arrogance which would make the beautiful less than true, to which aggressive falsity God says, "What hast thou to do to declare my statutes?" Here as everywhere the Master's test, "By their fruits ye shall know them," must be the standard for all things,—for beauty, for art, for character more than all. Men talk easily of a creative faculty, as if beauty were a product of the human mind, when it is rather a quality of the divine Mind and can be truly expressed only as character is fashioned after the glorious pattern shown in the mount.

If any one is in doubt as to what constitutes real beauty, he cannot do better than to study Mrs. Eddy's words in "Miscellaneous Writings" (pp. 86, 87), especially these in reference to all outward things. "I love your promise," she writes, "and shall know, some time, the spiritual reality and substance of form, light, and color, of what I now through you discern dimly; and knowing this, I shall be satisfied." Then, too, we may remember that exquisite passage from Isaiah, which Jesus quoted when reading in the synagogue, and which begins, "The Spirit of the Lord God is upon me; . . . he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives;" and which goes on, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Need we wonder that the eyes of all in the synagogue rested upon Jesus, as with gracious words he told them that this Scripture was then to be fulfilled in their ears. And the same is true today! Yes, beauty for the ashes of dead vanity, pride, and earthly hope, and for today, all the days, all the years, the unfoldment of an ever fuller, richer sense of truth and beauty, which not only promises, but which satisfies the hungry heart, as each day the call comes more loudly, "Shake thyself from the dust." Then comes this call to the once desolate, "Awake; put on thy strength, O Zion; put on thy beautiful garments;" and as we heed the call, we see that this means enduring health and holiness, the redeemed girt about with the truth and beauty of Spirit and its perfect idea.

ANNIE M. KNOTT.

TWO LECTURES FOR THE MOTHER CHURCH.

The First Church of Christ, Scientist, in Boston, Mass., announces two free public lectures on Christian Science, by Bicknell Young, C.S.B., a member of the Christian Science board of lectureship: in Tremont Temple, Tremont street, near Park street subway station, Monday evening, May 19, at 8 o'clock; and in the church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, Boston, Tuesday evening, May 20, at 8 o'clock.

AMONG THE CHURCHES.

CURRENT NOTES.

PORTLAND, ORE.—A new Christian Science church building has been started by Third Church of Christ, Scientist, which since its organization has been worshiping in Eilers recital hall. The new building is intended to serve as a temporary church home for the rapidly growing congregation. It will be located on the northeast corner of East Twelfth and Salmon streets, within easy walking distance of all the main car lines in that section of the city. The bungalow type of architecture has been chosen, with a light color scheme predominating in the interior. The main auditorium will seat five hundred people, in addition to which the plans provide for a spacious Sunday school room which will be used during the week as a reading-room. The new building will be ready for occupancy by the middle of April.

Portland Journal.

MAINE.—During the year twenty-two copies of "Science and Health with Key to the Scriptures" by Mrs. Eddy, three copies of "Miscellaneous Writings," four copies of "Unity of Good," one "Christian Science Hymnal," twelve copies of the "Life of Mary Baker Eddy" by Sibyl Wilbur, about twenty-five yearly, six half-yearly, and one hundred one-month subscriptions to *The Christian Science Monitor,* seventeen to the *Christian Science Sentinel,* and twelve to *The Christian Science Journal* have been placed in various public places and institutions. A total of about thirty-two thousand pieces of our literature, including *Monitors, Sentinels, Journals,* Christian Science lectures, magazines, pamphlets, etc., have been given out by the several distribution committees and coworkers, of which number about nine thousand pieces were sent out from this office.

Committee on Publication.

BROOKLINE, MASS.—Perhaps the people of no church in the community have more perfectly exemplified "the beauty of holiness" than have those of the Christian Science church. This applies with equal force, whether we judge them by the clean and wholesome lives they lead, or by the houses they worship in, or by the reading-rooms they establish here and there on the public streets. Wherever we see any institution established by this church it seems to say to all the world, "We have come to stay, and we want to be clean and beautiful." All this and more applies to the beautiful Christian Science reading-room recently established by The Mother Church in the new Coolidge Corner block on Beacon street, opposite the transfer station. One enters the room from the street floor, with commercial enterprises on either side of it, and is welcomed by an atmosphere of sweet restfulness. Here is a place where the tired worker may come for rest and meditation, or where the inquirer may come to learn the message of Christian Science perhaps for the first time.

The furnishings are models of simple elegance, and on inquiry one learns that all, including the heavy dark oak tables, chairs, writing-desks, coat-racks, picture-frames, etc., were manufactured especially for this room. On the tables and in the racks are scattered in rich profusion the books

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and magazines of the Christian Science faith. First and foremost, one notices several copies of the Christian Science text-book, "Science and Health with Key to the Scriptures," as well as a German translation of it. There were many, indeed we believe all, of Mrs. Eddy's published works, besides files of *The Christian Science Journal*, the *Sentinel*, and the *Monitor*.

Sitting there in that quiet retreat, amid a busy and harassing world, the writer mused something in this wise: "What admirable enterprise! Here is a people who without argument, urging, or controversy, have given all the world an opportunity to learn what they believe and the motives by which they have been moved. A publication system without a single missing link—besides their standard books, a monthly, a weekly, and a daily publication, all very ably edited. And as if to show their altruistic purpose, the latter perhaps the very ablest and most perfect family daily in all the world, without a single line of controversial sectarian literature in it. What others have dreamed of and talked of they have accomplished in the quietest possible way and at a tremendous cost, namely, they have given the world a clean, able, unpurchasable daily newspaper! Whether one agrees with them or not, they are like Jesus, appealing to men on their works or on the merit of what they have to give." But not being Christian Scientists, we did not set out to give our own musings, but simply to tell a little story of what we saw in this quiet, beautiful, restful reading-room. What we saw was so very satisfying and interesting that we wish to suggest that it will be well worth while for others to see it for themselves.

The Brookline Townsman.

ZURICH, SWITZERLAND.—The Christian Science Society of Zurich held the first service in their own building on March 30. The property was bought last autumn at a cost of 170,000 francs ($34,000), and about 40,000 francs ($8,000) were spent in rebuilding the hall to suit our needs. Our old quarters, a rented hall, into which we moved in April, 1902, with about thirty-five or forty people (who at first appeared somewhat lost in the place, as there was room for about four hundred), had proved too small for the attendance during the last eighteen months, and with each month the necessity for a larger hall became more pressing. Several months prior to the recent purchase a committee had been actively engaged in trying to solve the problem, but nothing presented itself to meet the need. Last September, however, the difficulty was met in a manner which made the whole demonstration comparatively easy. The seating capacity of the new hall is about eight hundred.

For our last Sunday service in the old place we had the golden text, "Except the Lord build the house, they labor in vain that build it," and for our opening service the golden text held forth the promise: "I will cure them, and will reveal unto them the abundance of peace and truth."

Correspondence.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

THE LECTURES.

HARROGATE, ENGLAND.

Bliss Knapp delivered a lecture on Christian Science in the Kursaal. There was a large attendance. The chairman, Col. W. E. Fell, J.P., said if they would permit him for a moment, he would like to tell them of his experience when he first heard of Christian Science twelve years ago. He was standing one day in October on the platform of a station in the Highlands, and a friend walked up to him and addressed him. He discovered that they were both bound for the same house. This friend, when he last met him, was in a very bad state of health; in fact, it was plain he was fading away. But he was on that station platform looking strong, and in first-rate condition, and on going up to the house, the speaker found that this friend was a Christian Scientist. A few days later, when sitting at dinner next to a lady, the latter, who was looking across to his friend, turned toward him (the speaker) and said: "What a beautiful countenance your friend has, and how good he is! What a pity he is a Christian Scientist!" In reply to this remark, he turned to the lady and said: "Why, my dear lady, you call a man good and beautiful, and the thing which has made him so has the qualities you call pitiful." The chairman said he had heard similar remarks since then. In continuing his story, he said, when Sunday came along, he went for a walk with his friend, and the conversation naturally turned upon religious subjects. His friend said: "Do you know I am a Christian Scientist?" and he replied in the affirmative, but said he did not know in the least what it was. His friend began to tell him, and he pulled up and said: "Of course, we must believe in faith-healing, for to deny it we must deny that Christ Jesus healed the sick, and that his disciples healed sickness after his crucifixion."

But, the chairman said, he did not want that audience to go away with the idea that Christian Science was simply faith-healing. Faith certainly was required, but it was not faith-healing. After that conversation with his friend, he was in a great mental turmoil, but his heart was filled with hope in that, the darkest hour of his life, when everything seemed to slip away from him, and with the desire that his hopes would not be dashed to the ground. He said: "I believe you have the truth." His friend replied: "Yes; we accept the whole gospel, and we know that every one of the words spoken by our Lord was an example for us, not only then, but through all time."

Harrogate and Claro Times.

HOUSTON, TEXAS.

That sooner or later every person will adopt Christian Science as the system of religious teaching which brings the largest measure of help, hope, and consolation, was in substance a part of the message brought to Houston by Virgil O. Strickler, who spoke to a large audience at the Beach auditorium. He was presented to the Houston public by George H. Freuhling, member of the local church, who spoke as follows:—

There are those among you who have already tasted of the fruits of this great movement, who have been brought from sickness and inharmony to a state of health and happiness, and as earnest students of Christian Science are here this evening to learn more of this truth that has made them free. There are others who are searching for something by which they too may be freed from some discordant condition, they are in search of an agency through which they may solve the perplexing problems of daily life, and they are here tonight to investigate Christian Science in the hope that it may prove to be that sovereign panacea.

Christian Science is distinctively a religion of doing, a religion which proves its teachings by its works. It is bring-

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ing into the lives of its adherents physical, mental, and moral regeneration, creating a higher standard of thinking, elevating character, and producing better citizens; and yet, it is perhaps the least understood by the general public of all the Christian faiths.—*Houston Post.*

ST. LOUIS, MO.

William D. McCrackan, M.A., delivered a lecture on Christian Science in First Church of Christ, Scientist, in St. Louis, to an audience which filled the church to overflowing. He was introduced by Judge Albert D. Nortoni, of the St. Louis court of appeals, whose introductory remarks were as follows:—

Christian Science is too often criticized by those who are wholly uninformed on the subject, and this is highly unjust. It would seem that the spirit of tolerance for the religious opinions of others alone suggests that the shafts of condemnation be not leveled against any creed until the critic has first looked into the matter and candidly investigated the truth of the proposition to be controverted. Some of us, though not members of the Christian Science church, who have diligently studied its doctrine and thoughtfully considered the fundamental Principle of this faith, are persuaded that the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, not only reveals a most beautiful religion, which in its scope is elevating beyond measure; but furthermore, that it advances an argument for the truth which is wonderfully convincing and which illuminates the Scripture with a flood of spiritual light.

No intelligent student of the gospel will gainsay or deny that the blessed Saviour taught a religion which served as well to heal the sick as it did to overcome sin. Jesus treated sin and sickness as identical in origin, as upon a common plane, and applied to both the identical remedy of truth evolved through righteous or religious thought. To this extent it is believed all Christians agree, but beyond it confusion arises, for many believe that the element of healing which inhered in the religion of the early days of the Christian era, has either been lost or no longer obtains; while on the other hand Christian Scientists insist that their great Leader discovered its Principle anew and that they both teach and successfully practise it in so far as it is possible considering our human limitations and attendant environments.

It is certain that a million or more of highly intelligent God-fearing persons subscribe to the view of the Christian Scientists, and themselves form a vast army of conscientious witnesses in support of the power of the truth as they see it to prevail over all manner of error. Moreover, we see in our very midst many persons whom we know to have been healed and otherwise benefited in both body and mind, as the result of their embrace of this faith and the cultivation of the simple but beautiful and wholesome thought it teaches. These facts alone challenge the attention and invite the impartial consideration of all candid persons everywhere. However all of this may be, many of us, though sincere seekers of the truth and ever ready to receive it, do not understand the Principle of Christian healing as we hope to, and it is because of this that the board of lectureship of The Mother Church furnishes instruction to all by means of such lectures as this one to which we are invited this evening.—*Correspondence.*

CITY OF MEXICO.

The Hon. Clarence A. Buskirk lectured on Christian Science in the church auditorium, Cinco de Mayo. The introductory remarks of S. W. Rider were in part as follows:—

During the ages men have sought the answer to Pilate's question, "What is truth?" and men and nations have often tried by coercion to force upon others their own view of truth. The saddest pages of human history are those that tell the story of cruel religious wars. Through all the struggle and searching, truth has never changed, but man's perception of it has been steadily unfolding. The great unseen power, which in Anglo-Saxon is called God, we are coming to understand means all that is good. We are learning that there is a spiritual science, and that it embraces all that is real, because all that is real God made, and all that He made is good. We are learning that the promises of the Bible are for us, right here and now, in all the problems of daily life, and that heaven is where Jesus located it, within us, in our own thought. My acceptance of Christian Science came only after a long period of reading and observation of its works. Although still on the threshold of a full understanding, what I have gained is to me beyond estimate of value.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Alton, Ill.—Temple theater, 3 p.m., May 18.
Arcata, Cal.—Pastime theater, 8 p.m., May 20.
Arkansas City, Kan.—Odd Fellows hall, May 23.
Batavia, N. Y.—Opera house, 8:15 p.m., May 22.
Billings, Mont.—Babcock theater, 3 p.m., May 18.
Boston, Mass. (The Mother Church).—Tremont Temple, Tremont street, near Park street subway station, 8 p.m., May 19; church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, 8 p.m., May 20.
Butte, Mont.—Auditorium, 8 p.m., May 17.
Champaign, Ill. (Society).—Elks auditorium, 8 p.m., May 23.
Chickasha, Okla.—Convention hall, 8:15 p.m., May 15.
Cranford, N. J.—Church edifice, 8:15 p.m., May 20.
Delavan, Wis.—Delavan opera house, 8 p.m., May 20.
Dubuque, Iowa.—Church edifice, corner Ninth and Bluff streets, 8 p.m., May 18.
Eau Claire, Wis.—Church edifice, 8 p.m., May 20.
El Reno, Okla.—El Reno opera house, 8 p.m., May 20.
Eureka, Cal.—Ingomar theater, 8 p.m., May 18.
Fortuna, Cal.—8 p.m., May 19.
Glens Falls, N. Y.—Church edifice, corner Lincoln avenue and Davis street, 8 p.m., May 20.
Highland Park, Ill.—Church edifice, 125 Hazel avenue, 8 p.m., May 23.
Hobart, Okla.—Opera house, 8:15 p.m., May 19.
Hoopeston, Ill.—Church edifice, 8 p.m., May 22.
Kenosha, Wis.—Carpenter's hall, May 17.
Lawton, Okla.—High school auditorium, May 18.
Logansport, Ind.—High school auditorium, 8 p.m., May 19.
Manhattan, Kan.—Court house, 8 p.m., May 22.
Marshall, Mo.—Dixie theater (formerly Marshall opera house), W. North street, 8 p.m., May 19.
Minneapolis, Minn. (First Church).—Auditorium, 8 p.m., May 22.
Monmouth, Ill.—Pattee opera house, 8 p.m., May 19.
Morris, Ill.—Fraternity hall, 8 p.m., May 13.
Morrison, Ill.—The Auditorium, 8 p.m., May 19.
Natick, Mass. (auspices Wellesley).—Concert hall, 3 p.m., May 18.
Pocatello, Idaho.—Auditorium, 3:30 p.m., May 18.
Punxsutawney, Pa.—Jefferson theater, 8:15 p.m., May 23.
Rich Hill, Mo.—Church edifice, 8 p.m., May 20.
Richmond Hill, N. Y.—Columbia hall, 8:15 p.m., May 19.
Ridgefield Park, N. J.—Assembly hall, Municipal building, Hackensack road, 8:15 p.m., May 19.
St. Joseph, Mo. (First Church).—Church edifice, corner 12th and Felix streets, 3 p.m., May 18.
South Haven, Mich.—Selkirk's opera house, 8 p.m., May 23.

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TESTIMONIES OF HEALING.

There are thousands of people today who rejoice in having found Christian Science, who have been healed through knowing the truth; and I am happy to be counted among them. Not a day passes in which I do not see the power of divine Love. A beautiful Lesson-Sermon on "God, the preserver of man," gave me an inspiration to write this testimony, which I hope will help some struggling sufferer to find the truth.

During a period of eight years I had been a victim of asthma, and in 1907 my mother and husband decided that I should have a change of surroundings; so I sailed for Sweden in August of that year. My mental condition at that time corresponded to that described by the psalmist: "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." I was so sensitive to sound that I could not even bear to hear anybody talk aloud. Stockholm was my destination, and there I was kindly received by my sister, though some time afterward she told me that she was surprised to see me so changed in five years.

Days and weeks rolled on without bringing me any health. Before I left New York, my husband insisted that I should consult a doctor, but I refused. Now in Stockholm, I thought the change of surroundings and air would bring me some measure of health, but all in vain! It seemed as if my pain, worry, and mental suffering grew worse and worse. At last I caught a heavy cold, which ended with a very severe attack of asthma, and drugs had entirely lost their power over me. In my old childish way I prayed to God for help, but at the same time I almost thought He could do nothing for me, that my lot was to suffer; and I kept thinking in this way day and night.

My sister could not bear to see me in this state any longer, and as a flash of light it came to her, "Why not try Christian Science?" So she asked me gently, one Sunday morning, if I would like to go to the Christian Science church. We went, and after the service my sister and I walked home, conversing about the Lesson-Sermon we had just heard. I was in a very obstinate state of mind, and said that God did not care for me. Then my sister burst out abruptly, "Do you not believe in God? What do you really believe in?" This waked me up, and I knew that I did believe in God. I had always worshiped Him in the way in which I had been brought up, and in spite of my suffering I saw at this very moment that God is the great protector.

Two weeks later I was taken ill with another severe attack of asthma, which lasted much longer than before; but now I knew where to go to find help, so on Wednesday evening I went to the testimony meeting, although I could hardly breathe. At the close of the meeting I went to one of the practitioners and stated that I wished to get help in Christian Science, and she appointed an hour for me the next day. In the morning I felt worse than ever, and told my sister that it was impossible for me to go anywhere; but she knew I had to make an effort, so there was no escape. It took me a long time to cross the street, as I had to stop for breath at each step, and the practitioner worked continuously with me that whole day; but at seven in the evening she told me I could go home and rest. I did so, and when I awoke the next morning, I had almost forgotten about the suffering, I felt so happy and well and strong. Then came that old fear of the disease; but we battled with it until at last it faded away. It is now years since I was healed, and I have not had any return of the asthma.

I cannot find words to express my thankfulness to God for Christian Science, also my gratitude to our beloved Leader, Mrs. Eddy, who through inspiration gave us a "Key to the Scriptures" which enables us to find the healing power in studying the Bible, and also helps us to understand the spiritual meaning of the Bible from cover to cover. From studying this text-book I now find in the Bible the living truth at all times, that living water of which we are free to drink at any moment. I therefore rejoice, and say with the psalmist, "O give thanks unto the Lord; for he is good: for his mercy endureth forever."

MRS. ELZA LÖTHNER-RAHMN, Brooklyn, N.Y.

After having studied the Bible for some time, and compared its ideals and requirements with the lives of professed followers of Christ Jesus, which with few exceptions did not seem to me to come into line with it, I became quite dissatisfied with the church as it exists, and on this account could not connect myself with any particular branch of it, but went in search of an ideal one, going the whole round, staying some time in each, but receiving very little satisfaction. I continued to go about with a hungry heart until Christian Science was brought to my notice. I had found in the Bible a great storehouse of glorious promises, but I could not get any direct results which I could attribute to answers to my prayers. Now I do get direct results, and sometimes immediately. I had been told that I must take God at His word, but when a hungry man is chained to a post, even if within sight of a well-spread table, it is not enough to tell him to take and eat; the thing to do is to show him how to break his fetters. Christian Science is doing this for me! Spiritually hungry, I had seen the table spread, but could not find my way to it; now I have not only found an approach, but I find many new and precious things prepared for our need. Belief and blind faith are being lost in the understanding of God, and man is appearing as created in the divine image and likeness, and thus I am finding my resurrection into newness of life.

Spiritual thought is the grandest restorative of the body that I have ever met, and the troubles of the flesh are fading out. I had been plagued for a number of years with indigestion, and the ailment had become so acute that I was compelled to keep some drug with me wherever I went. Life had begun to seem a burden, but all the time I felt certain that God could not create nor find pleasure in the suffering of men. When observing animals, I noticed how comparatively free they were from the troubles that upset mankind, and yet man is supposed to be superior to them. I felt that there was some mistake, and that there must be a way out of it. Thanks be to God, I have found the way; spiritual hunger is being satisfied, and bodily troubles are met and overcome. As we read in Isaiah: "An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein . . . and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

God has in these days, through a faithful servant, Mrs. Eddy, revealed anew this way. Christian Science is demonstrated Christianity, as all may taste and see. I have proved Christian Science for over seven years, and have found for myself that it is true Christianity and true Science. It points the way that Jesus led, and it is Science because it is based on Principle, on God. All these years we have used no material remedies in our home, all discords being overcome through the Christ Science, Christ with us.

J. P. NELSON, Glenferrie, Melbourne, Australia.

My first introduction to Christian Science was when a friend, the wife of a physician, showed me the definition of God in the text-book "Science and Health with Key to the Scriptures" by Mrs. Eddy. At that time I was suffering with chronic appendicitis as diagnosed by physicians, also

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inflammation of the bladder, bronchial trouble, and other ills too numerous to mention. I was given the *Christian Science Sentinel* and *Journal* to read, and in the perusal I detected that wrong thinking about God and man brought sickness and all discordant conditions, so I began to correct my thinking by substituting some of the ideas contained in the articles and in the references from the Bible. I do not know when the diseases disappeared; suffice it to say, I was healed.

I procured a copy of Science and Health at the public library, but considered it too deep for me, so returned it rather discouraged; yet I seemed so restless without it that I got it again. With the next reading the truth began to dawn upon my thought, and I thereupon purchased a copy. The following month I attended my first Christian Science lecture, and at that lecture I was healed of sorrow over the loss of my parents, who had been taken within a year and a half, and of unloving thoughts about God. My minister had tried to console me with the thought that God knew best, and that we must suffer for our sins and become reconciled to His will; but that made me more rebellious than ever. At the lecture, however, I learned that God is Love, that I was His child, and that Love never takes any good from us. Through this truth the sense of grief and bitterness was destroyed.

Another healing, over the fear of electric storms, from which I had suffered from infancy, took place in the Christian Science reading-room. Only those who have known this fear can realize what it means; but it was all destroyed during a severe storm, when a Scientist so clearly led me from sense to Soul that I was not even conscious of the storm. My first attendance at the Wednesday evening service rather disturbed me, as the words "Christian Science" antagonized me, and when people expressed their thanks for what Christian Science had done for them, I felt they were robbing God of His rights; but when I reasoned that Christian Science is the Christ knowledge, and that it was for this that they were grateful, the sense of antagonism soon disappeared. I have always been grateful for class instruction, which directed my thought to Principle and enabled me to separate the spiritual from the material. I always receive a clearer understanding of the spiritual through the study of our Lesson-Sermons, and I feel that, as we read in Proverbs, "understanding is a wellspring of life unto him that hath it." The pure thought expressed by our daily newspaper, *The Christian Science Monitor*, shows me how careful we should be in giving our testimonies at the Wednesday evening meetings, that we should avoid lengthy details of discordant conditions, in order that all who listen may go away uplifted and not depressed.

While it is pleasant to read of the healing of others, some may feel discouraged that their own healing seems slow, but let me say that every good case of healing has meant work, watch, and pray. Our Leader's article in "Miscellaneous Writings" on Obedience has, however, always encouraged me, this thought especially, "Be of good cheer; the warfare with one's self is grand" (p. 118). I am indeed grateful to God for The Mother Church, for the many channels provided that all may receive healing as I have done, and I am thankful that Christian Science is my religion.—MRS. ARABELLA STORER, Columbus, Ohio.

It is with a heart full of gratitude for the numerous blessings which have come into my life since I first gained a knowledge of Christian Science, that I send this testimony. It is over three years ago that I first heard of this truth, when I was so impressed by the results from absent treatment in the case of a friend, that I became curious to know what this unseen power was, and upon making inquiries I was handed a copy of the *Sentinel*, and later shown a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I read in part. I had no thought of receiving any physical help, but I was looking into Christian Science with an unprejudiced mind, and the truth indeed did make me free.

I had for years suffered continually with pains in my back, and had tried all kinds of material remedies, but with no result, so that I had resigned myself to my fate, as I thought I was doomed to suffer always; and I often used to wonder if it was possible for any one to feel really well and be entirely free from pain. I was, however, entirely cured while investigating Christian Science, without taking any treatment from a practitioner. The pain disappeared, and I did not know when or how, but the fact remains that it went, and has never returned. I was also cured of the tobacco and drink habit of many years' standing, and the use of profanity. I was indeed lifted up out of the depths of sin and my feet were planted on the rock Christ Jesus.

At that time my only desire was to spread the glad tidings. I wanted to tell everybody what had happened, and felt a little disappointed when people would look at me with incredulity; but I have since seen the needlessness of this, and have learned that there is a time to speak and a time to keep silent, and that the best way to show our gratitude is by daily striving to follow in our Master's footsteps, for, as our Leader says, "action expresses more gratitude than speech" (Science and Health, p. 3). Since that time I have been able to overcome, with my own limited understanding of Truth, every discordant condition, whether mental or physical. I have been healed of rheumatism, besides several minor physical ailments, and I have been able to help others to some extent. A discordant condition which at one time I never even dared to hope could be removed, has gradually melted away, until what once seemed to me a "mountain," proved to be a very little hill indeed. Now even that has disappeared; and perfect harmony reigns where once all was discord.

I have often been surprised, when reading the testimonies in the *Sentinel*, to find so few from Canada, where there are so many recipients of the healing power of Truth as taught in Christian Science; then the thought occurred to me that I had not sent my own. I can truthfully say that the past year has been one of greater peace, and that everything has run more smoothly than ever before. For all this I am truly thankful to God, and grateful indeed to Mrs. Eddy for showing us how to come to Him to obtain these blessings.

J. HOCKNEY, Stratford, Ontario, Canada.

I wish to testify how deeply grateful I am for Christian Science, for the great help it has been to me. I used to suffer very much from severe headaches, which were so bad that I often spent two days a week in a darkened room, unable to do anything; but ever since my first treatment in Christian Science, headaches have entirely disappeared. I also had a dread of colds, as they lasted a long while. I have proved, however, that what Mrs. Eddy says in Science and Health is true, namely, that "God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion" (p. 384). Though exposed to cold and damp on two occasions when I was endeavoring to be of use to others, I was able to overcome my fear and experienced no bad results. What I am most grateful for is the knowledge that the more I manifest Love, the more I shall be made free from all discordant conditions.—MRS. MARY INMAN, London, England.

It is about ten years since I was wonderfully healed in Christian Science, when all else had failed and I was without hope or God in this world. I had taken medicine for more than fifteen years, had suffered from many diseases which made life seem a burden, and been given up by the doctors of different schools, when Christian Science came to my rescue. Then in a short time I was healed, not only

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from disease of the body, but also of the mind, such as discouragement, peevishness, and self-pity, as well as every form of selfishness. There are still some of those errors to be met, but each day I am striving to realize more of God's allness, and I have been able with the understanding I have gained to help many others.

I feel that I am being born again, and for this awakening I am most grateful to our dear Leader, Mrs. Eddy. While health has been restored and I feel better and stronger than I was without Christian Science, this gain seems small compared to the moral and spiritual quickening I have experienced. I also wish to thank The Christian Science Publishing Society for our splendid literature. The *Monitor* is finding its way into many homes and is enjoyed for its wholesome reading.

MRS. A. W. EMBLEY, Cheboygan, Mich.

I long to express my gratitude for the great blessings received in Christian Science, both physically and spiritually. A year ago I was afflicted with the ailment diagnosed by the doctors as locomotor ataxia. I tried physicians and specialists of all kinds, but grew steadily worse, until I could not move a foot. A friend then asked me to try Christian Science, but I had no faith in it; in fact, I was afraid to give up the medicine. Finally, however, I was persuaded to call in a practitioner. Prior to taking Science treatment, I was in pain night and day, but one week after I had called the practitioner all pain left me. I then began to move my feet, and in a short time I was able to get out of bed, and step by step I have improved. I am a musician and work in a theater, and I walk nine blocks from my room to the theater twice a day. I had worn glasses for a number of years, and at the opening of the theater this season, it being a new house to me, I did not know the exits very well, so the first night I fell down the back stairs and broke my glasses. I did not hurt myself, though, and I found that my eyes were healed. Whereas before I could not read the music on the staff at all, I now have no trouble, although we have some manuscript which is very hard to read. I also read the Bible in the finest print.

In October, 1911, I made a trip to the Rockies with a party of friends, and walked up and down the mountains just as much as they did all day. In addition to all this physical healing, I can say in behalf of myself and family that we have found a beautiful religion. I never read the Bible before, but now I never miss a day, and I also read the Lesson-Sermon every day. My gratitude is beyond words.—LE ROY THOMAS, Duluth, Minn.

Christian Science has made a wonderful change in our home. Where before was discord and unhappiness, now is peace and harmony. We have had many proofs of the healing power of divine Truth, and I would like to tell of one which seemed very wonderful to me, in the hope that it may help some one else. I had been doing some washing and had put a large bucket of boiling clothes on the floor, and while I was preparing to empty it into the tubs, my little girl, a year and a half old, who was playing near by, in some way sat down in the boiling water. I took off her clothes and found that she was scalded from above the waist to her knees. I took her up-stairs, and called up a Christian Science practitioner to treat her, and in a short time she fell asleep. We wrapped her in cotton and took good care of her, but in a couple of days after this she was taken with an eruptive fever and seemed very ill. I was so filled with fear that it seemed best to have a nurse to care for her, so we got a Christian Science nurse. She began to get better, and the burn to heal, leaving a new, clean skin underneath. One small place showed proud flesh, but that was quickly overcome.

This was a very wonderful case of healing and taught me a much-needed lesson,—to be more constant in my study and to stick closer to Truth. We are grateful indeed to our beloved Leader, Mrs. Eddy, who through her purity of thought was able to interpret God's word aright to this age.

MRS. WALTER C. MAURITSON, Berkeley, Cal.

When our baby was healed of severe burns in a comparatively short time, it was proven to me that Christian Science heals all discord. I have been helped a great deal in my business affairs, and am more contented in my surroundings, where before I was often discouraged, while the desire for smoking and drinking left me two years ago. A short time ago, while running to catch a train, I turned my ankle. The pain was severe during the day, and by night was so bad that I asked my wife to help me. The ankle was badly swollen and discolored, but in the morning I was able to walk with a cane, and by that night was free from all pain. I am very grateful for the help I have received through Christian Science.

WALTER C. MAURITSON, Berkeley, Cal.

It is with a heart full of gratitude that I give my testimony of healing in Christian Science. More than six years ago, after my little son was born, I constantly felt weak, and could not very well perform my household duties. This went along until about four years ago, when my little boy was two and a half years old; then I took to bed and had hemorrhages. As my little boy had been benefited by Christian Science, my husband asked me if he should call a practiioner, which he did, and before she came the pain ceased and I had relief otherwise. Without this there would have been an operation needed, which I could not have endured, for I was very weak at that time; but with Christian Science I gained strength for about three weeks. Then one day, when I was alone with my sister, I had another hemorrhage, and she became so frightened that before I could stop her she called in the nearest doctor. Just then my husband came in, and the doctor said he must perform an operation within the next twenty-four hours; but when the doctor had gone my husband telephoned for the practitioner, who was absent at that time. She soon came, however, and asked my husband if he wished me to go through the operation, to which he said no. Then the practitioner said that we had our help right here with us. There was such strength and firmness in those words that it dispelled all the fear which had seemed to creep in at that moment. I received one more treatment, and from that time on I improved so quickly that in another three weeks I was perfectly healed.

My sister wants me to tell of the great blessing she received through Christian Science by the healing of her child. A little over two years ago her little girl, four years old, was badly scalded on the limbs and lower portion of the body. They tried to put on material remedies to relieve her pain, but the child began to suffer so severely that the next day they sent for a practitioner, and after the first treatment, all manifestations of pain and fever disappeared. This was on a Monday, and by Friday morning the burned tissue fell off like a sheet from her body and limbs and there was a perfectly natural skin under it. One more treatment overcame the sense of weakness in her limbs, on which she had been unable to stand. The following Monday they took her out walking, and in two weeks there was not a trace of the injury to be seen.

Seven months after this the child met with another accident. While playing outdoors, she fell and badly injured her arm. Christian Science was again called upon, and treatment began. The child fell asleep in spite of the sense of pain, but the practitioner advised the parents to call a doctor, which they did. When the doctor came, he awoke the child and placed the arm in a bandage. The practitioner, who had remained in an adjoining room, told them

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to put the child to bed, and ten minutes later she was sound asleep, and slept all night until next morning. When the doctor called later, he found her at the dinner table. When he asked if she had cried much, if she had fever, etc., the only answer they could give him was "No." The result was that the next night the child laid her arm under her body and slept and rested well, used her hand with perfect ease the next day, went out to play with the rest of the children, and during all the time never manifested any sense of pain or discomfort. The doctor was asked to take off the bandage, which he refused to do, but did so in two weeks. This was the last of the trouble. I myself, and my husband, feel grateful, and so do my sister and her husband. All our blessings we owe to Christian Science.

ELLEN GUETZLAFF, Milwaukee, Wis.

[Translated from the German.]

I desire to give thanks for all the blessings and benefits received through Christian Science. Since the age of fifteen I had been subject to spasms, said to be of an epileptic nature, which recurred at intervals of from three to five weeks, the trouble having started quite suddenly after I broke through the ice while skating. These attacks brought on severe nervous trouble at times, so that I completely broke down in mind and body. Medical aid proved altogether ineffective, and when relatives called my attention to Christian Science last year, I applied for treatment. My condition gradually improved, and now I may say that I have been healed through the power of divine Love and the understanding of the truth. I feel that through Christian Science I have become a very different man. I am profoundly grateful for the wonderful healing which I have experienced through God's grace, and think reverently of our faithful Leader, Mrs. Eddy, who pointed out the way leading to the discernment of Truth.

WALTER DIELITZSCH, Frankfurt a. M., Germany.

I gladly verify the above testimony of my husband and join him in expressing my joy and gratitude to God, infinite good, for having led us to find healing in Christian Science. I was afflicted for many years with an abdominal complaint, for which medical aid occasionally afforded relief but no cure. I often suffered great pain, and my general condition was poor. To this was added during the last three years a stomach trouble which for weeks and months at a time permitted me to take only light food. Every time I partook of heavier food, I did so with a sense of fear as to the possible distress following. Christian Science freed me of all my troubles, the patient efforts of a kind practitioner resulting in the healing for which I had longed. Whenever error begins to assert itself, it is soon overcome through the understanding of the truth that only good can come from God, almighty Love.

Christian Science has not only brought us health; it also means a great help to us in things pertaining to daily life. It brings us happiness and harmony, so that we have every reason to say with the psalmist: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

CLARA DIELITZSCH, Frankfurt a. M., Germany.

I wish to tell what Christian Science has done for me. Two years ago I was taken ill with rheumatism, and in six weeks one limb was so drawn up it seemed to be fully three inches shorter than the other. Christian Science was then recommended, and after two weeks' treatment I was able to walk with only a slight limp, which soon disappeared. More than this physical healing, however, was the mental uplift, as I had a sense of fear and depression; but now I have found that sin has no dominion, for we are under grace.—MRS. H. V. LAMME, Los Angeles, Cal.

FROM OUR EXCHANGES.

[*The Congregationalist and Christian World.*]

It is worth while to labor a bit along a weary way to learn the finest comradeship in the world, the comradeship of patient men who have not been disobedient to the heavenly vision and who follow the gleam, though for the time the light is lost and only patient courage holds them to the task. The sense of real accomplishment presently deepens our joy. If we hold fast long enough, press on laboriously enough, something really gets done; distances are covered, walls grow, fields are plowed, harvests are gathered in, the most sodden lump gets leavened, heart-breaking inertia gives a bit. Somewhere, along the whole bitterly contested front, the foe begins to yield. Life has few rarer joys than the joy of feeling the dead weight against which we have been flinging ourselves, start at last, and the long-sought goal, which seemed indeed to retreat as we sought it, begin at last to approach us.

Such experiences as these alter the whole structure of our lives. New resources are created, new powers developed; in steadfastness we have won our souls. While we have been forgetting ourselves in our tasks, the God who does not permit any fidelity to pass unnoted has done His perfect work with us. Life is reconstituted, circumstances begin to shape themselves for and not against us, the road grows better and lifts from height to height, the gray horizons roll back, the light breaks through the clouds, the sense of cumulative accomplishment heartens us, and as if some burden had been lifted, we gain the top of the hill.

[*Christian Work and Evangelist.*]

A Protestant church cannot be an ethical orphan asylum; it must be a home in which souls are born into newness of life. We want efficiency in organization and in activity. We want our ministers to be alive to the needs of the hour in politics and in industrial reform, quick to come to the championship of overworked women in factories and the rescue of little children who are giving up their lives that the cost of production may be kept low. We want the message from the pulpit to be heartily in sympathy with our modern thinking. But most of all does American Protestantism need a spiritual passion, a contagious faith in the supremacy of God's spiritual order, and an alarm at the misery that waits on sin. From many a community there is already rising a cry for elemental religion. With all their scientific and business success, American laymen are asserting that they want to be assured of God and immortality and the worth of righteousness. They want companionship in spiritual loneliness, comfort in hours of pain, courage in moments of moral wavering. Their souls are athirst for the unknown, and they will be satisfied with nothing save the water that comes from "the river of God." If the awakening of Protestantism were to mean simply a renascence of ethics or a sort of bescriptured positivism, American society would be defrauded. When it asks for the bread of life, it will not be satisfied with treatises on eugenics.

[The Rev. H. H. Bard as reported in *San Diego* (Cal.) *Union.*]

One of the great changes that is to be noted as characteristic of our age is the different emphasis as to what is the great reality in the universe. The nineteenth century was saturated with its doctrine of materialism. The emphasis was upon material things. This is not to be wondered at when one considers the great material advancement of that century, an advancement which was greater than that in all the centuries that had gone before.

It is but natural that in this great transition from an emphasis upon the material to that of a spiritual basis for the universe and for human life, there should be a deeper study of the powers and properties of the human mind.

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The liberal church looks upon all attempts to direct the effect of the mental upon the physical conditions as an endeavor to bring out and develop the true man. We believe that the real man is spiritual; that the creative forces of man are in the spiritual realm; that could we develop the real man, the spiritual man, to its fulness, we would be conquerors over all things.

[*The Advance.*]

When human nature, appalled at the calamities that afflict the world, cries out that God is cruel and life is a misfortune, something within us revolts at our own logic. If we, puny as we are, dare to demand of God that He shall be just and kind, then kindness and justice must lie very close to the heart of things. Justice must be very dear to the Maker of the universe, since He made us capable of such insistence. Our very doubt is an appeal to a goodness higher than nature alone reveals; it is a cry to the God that veils a smiling goodness behind the calamities of life. We walk by faith, not by sight. When human wisdom has done its best and has strained itself in its attempt to fathom profound mysteries, we return and learn anew our lesson of trust. We must believe in goodness somewhere. Still within the shadow standeth God, and He careth for His children.

[*The Universalist Leader.*]

It is the unfortunate conviction of many in our age, as of many in other ages, that we have entered upon the "last phases" of democracy here in America. These must shudder when the curtain rises upon a new epoch; but for the rest of us there is nothing to fear. If the history of tomorrow is like that of yesterday, the growth of liberty will be accompanied by increasing harmony and peace. It would not be difficult to formulate quite accurately a social law that as the ratio of liberty increases, the ratio of mobocracy decreases. We understand that this is not according to the opinion of those who distrust the self-control of men; but that it is according to the facts of history is quite another matter.

[Prin. W. B. Selbie, M.A., D.D., in *The British Congregationalist.*]

We must recover the positive tone in our preaching. Doubt and criticism may be useful tools for the study, but they are poor weapons for the field of battle. There are places and occasions where the minister may become a teacher and help on the work of reconstruction; but the pulpit is the place for his message, and the more positive it is the better. It is one thing to preach Christ and another to preach about him. We can never get back the note of assurance into our preaching till we have ourselves tasted and seen.

[Rev. R. J. Campbell in *The Christian Commonwealth.*]

One of the most notable things in connection with human experience is the way in which the spiritual is continually reasserting itself in our concerns, despite the power exerted over us by our daily preoccupation with the visible and tangible. When one comes to think about it, it is a marvelous thing that all over the world, wherever one may go, one finds evidences of the fact that men cannot live "by bread alone, but by every word that proceedeth out of the mouth of God."

[*The Watchman.*]

The growing neglect of a proper recognition of the Holy Spirit in the churches is a cause for alarm, and calls for attention and reformation. Until the Spirit came there was no Pentecost; and there will be no glorious advance in the kingdom of God in the present or in the future until the Holy Spirit is ardently sought to be poured out in pentecostal fire upon all the people.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture entitled "Christian Science: The New Birth," by Bicknell Young, C.S.B., has been printed in regular pamphlet form and is now ready for distribution. Thirty-two pages and cover.

The English pamphlet "Christian Science: Its Principle and Method," by Mr. Young, will be retired as soon as the present edition is sold out, but the Society will continue the publication of the French, German, and Swedish translations until further notice.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The annual per capita tax, of not less than one dollar, is due June 1, the beginning of the fiscal year of The Mother Church, and is reckoned from that date, whether the admission was in June or November. All remittances in excess of the amount due in accordance with the by-law, will be credited for the current year, unless otherwise specified by the sender.

Please do not send paper money through the mail, except by registered letter; a postal money order, made payable at the Boston post-office, an express order, or a bank draft, is preferable.

To facilitate the work of the Treasurer, please advise him promptly of any change of name or address. No charge is made for this service.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy. Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE. Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGON. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

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PRAYER AND CONFIDENCE. Printed in German only.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Printed in Dutch only.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French, German and Swedish, but not in English.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

For table: English, German, Swiss and French money equivalents, see inside front cover page.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, MAY 17, 1913

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ITEMS OF INTEREST.

National.

Coal land to the amount of thirty-four hundred acres and valued at approximately one million dollars has been surrendered to the United States government by the Colorado Fuel & Iron Company in consideration of the dismissal of a suit involving fifty-eight hundred acres owned by the company. The land is located in southern Colorado. The future entry on the land will be permitted under the regulations and prices recently fixed. The land, which is in Las Animas county, was originally taken up as agricultural land, and was filed on under the law that permits owners of forest land to return it to the government and receive in return agricultural land. Subsequently the lard was turned over to the fuel company. The government's complaint against the company was that the entrants to the land knew they were getting valuable coal property. For four years the Colorado Fuel & Iron Company had fought the case through the interior department, where it obtained a favorable decision. Subsequently suit was started by the government in the federal court, resisting the company's contention that the ruling of the secretary of the interior was final. New evidence was introduced, and the recent settlement resulted from negotiations that have been in progress for several months.

"Expenditure of three billion dollars by the government and the several states for highway improvement is at first thought a startling proposition, even though the expenditure be distributed over a period of fifty years, but when we consider the magnitude of the interests affected, it will be seen to be a wise investment," said Jonathan Bourne, Jr., in discussing a plan for road improvement which he has submitted to the joint committee on federal aid in the construction of post roads. "If the expenditure for construction increased the value of the farms only 3 per cent, the owners would get back immediately in property values more than the amount of the investment. If the amount expended annually for road maintenance reduced the cost of hauling 30 per cent, the saving would cover the cost of maintenance. In my opinion, the adoption of my plan would double the total value of farms and reduce the cost of road hauling 75 per cent."

There is an expectation that President Wilson will in a short time request the attorney-general of the United States to institute proceedings in the Supreme Court to set aside the act of Congress of 1846, receding to Virginia that portion of the original District of Columbia lying on the west bank of the Potomac river. That receded area comprises almost one half of the original federal district, and it was turned back to Virginia on the ground that there seemed no likelihood that it would ever be needed as a part of the federal capital.

The Franklin Union of Boston, established on the Benjamin Franklin foundation, has consistently maintained its original policy,—the further education of men already employed. That this policy is sound has been evidenced by the almost phenomenal success of the school, for it is doing a work which is probably not duplicated in the United States. The number of students enrolled has increased from 533 in 1908 to 1,549 in 1913.

According to a ruling made by Judge Loring of the supreme court of Massachusetts, in negotiations between striking employees and employers to adjust their differences, the former have a right legally to insist on their union being recognized, instead of the employers taking the position that they will deal only with individual employees and not with any committee of a union.

Governor Sulzer of New York has signed the bill providing for the maintenance and government of a state nautical school for the purpose of giving instruction in navigation, seamanship, steam and electrical engineering, to pupils of the various counties of the state. An appropriation of one hundred thousand dollars is provided for the expenses of the school for the first year.

Governor Sulzer's state-wide direct primary bill was defeated by the New York Assembly by a vote of 47 to 93. The vote on the measure in the Senate was 8 to 42. The defeat of the bill was a foregone conclusion, and the Governor has announced that he will call an extraordinary session of the Legislature to reconsider the measure.

Currency legislation will be taken up by the House about June 1. This announcement was made by Representative Underwood, the Democratic House leader, after a conference at the White House with President Wilson, who urged that banking reforms be considered at the present session, and laws be enacted if possible.

Attorney-General McReynolds will soon begin a broad investigation of the New England railroad and steamship situation with particular reference to the New Haven system. A special assistant will take immediate charge of the inquiry, which will deal with conditions from the view-point of the Sherman antitrust law.

The Underwood tariff bill, proclaimed by the Democratic party as the answer to its platform pledge to reduce the tariff downward, passed the House by a vote of 281 to 139. It is now being considered by the Senate.

A surplus of $186,508 of postal receipts over postal expenditures for the first half of the current fiscal year, ended Dec. 31, is shown by the quarterly report.

International.

The declaration was made last week in the House of Commons, by the under-secretary of state for India, that the Indian government, recognizing the heroic efforts of China to destroy the use of opium in that country, had determined to put an end to Indian exportation and, at the loss of eleven million pounds revenue per annum, to forego their treaty rights. Opium stocks at present in Shanghai and Hongkong would be released at the rate of two thousand chests a month, which would insure its absorption within a year. With this exception the trade in opium between the two countries might be regarded as dead.

King Alfonso of Spain arrived in Paris on the 7th inst., with Premier Count Alvaro de Romanones, for a two days' official visit. President Poincare, Premier Barthou, and all the members of the French cabinet were present to receive the royal party at the station, and the King and M. Poincare entered a carriage together, conversing cordially as they drove through the avenue du Bois de Boulogne and the Champs-Élysées to the King's temporary residence at the palais d'Orsay.

The centenary of the collapse of the Napoleonic régime in 1813, and of the establishment of a monarchy, will be celebrated throughout Holland this year. Exhibitions will be held in more than twenty cities and towns illustrative of the economic, social, commercial, and other activities of the people. Congresses, plays, and pageants also figure in the program of the rejoicings.

His highness the Nizam of Hyderabad recently laid the foundation-stone of a new dam, which is being built across the river Musi at a point a few miles south of Golconda, British India, and which has for its object the twofold purpose of preventing the flooding of the city of Hyderabad and of providing a reservoir by storing the flood water of the river.

King Nikita of Montenegro has at last undertaken to evacuate Skutari. The announcement of his decision was forwarded direct to Sir Edward Grey as chairman of the ambassadors' conference in London, and was announced by Sir Edward himself in the House of Commons and by Lord Morley in the House of Lords.

The woman suffrage bill was rejected in the House of Commons by 266 votes against 219.

Industrial and Commercial.

Announcement is made of the launching of one of the largest lumbering enterprises on the Pacific coast, in the absorption of the Yosemite Lumber Company by a five million-dollar corporation, which will bear the same name. The original holdings of the Yosemite Lumber Company consisted of seventy-five hundred acres, containing three hundred and seventy-five million feet of lumber. The holdings of the new company contain one billion three hundred million feet of lumber, while adjacent to their holdings are twenty thousand acres of government timber land from which the company can acquire the stumpage, making a total of two billion seven hundred and fifty million feet of lumber. This means a fifty years' cut of seventy million feet per year, or forty-five hundred carloads of lumber each year, fifteen carloads each day.

Electric power, at a cost of one million one hundred and thirty thousand dollars, to water land, which will be worth, when it is irrigated, between seven and eight million dollars, embracing one hundred and twenty-five thousand acres in fertile Weld county, Colorado, is the plan of the Greeley Hydroelectric Company, which has filed condemnation suits in the district court to secure sites for reservoirs in the mountains and on the plains at their bases. The combined capacity of the system will be one billion two hundred and sixty-two million cubic feet, and the cost of building the enormous dams is estimated at one million three hundred thousand dollars. Four reservoirs are planned. Power will be available for approximately fifty thousand people and about twenty towns.

A consolidation of all the natural gas and oil companies in southern Ontario has been consummated by the incorporation of the Southern Ontario Gas Company, Limited, with fifteen million dollars capital.

Banana growing on an extensive scale, it is stated, is shortly to be started by European growers in the Maria creek district, Queensland, Australia.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

OUR OUTLOOK.

ROBERT NALL.

If men were not so inclined to take short views, they would the sooner awake to the wealth of blessings that lie within their reach. A self-imposed limited mental environment is conducive to a hermit condition of existence. Here we are, dwelling in a universe of good, not an iota of which is withheld from God's children when they are ready to receive it; yet all around us there are murmurings of lack, manifested in the evidences of sin and suffering. Men have never ceased to speculate on the causes that operate to produce and maintain this unwholesome condition, but the very speculations themselves are too often based upon false concepts; hence the results have been futile. While mortal man is content to dwell in a microcosm of his own, seeking to do what is an impossibility, that is, to live unto himself, he is blind to all the affluence that a beneficent creator has provided for His children. We may wonder at this, and express surprise that such people are or could be so foolish; but it is well before we pursue that line of thought very far, to ask ourselves whether we are as awake as we might be; whether, in fact, our own short views are not hindering our highest growth and depriving us of Love's richest blessings.

We have but faintly grasped the genius of Christian Science if we have not been led to look from the material to the spiritual for our peace and happiness. In so far as we are doing that now, we are fulfilling life's purpose, and finding that every stage of experience brings with it a clearer perception of spiritual realities and a deeper sense of the obligation that rests upon us to be faithful to a higher order of Science than we have hitherto known. Mrs. Eddy, in many passages in her books, pictures the inspiring and satisfying results that invariably follow a true outlook. She wrote from personal experience. From the time when, in her deepest need, she found the light, and the essential truths of Christian Science were revealed to her, her mental vision was expanded, and her spiritual outlook became brighter and brighter as the years passed by. It was impossible for her after that experience to take a short view of life, for Life to her was God, and God was All. On page 264 of "Science and Health with Key to the Scriptures" she says: "Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind?" And to show what this expanded outlook means, she adds: "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible." These objects are those spiritual realities which, once apprehended, revolutionize the thought and impart to the human consciousness a new and truer view of God and His relation to man.

The beginner in Science is sometimes apt to think that this attainment is beyond him. More advanced students are familiar with the somewhat pathetic cry, "O that I could demonstrate as much as you do!" Or, "If I only had as much spiritual understanding as you have!" And there are even those who have for years found in Christian Science solace and help beyond their expectations, who lament their seeming failure to apprehend Truth with that clearness which, if they only knew it, is their birthright. The difficulty lies in the short view, which sees nothing that can help. All that comes within its scope is the testimony of the senses, that barren wall of matter, that accumulation of false beliefs which make up the so-called material man. The unreal assumes the appearance of the real; the temporal seems to be eternal. Thought centers upon sin, sickness, and death as necessary in the educative process by which man attains to harmony. Such a view never reaches farther than the pernicious teaching that there is a "soul of goodness in things evil." It is so circumscribed that it personalizes God and materializes man; it but faintly conceives the spiritual, and deceives by giving a quite fictitious appearance of power to the mutable and the mortal.

The fact is, we are sometimes out of focus, and until we can put ourselves right in this respect, we shall never know the spiritual vision which penetrates beyond the seen and the material and reveals the wondrous possibilities awaiting each of us. One of the prophets of old drew a picture of those who, as they looked "unto the earth," beheld "trouble and darkness, dimness of anguish." Of course they did; their gaze was low and finite. If they had looked up and away, they would have found themselves in a different mental realm,—the realm of the true and the good, and where the carnalities of mortal sense would not have blinded them.

The lesson is plain and simple. Spiritual things are spiritually discerned. We need to start from the beginning. Do we understand God aright? What is our conception of God and His creation? How far are we dominated by the thought that the seen is the real? Do we know that divine Love will so illumine the human consciousness that God and the spiritual idea will become to us more real than anything material which we ever saw? Do we grasp the fact that we are spiritual beings, and that all our work, to be of any service, must be mental? In "Miscellaneous Writings" our Leader says that "these wonders" (p. 101), that is, "how the feeble lips are made eloquent, how hearts are inspired, how healing becomes spontaneous, and how the divine Mind is understood and demonstrated" (p. 100), are known alone to him "who is departing from the thraldom of the senses and accepting spiritual truth." There is no justification for the belief that some persons are specially gifted to gain spiritual truth. God is no respecter of persons. He who seeks will find and know Truth. But let us see that we look beneath the surface of things, away from mortal selfhood, with all its attendant false concepts, so that we shall not be defrauded out of the treasures of rest and happiness that await us. It is because we are essentially spiritual beings that we must be nourished spiritually if we would attain to true selfhood.

We talk sometimes about our "failure to demonstrate" this and that. We have been short-sighted. We need to revert to the primary facts of our faith, to the simple truths that form the basis of Christian Science. We shall then discover where we have erred. We may find that we have

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not been doing our work aright; and instead of looking to Truth and Love to meet our needs, material sense has controlled us and misled our vision. What a call there is for strong trust and firm faith in God as infinite good! Who can doubt that he who constantly turns away from the evidence of material sense, and who instead looks toward spiritual reality, has found the key that unlocks all the treasures of true joy and peace? Here is the balm of Gilead for the sick and weary ones, for those who are in doubt and despair, for those who mourn because they are progressing slowly. On the very spot where we are at this moment there may be revealed to us such a view of the goodness of God that we shall never again mistrust or doubt Him.

Of this we may be sure, that divine omnipresence can never be dissevered from divine omnipotence, and he who looks to and rests upon Principle will find that truth is being constantly unfolded, and that this will be followed by growth in faith and true understanding, until life becomes a reflection of infinite Love.

UNFOLDING.

LOUISE KNIGHT WHEATLEY.

PROBABLY there is no theme which has so touched the fancy of poets of all ages as that of the coming of the spring. Literature sparkles with gems laid at the feet of the dainty maiden whose footsteps carpet the earth with loveliness, whose fingers hang the boughs with bloom, and whose smile wins the migrant birds back to their old trysting-places. But one need not possess the soul of a poet to love the spring; even the prosiest of us finds himself standing still, at times, to watch in rapturous delight the marvel of a sleepy world's awakening. At such a moment the thoughts of the Christian Scientist turn naturally from effect to cause, and he realizes, in gratitude inexpressible, that this ever-recurring incident is but a type and symbol of the Life which is ever present, though the material senses would tell him otherwise. And as he notes the glad response which all things about him make to the beneficent touch of May, he rejoices in the knowledge that sooner or later to each of earth's inhabitants will come, in like manner, the same sweet stir and unrest which always accompany the reaching out toward higher and better things. As naturally as the petals of a flower unfold, so does the heart that feels the invigorating touch of Truth and the warm sunshine of Love arouse itself from its long sleep of materiality to find its life already "hid with Christ in God."

This world of ours is like a garden, where the flowers are all unfolding, each in its own way and after its own fashion. As there are many varieties of flowers, so do there seem to be many varieties of disposition; and perhaps we would do well to remember this in our relations with those for whom we would gladly see the long, cold "winter of [their] discontent made glorious summer." The pussy-willow, for instance, puts out its downy buds before the snow has quite melted from the northern slopes, while the crocuses and violets open their eyes almost at the first touch of the spring sun; but while we love these for their bright responsiveness, we turn from them to the bare little shrub in some remote corner of our garden, and love it none the less because the uneasy stirring of its stiff branches is the only response it seems disposed to make to the gentle touch of the spring breeze.

Why should we grow impatient with our loved ones whose spiritual awakening seems slow to our dull and doubting eyes? We cannot all be pussy-willows and crocuses and violets, though God be thanked that there are already enough of these to make earth beautiful with promise. Let us be wise and loving. Is anything gained by unpleasant comparisons? "We should remember that the world is wide; that there are a thousand million different human wills, opinions, ambitions, tastes, and loves; that each person has a different history, constitution, culture, character, from all the rest; that human life is the work, the play, the ceaseless action and reaction upon each other of these different atoms" (Miscellaneous Writings, p. 224). Because we became interested in Christian Science on, for instance, Monday, that is not in itself sufficient reason, though good as far as it goes, why some one whom we think belongs to us should become interested on Tuesday; nor should we weep and lament in case all of our immediate family are not gathered within its fold by Saturday night. The springtime of Spirit is ever at our door, but we can no more force any one to feel its healing and regenerating touch than we can, through human will or human love or human ingenuity, fling the mantle of pink blossoms upon the peach-tree until the tree is ready to receive it.

"My times are in thy hand," wrote the psalmist; but in our overanxiety we sometimes forget this, and seem to fancy that the times and seasons are in our own hands, and that we can push anybody into the kingdom of heaven if we only keep at him with enough persistence. If so, suppose we learn a lesson from that which is going on all around us today, and see how nature's sweet unfolding takes place simply and naturally, without jar or friction, turmoil or fret. The kingdom of heaven cannot be taken by violence. To enter therein means a mental growth, and not an act of the will; and the very first requisite is really to desire to enter.

As we ponder these things, perhaps we shall come to the conclusion that the very wisest and best and most helpful thing we can possibly do under the present circumstances is just to walk away, for a little while, from the spot where we have been standing so long, wistfully watching the thing we love. There are violets to be gathered. Let us rejoice that there are so many, and let us put them in a bowl on our study table, and be glad and grateful for the promise they hold of a universal summer-time. And if, on raising our eyes from their delicate freshness, we still see through the window the leafless branches of our stiff little shrub, let us not despair. Is not June coming? We have only to look still farther on, beyond the testimony of the material sense, to discern, by means of a faith that sees not through human eyes, the real truth about our loved one, even the perfect spiritual creation, which in God's sight already is, and always has been.

WITNESSES FOR TRUTH.

PHILIP R. KELLAR.

WE are told in the Bible that we are God's witnesses. This statement has long been a puzzle to the human race; it is a puzzle to the individual for a longer or shorter time, but it ceases to be such when viewed in the light of the teachings of Christian Science. Every manifestation of life, of good, of activity, of truth, of love, is a witness to the existence of the Principle of these qualities, and Christian Science shows that this Principle is God.

Man is God's witness when he testifies truthfully concerning the nature and activity of God. The word witness as used by the Old Testament writers has a much broader and higher significance than is commonly given it in its application to human affairs. In this higher, spiritual sense, man always is the witness of God. Being the expression or image of God, man must testify to the nature and activity of God. If for an instant one should cease giving this testimony, he would cease to be man. All there is to man, idea, is this disclosure he brings of the nature of God, Mind. This testimony is the best because it is direct. All that man knows of God he learns from God; it is not possible to gain any knowledge of God from any other source. God is Spirit, Life. The efforts of the human mind to secure knowledge of life from matter have been futile. They

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always will be futile, for matter knows and can know nothing of Spirit or spiritual things.

The testimony which man gives about God is true. It never has been and never can be other than true, for it is based upon the knowledge that comes from God, Truth, and must necessarily be true. In worthily living, man gives true testimony concerning Life; in his truthfulness, man gives true testimony concerning Truth; in true loving, man testifies truthfully about Love; in his unselfish and harmonious activities, man testifies truthfully of the eternal doer. In these ways is man the witness of God. His testimony is not "hearsay," for he speaks of his own knowledge derived from God, Mind; it is "direct" evidence.

A witness is one who testifies to facts relative to a certain matter. The testimony offered becomes evidence when it directly concerns the subject. It is admitted as evidence when the witness speaks of his own knowledge. The rules of legal practise concerning the weight and reliability and admission of evidence are not mere arbitrary rules laid down by lawyers, judges, and courts; they are the outgrowth of a long-continued effort to sift and weigh human testimony in order to bar out all except that which can be admitted and accepted as reliable and "relevant," as having direct bearing upon the question at issue. Under these rules "hearsay" testimony is not competent, and is not admitted as evidence, because the witness does not testify from his own knowledge, but from what others have said. So, the real man's testimony about God is not "hearsay," because he does not derive his information from another party, but from God Himself.

In "Science and Health with Key to the Scriptures," the text-book of Christian Science, Mrs. Eddy emphasizes the fact that God is the one infinite Mind; that He knows all there is to be known, and that there is no other mind to know or claim to know anything. She further emphasizes the fact that man, in the image and likeness of God, is the infinite idea of this infinite Mind; that man can think and know only as Mind, God, thinks and knows. Man expresses the thoughts of Mind, and it is impossible for man to give any except true testimony about Mind. The rays of light which come from the sun are witnesses to the nature and activity of the sun. If by any possible means they ceased to give such testimony, they would cease to be rays of light. To bear testimony is all there is to the activity of the rays of light. So man not only gives true testimony about the nature and activity of Mind, God; he must give this testimony or become a nonentity. Being God's witness is being one's true self.

In legal practise, negative testimony is of little weight. The testimony of a dozen or a thousand persons that they did not see a man commit a certain deed with which he is charged, does not weigh so much as the testimony of one witness who says he did see the man commit the deed. The first is negative testimony; the second is positive. The material senses testify negatively about man; they insist that man is not the image and likeness of God, because they see nothing godlike in man. In Christian Science this negative testimony is outweighed by the positive testimony of the spiritual senses, which declare that the real man is spiritual, the image of Spirit; that he is perfect, the expression of infinite perfection; the spiritual senses declare they know this to be the truth about man, because they see that it is the truth. The material senses say it is not the truth because they cannot see it.

The practise of Christian Science is the rejection of the negative testimony of the material senses about man, and the acceptance of the true and positive testimony of spiritual sense. The corporeal senses often testify that man is not well. Spiritual sense declares that man is well, because it is his nature to be well, because he cannot be otherwise; and Christian Science accepts this testimony as true, and maintains it. At this point the analogy between divine Science and the rules of its practise, and the ordinary procedure in a court of law, ceases to be so marked.

In that wonderful "trial scene" at the end of the chapter on Christian Science Practise in Science and Health, Mrs. Eddy makes Christian Science the attorney for Mortal Man when the case is appealed from the court of Judge Medicine to the "Supreme Court of Spirit" (p. 437). "Mortal Man" has been convicted, upon the evidence of the corporeal senses, of having committed liver complaint, and is sentenced to death. Christian Science, appealing to the "Supreme Court of Spirit," secures a reversal of the verdict because it was obtained upon false testimony, and the prisoner is freed. In a certain sense Christian Science is both the attorney and the presiding judge. Christian Science accepts the testimony of spiritual sense as true because it knows it is true. Christian Science knows that man can be nothing else than a witness to the "perfection of the infinite Unseen" (Unity of Good, p. 7). It knows that the material senses can give no true testimony about God or man in God's image, because they know nothing of God or man.

As in a human court the positive testimony of one witness far outweighs the negative testimony of many, so in the practise of Christian Science, one positive spiritual fact about man outweighs a thousand negative misconceptions of so-called mortal minds or material laws. Jesus perceived this scientific fact when he said, "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you." So ten thousand years of sense testimony that man is not well cannot prevail against one moment of spiritual consciousness that man is well, that he is the witness to the eternally perfect health which is in Mind.

The purpose of Christian Science is to bar out from human consciousness the negative testimony of the material senses, so that the positive evidence of the spiritual senses may become apparent. So long as false testimony is accepted as true and valid, it has the effect of true and valid evidence upon those who so accept it. Science and Health explains how this can be done by each of us, how it is to be done, how it must be done. Mrs. Eddy explains this process in a single sentence when she says, "The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love" (p. 288).

"AND SHUT THY DOOR."

ADAH M. JANDT.

ONE bright summer morning I sat drinking in a lovely scene. From a lofty site I looked down upon a beautiful lake among the sand-dunes of Michigan. Dark pines bordered it on the left clear to the water's edge; farther on, broad green terraces sloped gently down; while on the right the golden sands were piled high, with here and there a soldier-like poplar boldly outlined against the sky. Overhead the sky was a perfect blue and, as Mrs. Eddy says, "bird and blossom were glad in God's perennial and happy sunshine, golden with Truth" (Science and Health, p. 121). The scene filled me with quiet joy and gratitude, and all was a symbol to me of the beauty and love which had come into my life through Christian Science.

Presently a letter was handed me. I opened it expectantly, knowing from whom it came. But instead of the anticipated friendly message, I found to my astonishment expressions of criticism, misjudgment, envy, and even hatred. I read it through with a feeling of grief and resentment welling up in my thought until I became quite miserable. Then, when I looked up, I was amazed at the apparent change in the scene before me. The sun was still shining, the birds were still singing, the water, the sands, and the trees were all there, but they no longer charmed me. Everything

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seemed dull and uninteresting, and I wondered what I could have seen in it of beauty. As the sense of discord grew, I suddenly recognized its cause,—I had been admitting the reality of the evil expressed in the letter, had given it room in my consciousness. Instantly I knew what I must do in order to dispel the darkness, namely, welcome the light of Truth and shut the door to the intruding testimony of mortal sense.

I had often found a healing balm in three articles by Mrs. Eddy in her "Miscellaneous Writings," entitled, "Love Your Enemies," "Taking Offense," and "Injustice," and I eagerly sought them now. Gradually, as I read these inspiring thoughts of love and peace, the light began to dawn, divine Love became clearer and nearer, Truth instead of error was seen to be real, and I was able at last to declare the allness of God, good. Then, as I looked out upon the scene which had seemed to change so suddenly, I rejoiced to find that it had regained all its beauty, and I realized anew that "all beauty and goodness are in and of Mind" (Rudimental Divine Science, p. 6).

This experience has always stood out as a vigorous monitor whenever things began to look dark, and I have remembered that my one need is to clarify thought with the truth, then outward manifestations become harmonious. Every day I grow more grateful to the patient, loving woman who labored so long and faithfully to show the world how to escape from the thraldom of darkness and despair into the light of ever-present Love, and I realize more and more that our mission as Christian Scientists is to fulfil the Master's injunction when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

ACTIVITY.

CASSIUS M. LOOMIS.

ONE of the definitions of activity found in Webster's dictionary borders very nearly upon the metaphysical, thus: "Change, development, or interplay not involving physical force; as, thought activity." The sense of efficiency which counts most in the realm of human endeavor, is thought activity, plus the results that such activity brings into manifestation. The student in any science who can think clearly, act promptly, and with intuitive skill perform a chosen work, is put down as master of his calling. He becomes a leader, and we give him positions of trust.

Thought must precede the working model. The world is looking for results, growing out of active thought training. The thinking world very soon outgrows a theoretical promise of deliverance tomorrow, next month, or next year. Activity that deserves the name must yield fruit now, today, our one golden day of accomplishment. Even the world of matter furnishes us with some interesting facts. We sit by our firesides and watch the sportive flames. Why is the firelight so attractive to our gaze? Because a flame of fire is never still, its outlines are ever changing, constantly outpicturing new possibilities, and we lose ourselves in pleasant reveries which grow momentarily more fascinating. Moreover, what we see in the ruddy flame typifies the undying activity of divine Love, which never grows less. The eye loves an active mental image, and the heart admires an active hand that accomplishes its meed of good in the Father's vineyard.

Now, the truest test of harmonious action is the good it effects, the peace it brings. In Science and Health we read, "The highest and sweetest rest, even from a human standpoint, is in holy work" (p. 519). Spiritual activity nurtures and directs every worthy demonstration of truth. Apathetic indulgence never gave us a pearl of great price; but activity, our obedient recognition of Truth, heals, comforts, and builds anew all virtue and all godliness.

The Scriptures are filled with evidences that the true gospel is the active gospel. In the book of James we read: "Be ye doers of the word, and not hearers only." Nowhere can we find it recorded that the sense of inaction ever fought a battle, or that the slothful shall inherit God's kingdom. "It is the spirit that quickeneth," said the great Teacher; and so true is this, that without a godlike sense of real living in all we do, our day's work falls far short of the mark of our "high calling of God in Christ Jesus."

A GARDEN OF LOVE.

LENA HULME.

ERROR tries to discourage many workers on the literature distribution committees by belittling the work, by saying it is nothing to hand a paper to some one; but a member of one such committee has been greatly helped, and taught a lesson in patience, by watching the development of a waste piece of ground into a fine garden. This ground is surrounded by houses, and the soil had become so hard and unyielding that to make a garden and grow beautiful flowers seemed impossible. It needed much attention, but the soil was turned over many times to get rid of the stone and brick, and a quantity of new earth was added to make the lot more kindly. The service, however, has been well repaid, and the garden is a great source of pleasure and beauty.

So, too, the ground on which our literature distributors are working is the whole mental realm, and the literature distributed is doing its work of turning and overturning, breaking up the hard crust of prejudice and antagonism, bringing to the surface and casting away opposition, malice, and innumerable wrong ways of thinking, and putting in their place the new soil of hope and understanding. This ground also, as in the garden above mentioned, needs much loving care before it is ready for the "seed of Truth," which "springs up and bears much fruit" (Science and Health, p. 271).

It is an inestimable privilege to take part in this work, even if it is only to distribute one *Monitor* weekly, or to pass along a *Sentinel* or *Journal* when occasion offers; they will do their work of purifying and uplifting some weary wanderer, hemmed in by material beliefs to the seeming exclusion of the sunlight of divine Love. We know that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" such fruit is surpassingly beautiful, and to help in its development, be it in ever so small a way, will bring a great sense of gratitude and rejoicing.

[Written for the *Sentinel.*]

REFLECTIONS.

LAURA GERAHTY.

FRAIL little butterfly,
Flitting from bud to flower,
Gracing most mightily
Each sunlit hour;

Little white angel-thought,
Reaching some weary one
Unseen, a stray beam caught
From Love's great sun;

Light laugh of childhood's voice,
Mirth without taint of guile,
Bidding us all rejoice
In Love's great smile;

Lightest of silvern notes
From songster on the wing,
Opening our silent throats
Life's psalm to sing.

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SELECTED ARTICLES.

[Frederick Dixon in *Loughborough* (England) *Herald.*]

In a lecture reported in a recent issue of your paper, a clergyman takes exception to the term Christian Science on the ground that the theology of that movement repudiates the orthodox teaching of the incarnation. May I say, first of all, that I am not quite sure what the orthodox teaching concerning the incarnation is. What I am quite sure of is, that the various orthodox churches have persecuted one another for centuries on the very ground that their respective dogmas were antichristian. There is, however, a test of Christianity contained in all the gospels to which I am sure the critic will be willing to subscribe. In the second gospel it is summed up in this way: "These signs shall follow them that believe," and among the signs is this: "They shall lay hands on the sick, and they shall recover." Here is a test which reduces a man's words to demonstration, and is a good deal more definite than a mere verbal acceptance of some dogma of the incarnation.

Christian Scientists, however, do accept the gospel teaching of the incarnation. In the exact proportion in which a man gains the Mind of Christ is he able to heal the sick, and to that extent is divine Mind manifested in the flesh. Jesus said, "Ye shall know the truth, and the truth shall make you free;" make you free, that is, from the flesh, for "the flesh profiteth nothing." The incarnation is the knowledge of the truth which comes to the human being, and as this knowledge becomes complete, the victory is obtained over the flesh, which "cannot please God." This was the victory obtained by Enoch, by Moses, and by Elijah; the victory so perfectly won and demonstrated by Jesus of Nazareth, which he called on all his followers to participate in by repeating his works, while they were in the flesh, so that they might become "perfect, even as your Father which is in heaven is perfect." This is the gospel teaching of the incarnation which makes men brethren.

[David Anderson in *Melbourne* (Australia) *Reporter.*]

The *Australasian Church Quarterly Review* for December contains a letter from Mr. Dixon, district manager of the Christian Science publication committees in Great Britain, with reference to previous communications in the review on the subject of Christian Science, followed by an editorial comment of twelve pages on Mr. Dixon's letter, a reply to which the reviewer bars, so far as his journal is concerned. It is not my function or desire to initiate or continue press discussion on Christian Science, and Mr. Dixon will no doubt give the lengthy editorial all requisite attention in its essentials as reply to his letter; but the reviewer's comment contains inaccuracies of statement which call for prompt correction, and this I trust you will allow through your "Open Column."

The reviewer states that he "cannot forget the many cases where the neglect of medical aid has cost the lives of patients under Christian Science treatment." This is a paraphrase, so curiously similar as to be almost a copy of the words of some other critics who have been told that particulars of the cases referred to should be furnished for the purpose of verification, but in no instance that the present writer knows of has this been done. Will the reviewer kindly specify a few of the many cases which he "cannot forget"? He also speaks of the difficulty of getting precise and complete evidence of cases of Christian Science healing. *The Christian Science Journal* (monthly) and the *Christian Science Sentinel* (weekly) publish in every number several pages of letters in testimony of healing effected through Christian Science. If the reviewer will earmark any one or any number of these, I will undertake promptly to supply the postal addresses necessary for him to communicate directly with the writers. He speaks of cases which he has known of healing outside of Christian Science, and by means which he indicates, the main factor of which, he states, was "that faith which consists in absolute dependence and reliance upon God." Christian Scientists do not claim a monopoly of Christian virtues, but they are daily demonstrating all over the world the healing of the sick through an understanding reliance upon God as the only factor; and if the Christian Scientist be honest and consistent in obedience to all that is therein involved, in other words if he conforms to God's requirements, he cannot fail to demonstrate that divine Mind heals.

The Christian Science views of matter are not those ascribed to it by this critic, but they cannot be ascertained by a perfunctory perusal of the text-book, "Science and Health with Key to the Scriptures." These views are being approximated to, in constantly narrowing divergence, by eminent authorities on physical science who are not followers of Mrs. Eddy. The reviewer states as "fact" that Christian Scientists are required to push the sales of Science and Health as a religious duty, failure in discharge of which will render them liable to loss of church-membership. This "fact" is an absolute falsity; and it would be interesting to know whence the critic derives his supporting quotation. He belittles the enormous sales of Science and Health on the ground that there have been several hundreds of editions printed, and that some purchasers have been known to provide themselves with more than one copy. The cogency of the argument is not apparent. People have been known to purchase more than one copy of the Bible; and books with a sale running into millions are usually published in editions. It would seem that the desire of a purchaser afterward to repeat the process is fairly good evidence that he was not dissatisfied with his first venture.

The critic points to a statement—and again its cogency as argument is not clear—that the book could be produced for two shillings, while it is sold at not less than twelve shillings sixpence. Is it a general rule in the book world that the cost of publishing governs the selling price? If not, why apply it here? And, purely by way of hypothetical illustration, if the reviewer had, say, the technical knowledge and literary ability to produce a theological work, a Bible commentary, for instance, which could be published at a cost of two shillings and which sold freely, and without extraneous advertisement, for not less than twelve shillings sixpence, would he admit the force of an argument intimating that he should sell his work for two shillings and a penny? If the purchaser of Science and Health is willing to pay its price, who else need grumble?

The critic further states that Mrs. Eddy's writings contain "clear reminiscences of the language and ideas of Dr. Quimby," and here again the words have a familiar ring; but Mr. Quimby wrote no books. He left some manuscripts in the possession of his son which have been withheld from publicity. An investigator who made careful personal inquiry into the matter writes: "Veritable Quimby manuscripts are absolutely hypothetical." Whence comes the reviewer's familiarity with the language and ideas of Quimby? *The Christian Science Journal* never "claimed to prove Mrs. Eddy's equality with Jesus," and she herself never claimed equality with or "superiority to him in knowledge." In the Preface to Science and Health Mrs. Eddy speaks of herself as "a willing disciple at the heavenly gate, waiting for the Mind of Christ" (p. ix).

Does the reviewer believe that God is personal in any anthropomorphic sense? He quotes, "Man cannot possibly sin," but fails, like very many of his fellow critics, to discriminate between what is predicated in the text-book of the spiritual, perfect man, made in God's image and likeness, and what is affirmed of human corporeality or mankind. Christian Science does not, to use the critic's words, "set the healing of the body before that of the soul." Christian Science recognizes that the body reflects what governs

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it, and that to cure sickness it is necessary first to cure, cast out or destroy, the sinful belief or erroneous thought of which sickness is the physical manifestation. The attitude of Christian Science on "such subjects as the incarnation, the resurrection, the reality of sin, and the use of the holy sacraments," may not be altogether in accord with the differing dogmas of some of its theological critics; but inquirers who wish to know exactly what Christian Science teaching on these subjects is, will not accept as basis for judgment a few garbled sentences or portions of sentences taken from Science and Health. They will themselves go to the text-book for accurate information as to what Mrs. Eddy has written, and they will be willing to give to her representations the careful, unbiased consideration which their inquiry demands.

Finally, in confirmation of what he seems to regard as the greatest danger of Christian Science, the reviewer quotes "a leader in medical skill," who is also "a devout layman," thus: "What concerns us is the parody of the Christian faith by Christian Science. It is not a question of orthodoxy, it is a question of decency," and fails to discern that in so doing he has withdrawn his outposts, spiked his guns, and surrendered the whole position. The theological reviewer admits the healing of Christian Science, and turns all his batteries on its perilous unorthodoxy; but his medical ally, who scents danger in another direction, rides up and calls out, "Never mind the orthodoxy; don't you see that the claim to heal the sick as Jesus did is positive indecency?"

[George Shaw Cook in *Beacon-News*, Aurora, Ill.]

In a paragraph published in a recent issue the writer thereof shows very little appreciation of the real nature of Christian Science when he says, "Christian Science when combined with medical science might be made to do wonders," etc. It would be entirely inconsistent with the Principle of Christian Science to attempt to combine its practise with medicine. To the extent that material means were employed by the metaphysician, and to the extent that he compromised with matter and placed his dependence thereon, to that extent would he stultify his faith in the power of Mind as the healer of disease. By such methods the practitioner would become like the "kingdom divided against itself" which Christ Jesus said "cannot stand." The Master consistently declared, "If therefore thine eye be single, thy whole body shall be full of light," and again, "It is the spirit that quickeneth; the flesh profiteth nothing."

Although the practise of medicine was in vogue two thousand years before the advent of Jesus, it is not recorded that he cooperated with medical doctors in his healing work or that he even called upon them for diagnoses. On the contrary, there is every reason to infer from the gospel record that he healed functional and organic, acute and chronic diseases, without failure and without the use of drugs or material remedies. Christ Jesus said to the man whom he healed of the palsy, "Be of good cheer; thy sins be forgiven thee," indicating that the forgiveness or destruction of sin was what released him from the bondage of disease.

Christian Scientists believe that the so-called miracles which were performed by Jesus and his followers, and to some extent by the ancient prophets, were miracles only in the sense that they were wonderful or marvelous. They do not believe that these works were special interpositions of God without regard to law, but that they were natural manifestations of the power of God according to His law. They believe that Christ Jesus understood this law and that his works were done in accordance with it. They believe that the same law is operative today, and that it is discovered to the world by Mrs. Eddy in her book "Science and Health with Key to the Scriptures." They have learned through study of this book that the same Mind "which was also in Christ Jesus" is present with men today, that it is abundantly able to heal sickness, and may be relied upon with absolute confidence. Their experience has taught them that sole reliance upon the divine Mind, in time of trouble, is better than reliance upon non-intelligent matter, and far better than to attempt to rely upon both.

[Editorial in *Manchester* (N. H.) *Union*.]

It is a sound principle of public policy that legislation should be made in language to express the intent as definitely as it is possible to express it. Even then, as conditions change or unanticipated points of view are presented, the courts are overburdened with the task of interpretation of the meaning. For that reason criticism of House bill No. 303, relative to the practise of medicine, now in the hands of the committee on public health, seems to be well founded.

The present law on the subject clearly exempts from registration, and other provisions of the act, Christian Science or any other method of healing, if no drugs are employed or surgical operations are performed. This bill strikes out such provision, but substitutes: "Nor shall this act be construed so as to interfere in any way with the practise of religion." Such a provision is so indefinite as seemingly to invite contention and litigation. If the purpose is to outlaw Christian Science, which sets forth that its practise of healing is inseparably connected with its practise of religion, the issue should be equally drawn that the legislators may understandingly declare their verdict. In such case, no exception of any kind, however indefinite, should appear.

If it is allowed that the definite policy of the state for the past fifteen years, under which no flagrant abuses have been reported, in such a matter is desired to be continued, then that should be equally plain, as plain and definite as it is in the present law. No other than one of these two courses is defensible, and either can be taken without interfering with the other proposed changes in the present law. Too great care cannot be taken in legislating upon any subject to make the meaning of the language clear and definite, removing all possibility of disputes that can be foreseen.

[Albert E. Miller in *Deadwood* (S. Dak.) *Pioneer-Times*.]

An editorial in your issue of Feb. 11 takes the position that Christian Scientists should pay a license fee for the privilege of practising their religion. The recognition that the Christian Scientist offers prayer for the recovery of the sick in accordance with the spiritual requirement, and that this prayer "availeth much," puts the question on a somewhat broader basis than that which is taken in your editorial. The Christian Scientist offers neighborly aid to those desiring his help; he offers a prayer of understanding which recognizes fundamentally that God is not the author of sickness or of sin, and that a right apprehension of His nature and purpose brings relief from the bondage of sin and disease to those who place themselves in God's care. To take the position that all who pray for the recovery of the sick and sinning should pay a license to the state for the privilege of offering this prayer, is hardly putting this matter in a broad light. If such were to prevail, would not the application of this rule tend to discourage religious growth and development in all communities wherein such a law should obtain? Those who apply to a Christian Scientist for aid do so voluntarily, and they are usually led to make their choice of Christian Science after having attempted to regain their health through other means, which obviously must have proved unsuccessful. Let me assure you that whatever return the Christian Scientist may receive for his service is usually so small that it would make the imposition of a tax decidedly burdensome, even if it were conceded that such taxation were right and proper.

The teaching of Christian Science enables each one to

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administer to his own needs after he has gained a certain degree of understanding. In cases too numerous to mention it has saved the family purse from what would otherwise have proved a continual drain upon it for medicine and medical attendance. One can readily see that better health and morals inevitably follow the application of a teaching which releases from the bondage of disease, and in a large measure from that of sin, the individual who has, perchance, been groping about in the effort to find relief, and it is an open question whether such relief can readily be acknowledged in monetary terms. Looking at the matter in its broadest sense, purely from the standpoint of public weal, it is hardly justifiable to contend that the Christian Scientist, or any other good Christian for that matter, should be taxed for putting into practise the Bible admonition that we should pray for the recovery of the sick and in our distress turn to God, who, as the psalmist declares, "healeth all thy diseases."

[Royal D. Stearns in *Nemaha County* (Neb.) *Republican.*]

The Christian Scientist has adopted the ideal of Jesus, an ideal which includes all the possibilities of good and excludes all the elements of the flesh and of evil. He finds the practical application and demonstration of this ideal in affirming the constant healing, guiding, sustaining presence of divine Love, and in denying any power or reality in evil. This declaration of good and denial of evil brings beneficial results just to the degree of the fulness of the understanding and the faithfulness of the application of the ideal in proving God's love and power to be sufficient for every need. Jesus' works and teachings furnish us an idealism which excludes all evil and includes all good. The Christian Scientist frankly and fully adopts his teachings, and he meets every manifestation of evil, whether of sickness, sin, poverty, sorrow, disaster, with a positive denial of its power or reality, and an affirmation of the allness and goodness of God; and just in the degree that he understands the proper application of the spiritual law involved, does he meet with beneficent results.

Your critic states that Christian Science is "nothing but the old philosophies of Hinduism which were practised five thousand years ago." There is no resemblance between Hinduism and Christian Science. One is a mystic philosophy, the other a practical religion; one demands the acceptance of doctrinal theories, the other asks for recognition and acceptance only to the extent that it is capable of individual demonstration. One is grossly idolatrous, the other is founded upon the first commandment. The test in Christian Science is the one laid down by the Founder of Christianity: "He that believeth on me, the works that I do shall he do also." Those "works," as is abundantly shown in the gospels, consisted in both healing the sick and the sorrowful and in destroying sin. Christian Science is the restoration of primitive Christianity, a Christianity "with signs following," demonstrating its power in spiritual and physical regeneration of the afflicted of earth.

Christian Science accepts the Bible declaration that "God is a Spirit," and that He must be worshiped "in spirit and in truth," and also takes the position that all God creates is spiritual, perfect, and eternal, as expressed in the first chapter of Genesis, in which God said, "Let us make man in our image, after our likeness: and let them have dominion over . . . all." "And God saw every thing that he had made, and, behold, it was very good." Christian Scientists do not admit or believe that after God finished His spiritual, perfect, and eternal creation, He then made an imperfect man and universe, subject to sickness and full of evil and decay. We are told in the Bible that God is "of purer eyes than to behold evil."

Christian Scientists accept the Bible teaching that the last enemy to be destroyed is death, when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Jesus would surely not have healed the sick and raised the dead if sin and death had been part of the Father's plan, for he came to do the will of the Father.

Christian Science holds that there is no different law for the sick man than for the sinner. There is but one law, and obedience to this law is required of both the sick and the sinful. Whatever the human need, obedience to the law of God will supply that need, for God is infinite good, and "no good thing will he withhold from them that walk uprightly," —are obedient to divine law. The eternal reward of obedience is life and harmony. Paul declared, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

[W. E. Fell in *Bradford* (England) *Argus.*]

I am sure your readers will require something more in the nature of evidence from Mr. Craven against Christian Science before accepting his *obiter dictum* as to this Science being "absolute nonsense and delusion." Our friend makes a considerable talk about the healing of cancer. Christ Jesus drew no line of demarcation in the healing of disease two thousand years ago. Why should any of his followers do so today? Christian Scientists do not claim to heal any one by their own volition, but they do claim that the power of God and His Christ is as active a healing agent today as during Jesus' ministry.

There is no delusion in Christian Science. It grows, and it will continue to grow so long as it makes people healthy, happy, and prosperous, and so long as it teaches its followers to love God supremely and their neighbor as themselves, and to live, look for, and find the good in other people. So long as it destroys fear and gives mankind a larger sense of life and its responsibilities, and a peace of mind surpassing anything they ever deemed possible in this phase of existence, so long will it grow and prosper; and its critics will save themselves a world of trouble and heartburning if they will make up their minds to accept accomplished facts.

[B. R. Bowman in *Los Angeles* (Cal.) *Tribune.*]

Some time ago I read Dr. Charles Edward Locke's book, "Eddyism," and it produced in me a violent prejudice against Christian Science, amounting to hatred, more like murderous resentment; but since I had always thought myself an open thinker, a sense of injustice dwelt with me, so I decided to investigate the teaching of Christian Science fairly. I obtained the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other authorized books bearing upon the subject, and can say that investigation has proved that the prejudice created by the book referred to was wholly unwarranted, and that it has now given place to a love for the pure and elevating Christianity presented in the teachings of Christian Science. The lessons I have learned during this investigation have made it impossible for me to bear such murderous prejudice as was engendered in me before I began.

It seems indeed a shame that professing Christians should continue such vicious attacks upon others. What is Christianity? Surely not that which creates hatred and encourages other violent propensities.

All things are God's already: we can give Him no right by consecrating any, that He had not before; only we set it apart to His service. Just as when a gardiner brings his lord and master a basket of apricocks, and presents them, his lord thanks him, perhaps gives him something for his pains; and yet the apricocks were as much his lord's before as now.—JOHN SELDEN, 17th century.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

FANCY AND FACT.

ALMOST immediately after news came of the recent floods in Ohio and Indiana, and of the needs of those who were passing through the ordeals of wreck and famine, there appeared in many newspapers throughout the country editorials which were based upon prepared editorials sent out in bulletin form from the headquarters of the American Medical Association, as a part of the campaign of that organization to secure the establishment of a federal department of health, with a representative of the American Medical Association as a member of the President's cabinet. One of these editorials was as follows:—

In the piping times of peace a large number of the public turn from the educated physician to the fads, isms, faith, sun, magnetic and other healers. The latter are conspicuous by their absence when pestilence stalks abroad over the land, when cyclones, floods, earthquakes, and like catastrophes demand urgent, scientific, skilful action. We are reminded of this singular but obvious fact by a recent able editorial of the *Journal of the American Medical Association*. When the call goes forth for medical men to minister to the sick, the wounded and the dying, the plodding doctor leaves his own work and rushes into the fray, he toils day and night without receiving or expecting compensation, in behalf of suffering humanity. Has there ever occurred a calamity in which this fact has not been demonstrated?

At such times, says the *Journal*, what becomes of the cults that are constantly trying to usurp the place of the scientific medical men and undermine the confidence of the public? They sink into obscurity. When the emergency arises what have they to offer? There has appeared no despatch announcing that "a special train containing a hundred osteopaths is on the way to Dayton. All the sufferers will receive spinal adjustments." Nor did any announcement appear after the western cyclone that "Senator Works has arranged for a special train containing a hundred Christian Science healers to be sent to Omaha, where all persons injured in the cyclone and blizzard will receive mental treatment." Such items would be greeted with laughter. When lives are in danger, when death rides in the wind and on the waters, the people want the men of scientific training and experience, cool judgment and steady nerves, who can carry to them all the aid that the human intellect in the centuries of struggle has discovered. The faddists are like the "summer soldier and sunshine patriot" of Thomas Paine. Their conquests are wrought in gorgeous office or marble temple over maladies that result from peace and plenty: "nervous prosperity" is the prolific source of their emoluments. The gentle ministers to the mind diseased have their proper place in the scheme of life; they are useful in certain spheres, not, however, amid scenes of danger and distress, in fire, flood, or battle. This fact must "give us pause."

Now, what are the facts? While these editorials were being published, the news columns of the papers in which they appeared were showing that Christian Scientists, through their churches, aside from what was given individually, were contributing large sums of money to the funds of the Red Cross Society for the relief of the stricken people. An inspection of the published lists of contributors to these funds will show that the amounts thus given by Christian Scientists were most liberal and must have reached in the aggregate fully one hundred thousand dollars. Such prompt and generous action on the part of the Christian Science churches should be sufficient proof that they are not in the "summer soldier and sunshine patriot" class; and the following correspondence will show that not even this was the extent of their benefactions, for in addition to contributing, as above stated, to the Red Cross fund for the benefit of all who were in need, the Christian Scientists rendered further assistance to this fund by taking care of their own people.

Christian Science Flood Relief Committee, 910 Hayden Building,
Columbus, Ohio, May 7, 1913.

To His Excellency Hon. James M. Cox, Governor of Ohio:

Sir:—Assuming you would welcome information pertaining thereto, the Christian Science flood relief committee wishes to report briefly its activities in collecting and distributing funds for relief in Ohio and Indiana.

This committee was organized April 7, and a letter sent to every Christian Science church in the United States. Response was prompt and generous. During the month over fifty thousand dollars has been received. Conditions in many places have been personally investigated by the committee, and funds are being distributed through local representatives, to whom the following amounts have been sent thus far: Dayton, Ohio, $10,000; Indiana points, $7,500; Hamilton, Ohio, $5,500; Columbus, Ohio, $4,000; Marietta, Ohio, $1,600; other points, $1,700; a total of $30,300. The rest of the funds will be distributed shortly. The cost of administering this fund is less than one half of one per cent, and is placing those assisted in a position to reestablish themselves without further aid from other relief organizations.

Many of our churches had sent large contributions through other channels before this committee was organized, hence such letters as the accompanying copy, which is typical of many received.

Assuring you of our best wishes, we are, yours respectfully,
The Christian Science Flood Relief Committee,
By W. H. HOWARD, *Secretary.*

State of Ohio, Executive Department, Columbus, May 8, 1913.

My dear Mr. Howard:—I have your communication of May 7, relative to the Christian Science relief fund which your committee has raised and disbursed. This work upon the part of your committee, and the fund received by it, should be a source of pride to Christian Science everywhere.

Permit me, in the name of the people of the state, to extend to you, and through you to the Christian Scientists, the sincerest thanks for this generous aid in the time of distress. Very truly yours,
(Signed) JAMES M. COX.

Mr. W. H. Howard, Secretary Christian Science Flood Relief Committee, 910 Hayden Building, Columbus, Ohio.

It is not the custom of Christian Scientists to parade their benevolences, and nothing would have been said in this instance had it not seemed necessary to state the facts in order to correct whatever misapprehension may have arisen from the newspaper editorials referred to, as to their attitude in other than "the piping times of peace," though it would seem that previous responses to appeals for help both at home and abroad should have removed any doubt on this point once and for all.

ARCHIBALD MCLELLAN.

RESPONSIVENESS TO TRUTH.

THROUGHOUT the Scriptures we find repeated statements as to the calls of God to humanity, and it is somewhat startling to read in the fiftieth psalm these words respecting those who are called to listen to the divine voice: "Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God." Then follows the rebuke of Truth to those who are called saints, and the declaration that God does not ask them for material sacrifices, that the gold and the silver are already His, and "the cattle upon a thousand hills." This raises the question as to what is the offense concerning which God testifies against His people, what the sins of commission or omission which would separate them from God. The answer, clear and definite, is given in the command, "Offer unto God thanksgiving; . . . and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." But this is not all, there follows the grave charge of being in league with thieves and adulterers, and then this: "Thou givest thy mouth to evil . . . Thou sittest and speakest against thy brother . . . These things hast thou done."

From the Christian Science standpoint it is a very serious thing not to call upon God, divine Truth and Love, in every time of trouble, and what is more, to seek His omnipotent aid "first," as Christ Jesus said we should. Any failure to do this shows that we have forgotten the first commandment: "Thou shalt have no other gods before me;" and when we either heedlessly or wilfully disobey this divine ordinance, we are very likely to violate the moral obligations which relate to our fellow beings, and thus we are led to think ill of them, speak ill, and perhaps do ill, when our covenant with God binds us to love God and our neighbor, and to sacrifice upon the consuming fire of divine Love all the evil beliefs which would make man mortal and material.

To a large extent mankind have regarded the Almighty somewhat as an earthly ruler who should not be troubled with the personal affairs of his subjects, and so they were

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wont to approach Deity in a sort of apologetic attitude, when they ventured to come to Him at all. Why should God be approached in the case of some bodily ailment, unless it became so serious that the last enemy were feared? and yet Jesus taught that not even a sparrow could fall to the ground without God's infinitely loving care, and he added, "Even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." Our revered Leader speaks of God as "the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied" (Science and Health, p. 7). We can never come to God too often, if we are really willing to draw nigh with clean hands and a pure heart, and an earnest desire for spiritual blessings, for if we gain these, all our needs will be supplied, and this of course includes the healing of mind and body.

Christian Science is awakening the world to hear the Father's voice; more than this, to understand His call, and to respond to it with loving obedience. In the twelfth chapter of John's gospel we read that on one occasion even the Master was troubled and called upon the Father to save him. We are then told that "a voice from heaven" was heard, the full import of which was understood by Christ Jesus, but those about him, regarding all things from the standpoint of material sense, said that it thundered. There was therefore no response on their part, and they continued to walk in darkness, as so many do today; yet all the while Truth is calling, calling, offering life and health and peace. In one of our Leader's hymns (Poems, p. 14) are these beautiful words:—

I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

Should not we, too, with renewed purpose, hold ourselves in readiness to respond willingly and gladly to the voice of Truth?

ANNIE M. KNOTT

GAINING BY GIVING UP.

THE story of Naaman, as told in the fifth chapter of II Kings, is of absorbing interest from any point of view, so full is it of movement, of events, of well-drawn characters, and of local color. We are made acquainted with a man of prominence and of parts, the favorite of a princely ruler, who had been honored as a great general, and whose ears were accustomed to the acclaim of the multitude. Commanding the emoluments of high office, he was surrounded, no doubt, by those who esteemed it a privilege to minister not only to his wants but to his whims.

In view of these things, he had naturally acquired great self-respect and pride of distinction, and yet his life seemed a tragedy, a hopeless defeat, for he was a leper. As such, he was fated in human belief to become an object of loathing and a social outcast, but in the hour of his approaching despair, word reached him of a prophet in Israel, whom by the counsel and with the royal gifts of the king he searched out. It is evident, however, that his thought of the man of God was distinctly patronizing, and the question of his healing a matter of barter, when with his horses and chariot he stood at the door of the prophet's humble lodging, evidently expecting him to be duly impressed with the opportunity offered him to exercise his healing power on some one who was worth while, and who could suitably reward him for his time and attention. But Naaman met with a severe and altogether exasperating rebuke, when Elisha refused even to see him, and ignoring both his distinctions and his gifts, sent him word that if he would be healed he must be clean, prescribing as a test of the sincerity and worthiness of his desire, that he go to the Jordan and wash seven times.

Naaman's anger and resentment, his final consent to try the experiment and the purification which followed his obedience, as they are told in the story, mark a very human experience and procedure. Naaman is by no means unique in his big feeling and folly, but rather our every-day familiar. The prophet had named a demand of Truth which is universal and uncompromising, and which is just as offensive to mortal sense today as it was when Jesus said, "How hardly shall they that have riches [the prized accretions of material sense] enter into the kingdom of God!"

The average man is very willing to be saved at some future time, and more than willing to be freed from pain right now, if this can be accomplished with due consideration for his pet beliefs; but to make himself clean by the washings of self-effacement and the renewing of the mind, to give up not only his unideal habits, but his pride, to disregard the honored Abanas and Pharpars of his educated and altogether respectable views,—this is as serious a task to most people now as it was to Naaman. Human sense is forever trying to enter heaven with its earthly baggage, it wants to be saved without parting from its prejudices, and it is not until one has learned that all his highly prized jewels are paste, that he acquires the willingness "to leave the old for the new" which "renders thought receptive of the advanced idea" (Science and Health, p. 324).

Christian Science makes imperative demand that we give humble consent to the sacrifice of our past ways of thinking, living, and doing, to the giving up of the worship of the *Penates* of our fathers or of "our church;" this is the cross that we are to take up. We cannot enter the heaven of true health and happiness unless we are willing to be washed and made clean, willing to give up our devotion to material concepts, creeds, and conventionalities, until we have become teachable, and learned to love the truth for its own sake. Naaman arrived, but as in the instance of St. Paul, it was not until he was willing to recognize the worthlessness of that on which he had prided himself; and this it is well for us all to learn, whether we be patients or practitioners.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

STOCKHOLM, SWEDEN.—The application made by the Christian Science Society [of Stockholm] to be allowed to form a separate religious community, acknowledged by the state, has been granted by his Majesty the King.

All the larger Swedish dailies of April 15, 1913, contained the above notice.

Aftonbladet (The Evening News) of Stockholm, dated April 15, said:—

For some time, as we know, those in authority in this society have wished to be a religious community acknowledged by the state, due application having been made in the proper quarter for this purpose. The Consistory, however, considered this application should not be granted, and therefore advised against it. It was then deemed wise to appeal to his Majesty the King, who has graciously granted the application made. From what Count Cronstedt, who is chairman of the Christian Science society here, informs us, this permit will not make any difference in the society for the present. The sole undertaking contemplated is a Sunday school that may possibly be started. No decision as regards the building of a place of meeting has as yet been arrived at.

"We simply wished to obtain a legal right to practise our religion," declared Count Cronstedt, "but that does not imply that any great changes will be made. On the contrary, everything will continue as it was before."

"And the number of your adherents?" he was asked.

"Growing daily to a considerable degree, both in Sweden and in other countries." But the exact number of the members of the society was not vouchsafed by the chairman.

Peace hath her victories
No less renowned than war.

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THE LECTURES.

RIDGEWOOD, N. J.

A lecture on Christian Science was delivered at First Church edifice by William R. Rathvon. He was introduced by Harry S. Marx, who said in part,—

We are living in an age of educational and scientific progress, and as a people we give much attention to the study and investigation of the sciences of chemistry, engineering, medicine, surgery, economics, political science, and many others. We contemplate with pride the achievements and advancement made in these sciences by those who spend their time and labor upon them, but there is one subject with which we individually are so deeply concerned that there always seems to be room for much more attention to it than we generally give as individuals. I refer to the thorough knowledge and understanding of the basic teachings of Christ Jesus, with the purpose of improving our individual attitude toward ourselves and toward our fellow men, and our individual efforts to relieve the world of sin, disease, poverty, and death, a study which should make each one of us happier and which will help each one of us to do something to make the world brighter and better and bring into a present reality the teaching of Jesus that the kingdom of heaven is within us.

Jesus saved sinners, healed disease, overcame poverty, and raised the dead; but these acts were called miracles and are referred to as being supernatural. Jesus, however, taught that he who believed on him (and I think "believe" here means "to understand") should do the works that he did; and he said, "Greater works than these shall he do." Now Christian Scientists believe that the works of Jesus were the result of the definite application of divine Principle; that Jesus thoroughly understood, lived, and applied the laws of this Principle; that instead of being supernatural, the works of Jesus, in the words of one who spent a lifetime in studying the subject, were "supremely natural" (Science and Health, Pref., p. xi); and that the laws of God which he utilized through obedience are just as effective today as they were when he was on earth; they are practical laws which we can apply in our daily life as we go about our affairs, whatever they may be.—*Correspondence.*

SPRINGFIELD, MO.

A deeply interested audience filled Stone chapel on Drury campus to hear the lecture on Christian Science by Judge Clifford P. Smith. E. D. Levy, assistant general manager of the Frisco lines, introduced the lecturer, and said in part,—

In this world there is nothing so destructive as misunderstanding. In my opinion, the great religious tolerance that this country is enjoying is due to the fact that people are more intelligent and have a better understanding of the religious belief of those who entertain a different belief from their own, and it is well that we have a full and complete understanding of the truth regarding all religious faiths and beliefs. This alone justifies us in welcoming to our midst the gentleman who will tell us the truth about Christian Science and Christian Scientists. When he has finished his remarks I am sure that those of you who are not Scientists will have a higher regard for those who are. I am not a Christian Scientist, but am deeply interested in Science—have had practical demonstrations of the benefits of Science—know personally of wonderful cures made in my own immediate family and among my personal friends.

Whatever his religious faith may be, I do not believe there is a well-informed person in these United States who does not admire the genius of Mary Baker Eddy, who does not admire the woman for what she was and for what she did; and likewise I do not believe there is a well-informed man or woman in these United States who does not admire the Christian Science church—the quiet dignity in which its members proceed with their own faith and the total absence of proselyting of any character; and there can be no doubt but that, even if one should not become a Christian Scientist, the reading of Mrs. Eddy's work, "Science and Health with Key to the Scriptures," and the attendance of lectures of this kind, will make a better man or woman.—*Springfield Leader.*

OKLAHOMA CITY, OKLA.

The remarks of William H. McNeal introductory to the lecture on Christian Science by William D. McCrackan, M.A., in Overholser opera house, were in part as follows:—

The object of Christian Science, as defined by our Leader, Mrs. Eddy, is: "To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Church Manual, p. 17). People are loath to give up the ideas that have been their guide for centuries and embrace an old truth made new, that heaven and happiness is here and now, all about us, instead of in the indefinite hereafter. It took generations to convince the thinking world that the earth is round and that it revolves around the sun; but the fact has been scientifically proven to our satisfaction, and just as surely is Christian Science convincing the world that there is something in store for us other than sin, sickness, grief, sorrow, and strife.

I know that this long-lost element of healing has been found. I know that Christian Science heals; I know that Christian Science destroys sin, and when I say that Christian Science does these things, I do not mean that sin is destroyed and sickness is healed by the operation of a dogmatic creed or by a code of signs in some mystic way, but I mean that by and through a knowledge and understanding of the divine Principle of Life, Truth, and Love, and a knowledge of the Science that Christ knew, the sick are healed and the hungry fed.—*Correspondence.*

PHILADELPHIA, PA.

At the lecture delivered at the Garrick theater by Willis F. Gross, the speaker was introduced by Col. Louis A. Watres, former lieutenant-governer of the state, who spoke in part as follows:—

No one can read history without recognizing that it has been and is the desire with all great religious leaders, in all ages and eras, to get away from the low and unspiritual phase of the average religious life,—a craving to rise above its formalism and conventionalities into a better understanding and union with God, understood and communicated. Thus it was that the Leader of the Christian Science movement sought and found a union with God, based on a scientific recognition of God as immanent in His world, as distinct from a world's emanation from God. Communicating this to mankind, it has been found applicable in every walk in life, bringing not only a better understanding of Soul, but a knowledge which means salvation from disease as well as from sin. It may be thought by some that the purpose of these lectures is to build up this church by a mere adding to its membership; but such is not at all the end in view. Rather are these lectures an expression of the earnest desire of those who have been helped and healed through the truth which Christian Science teaches, to give wide circulation to this truth. They have found that for them it has illumined life, brought help as well as hope, while through the added light thrown upon the Holy Scriptures by the Christian Science text-book, "Science and Health with Key to the Scriptures," they have become clear and impressive. Christian Scientists have proved for themselves, and so would have all others know, that this teaching evidences the presence among men, now and always, of a power that uplifts, heals, and saves.—*Correspondence.*

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ALLIANCE, OHIO.

Frank H. Leonard delivered a lecture on Christian Science in the Columbia opera house to an attentive audience. The speaker was introduced by Postmaster Edwin Morgan, who said in part,—

We are admonished by the apostle Paul in the Scriptures to work out our own salvation with fear and trembling. This has been a difficult thing to do in the past, and is so now unless we can know the truth. If you want the Scriptures illuminated so that you may know of the plans of the divine architect and creator of the universe, you will take up the study of "Science and Health with Key to the Scriptures," the text-book of Christian Science, which was written by Mrs. Eddy. During my two years as a student of this book I have found that Christian Science is practical and logical; that it has nothing to do with suggestion, hypnotism, mesmerism, or spiritualism. It is just the Christianity which Jesus taught and demonstrated nineteen hundred years ago. My experience has forced me to the conclusion that wherever Christian Science is honestly and conscientiously lived and practised, it is silently doing a great work of regeneration, not only in the individual, but in the whole body politic. It also stands for all that is the highest and noblest in life.

Correspondence.

JACKSON, MISS.

Mayor A. C. Crowder, in introducing Virgil O. Strickler, who lectured on Christian Science, said:—

Not in a long while have I responded so willingly as on this occasion, for it affords me personal gratification and pleasure to express my appreciation of the splendid citizenship universally prevailing among those of the Christian Science faith in this community. A man is judged by the company he keeps; so it is with all religions. By this measure we may justly conclude that the Christian Scientist merits our highest esteem as a good citizen. From personal observation, and as a public official, I am prepared to say that the Scientist, more than any other religionist, literally practises what he preaches. On the assessment rolls of our city, the names of many Scientists appear as property owners, and it is a fact frequently commented upon by the board of equalization that the property owner of this faith can always be counted on to give in his property at its real value. This fact alone speaks volumes. I am free to say that, so far as my personal experience goes, I have yet to meet a real bad man who is a Christian Scientist. Invariably the Scientist is one who speaks well of his neighbor. It is, therefore, with much satisfaction and pleasure that I present the speaker of the evening.—*Correspondence.*

LIVERPOOL, ENGLAND.

An interested and very attentive audience assembled in Picton hall, William Brown street, to hear a lecture by Bliss Knapp on Christian Science, under the auspices of First Church of Christ, Scientist, Liverpool. In introducing the lecturer, Charles W. J. Tennant of Edinburgh said:—

When I first heard of Christian Science, some thirteen years ago, I was a physical and mental wreck. I had been operated on twelve times for a tubercular affection of the bones, and was in a state of despair and hopelessness because the physicians had said they could do no more for me. I first came in touch with Christian Science through a lady who I had been told did not believe in disease. I asked this lady what she thought I was suffering from. She looked at me and said, "I believe that God made nothing save good, and that Jesus healed all manner of diseases instantaneously through that knowledge." These two statements made me think as I had never thought before. Then she left me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the text-book of Christian Science. I took up the study of that book, and from that time I gained such an understanding of the truth, as revealed in it and in the Bible, that I was completely healed.—*Correspondence.*

POUGHKEEPSIE, N. Y.

In introducing Prof. Hermann S. Hering, who lectured on Christian Science at the Collingwood opera house, Attorney Frank B. Lown said:—

I am sure that I can bespeak for the lecturer of the afternoon, your careful and thoughtful attention. There are undoubtedly in this audience those who believe in Christian Science, those who disbelieve in it, and those who have no belief at all. I think I can safely say that all of us welcome any doctrine which tends to make life easier and more cheerful, to lighten humanity's load, and to alleviate the appalling aggregate of pain and trouble in the life of the world. So I feel, in introducing him who comes to us as an accredited member of the board of lectureship of The First Church of Christ, Scientist, of Boston, Mass., that you will give him the attention which the subject deserves.

Correspondence.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Albion, Mich.—W. C. T. U. hall, 8 p.m., May 26.
Bath, Maine.—Universalist church, 8 p.m., May 29.
Cambridge Springs, Pa.—Avenue theater, 8 p.m., May 27.
Charlotte, Mich.—Church edifice, 8 p.m., May 26.
Chicago, Ill. (Tenth Church).—Rosalie hall, corner 57th street and Rosalie court, 8 p.m., May 24, and 3 p.m., May 25.
Clinton, Ill.—Universalist church, East Main street, 8 p.m., May 20.
Columbus, Ind.—Crump's theater, 8 p.m., May 27.
Dover and Foxcroft, Maine.—Chapel, Lincoln street, 8 p.m., May 30.
Exeter, N. H.—Town hall, 8 p.m., May 29.
Gloucester, Mass. (Second Church).—City hall, 8 p.m., May 26.
Greenville, Mich.—Phelps' opera house, 8 p.m., May 26.
Huntington, W. Va.—Carnegie auditorium, 8:15 p.m., May 27.
Lawrence, Mass.—City hall, 2:30 p.m., May 25.
Louisville, Ky.—Shubert Masonic theater, 8 p.m., May 25.
Luverne, Minn.—Opera house, 8:15 p.m., May 27.
Malden, Mass.—Malden auditorium, 8 p.m., May 25.
Mansfield, Ohio.—Memorial opera house, 2:30 p.m., May 25.
Monroe, Wis.—Turner opera house, 8:15 p.m., May 29.
Muskegon, Mich.—Women's Club house, 8 p.m., May 27.
New York, N. Y. (First Church).—Church auditorium, 1 West 96th street, 8 p.m., May 27, and 3:30 p.m., May 28.
Norway, Maine.—Opera house, 8 p.m., May 27.
Nyack, N. Y.—Church edifice, Broadway and Cedar Hill avenue, 8 p.m., May 26.
Oil City, Pa.—Carnegie library, Central avenue, 8:20 p.m., May 26.
Paterson, N. J.—Y. M. C. A. hall, 8:15 p.m., May 26.
Peoria, Ill.—Mohammed temple, 207 N. Monroe street, 8 p.m., May 22.
Pittsburgh, Pa. (First Church).—Carnegie music hall, Forbes street, 8 p.m., May 27.
Plainfield, N. J.—Plainfield theater, 3:30 p.m., May 25.
San Rafael, Cal.—Redmen's hall, 803 Fourth street, 3:15 p.m., May 25.
Terre Haute, Ind.—Zorah temple, 639 Mulberry street, 8 p.m., May 23.
Warsaw, Ind.—Circuit Court room, Court house, 8 p.m., May 30.
Wellington, Kan.—Isis theater, 3 p.m., May 25.

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TESTIMONIES OF HEALING.

I think there are very few people who have more reason to be grateful for Christian Science than I have. Before I came to it I never remember being able to say that I was quite well. I had been under doctors and had taken every drug that could possibly be thought of, as well as having gone through every description of illness for twenty-three years. Every night for over thirteen years I had taken drugs to induce sleep; indeed I thought it as necessary to take a sleeping draft and a stimulant at night as it was to take food; but when these things began to lose their effect, I suffered from an intense fear of the night, and at last prayed to die, thinking I would then get rest and peace.

Besides the other ailments, I suffered from an internal weakness, and could only walk short distances, being obliged to lie down a great deal; and although I had several operations I was no better. I got into an absolutely hopeless condition, and when treatment in a nursing home in Manchester two years ago proved a complete failure, I turned to Christian Science, determined to give it a fair trial. It was a little while before I was able entirely to give up the sleeping draft and stimulant at night, but the practitioner who helped me, encouraged me, and told me to press on, and these things would all go, for my general health had almost immediately begun to improve after taking treatment. I worked and studied very earnestly in Christian Science, never leaving it alone, and after a few months I was able with great joy to give up all dependence upon material remedies, and now for eighteen months I have been perfectly well. I can eat anything, whereas before I came into Christian Science I was greatly limited in this respect. I now sleep well, can walk long distances, and play golf. Nor is this all, for my whole life is changed. In knowing God through the understanding of Christian Science, I know what it is to have the only real peace, that which brings rest, and true happiness, and I no longer wish to die, as I know God to be the Life of man.

My thankfulness to God is very great, but difficult to express in words. I am indeed grateful to our beloved Leader, Mrs. Eddy, for giving to us this beautiful religion, and to the kind friends who were so patient in helping me when I was in such terrible bondage. I feel I can say, like the psalmist, "It is good for me that I have been afflicted," for "before I was afflicted I went astray: but now have I kept thy word." My most earnest prayer is that all those who are dear to me may be brought to the knowledge of this healing truth, Christian Science, that I may daily grow in its understanding, and that my faith may be proven by my works.

NORAH GREVILLE WOODS, Hale, Cheshire, England.

Although I have been extremely slow in acknowledging the benefits I have received through Christian Science, the necessity for unloading a heart filled with gratitude for blessings already received has fully dawned upon me now. About six years ago, with the thought of criticism uppermost in my mind, I began to read the Christian Science textbook, "Science and Health with Key to the Scriptures," determined to find the weak spots in Mrs. Eddy's teachings, so that I might be able to disprove to relatives of mine who were already interested members of the Christian Science church, the utter fallacy of the supposed cures made by the followers of this (to me then) "fad" religion.

I had read probably less than fifty pages in the text-book before I was healed of conceit in a large degree, and many wonderful truths which I had never even thought of before were revealed to me. I then started in earnest to gain at once all there was in the subject. The letter came plentifully, but alas, the spiritual uplift very slowly; in fact, I sought for three long years to gain the requisite understanding necessary to comprehend the meaning of the allness of God and the nothingness of matter. I was rewarded almost miraculously during this seeking for Truth, for when I first opened Science and Health I was well-nigh a nervous wreck, very thin, weak, and run down from various excesses. I had been a constant sufferer from a chronic bowel difficulty since childhood, was troubled for years with piles, and had catarrh, one nostril having become so obstructed that it was impossible to breathe through it. I was compelled, therefore, to take drugs very frequently for the relief of some ailment; but every one of these ills was overcome and destroyed through the study of the Christian Science text-book, together with an honest search of the Bible for more of the truth at the same time.

I am now considered a strong, healthy man, though I have not touched drugs of any kind in over five years, and have never even had to call upon a Christian Science practitioner for physical help for myself up to the present time, although my wife and little girl have both had demonstrations of healing made for them by practitioners. Through the understanding I have gained in studying Mrs. Eddy's book, I have been enabled many times to heal the sick in my own family and to aid others outside the family who sought help. I am indeed grateful for the spiritual inspiration which has come to me, and my prayer to our heavenly Father is that I may so order my future life as to be found worthy of the name Christian Scientist.

WILLIAM J. SMITH, Chicago, Ill.

I wish to give my testimony of healing in Christian Science, in thankfulness to God and gratitude to our beloved Leader, Mrs. Eddy. A little over two years ago I took up the study of Christian Science. At that time I had been under a doctor's care for eight months, my ailment being diagnosed as heart trouble, with hardening of the arteries. I had had two strokes and was told if I recovered my health it would not be for several years; but after reading Science and Health for about a week, I laid aside my medicine, and have not taken any material remedy since. Besides those ills mentioned, headaches have been overcome, also a catarrhal condition of the left ear, and many other ills. At the same time my daughter was healed in six weeks of a stomach trouble for which four doctors had treated her in the course of five years. This does not tell half of the good we have received in Christian Science.

ANNA M. RYAN, Washington, D. C.

I wish to express my gratitude for the great blessing I have received through Christian Science. In November, 1909, I injured my ankle very badly, so that I suffered intensely, and although every remedy that we could hear of was tried, nothing seemed to alleviate the pain. As time went by I did not improve, but was gradually getting worse, and the doctors were unable to help me. After nineteen months of worry and suffering I was a helpless invalid, for my other ankle became diseased, and I could not stand on either foot; indeed, this disease seemed to be affecting all my joints, and my general health was failing fast. The doctors did not understand my case, so I lost all hope of ever being cured through *materia medica;* but I felt that there was something that would help me, if I could only find what it was, and that God would have me cured, so that all my life would not be so sad and dreary.

I was continually seeking to find this new way which I felt would cure me, when a friend told me of Christian Science, and I knew then that I had at last found what I had long been searching for. I wrote to a friend at Muskogee, Okla., for the address of a practitioner, and a dear lady answered my letter, telling me that I could be cured through absent treatment. This letter brought me much happiness and encouragement, for it was full of love and cheerfulness, and I

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knew the moment I read it that I would get well. Treatment was begun and improvement followed. The first few days I had to be lifted, and could not stand alone, but when the first week was over I could walk with crutches, and the second week I could walk in the house without them. The third week I put the crutches out of sight and was able to visit my friends and to attend Sunday school, and when the month was over I was well and strong. I have not used medicine in any form since my recovery, and I have enjoyed perfect health. My life is a happy one, since I am again in school and sharing the good times with my friends.

The world has been greatly blessed through the teachings which set forth Mrs. Eddy's discovery. Words cannot express my thankfulness to God for His blessing, which came to me through the works and teachings of Christian Science.

LENA SMITH, Summers, Ark.

[Translated from the German.]

My gratitude for all the good which has accrued to me from the study of Christian Science comes from the depths of my heart. Since the time when as a child I was taken ill with a fever and a throat affection, and later on with typhoid fever, in both of which cases I was given up by the physicians, I remained sickly, unable to attend school, and in every way hindered and handicapped. A severe cough was followed later on by distressing attacks of asthma, which cast a cloud on my own life and that of my dear parents. When to this were added disappointments and mental suffering, my nervous strength failed, and I broke down completely. Relief was vainly sought through consecutive sojourns in sanitariums, in hygiene, rest-cure, and innumerable medicines and tonics. Sleeplessness of long standing induced the physicians to give me opiates, and I lost the faculty of walking almost completely, which was supposed to be caused by an affected kidney. When a physician with the best of intentions compelled me to attempt to walk a little (about five minutes daily), dreadful crying-spells set in, which were of daily occurrence for a year. I was more ill when I returned from the sanitarium than before I left home.

A light then slowly began to illumine my thought. Although religious teaching had formed no part of my education and I was brought up in the atmosphere of natural science, I began to experience a great yearning after God, and my soul reached out for Truth. A sense of peace gradually came over me, and the more severe symptoms of disease disappeared, yet the awful sense of weakness remained, and I continued with the daily use of medicine. Through the decease of relatives I was finally left alone, practically unfit for life, and, according to medical opinion, without hope of ever recovering my health; but "man's extremity is God's opportunity." I turned to God, imploring His help, and help came. I made the acquaintance of a lady who mentioned Christian Science, of which I had never heard until then, even by name. She loaned me a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as well as Christian Science periodicals, and I began to read the testimonies of healing with incredulous surprise, as they seemed incomprehensible to my critical thought. Then a ray of hope lighted my consciousness—the truth seemed so near and the way thereto so beautiful.

I sought the help of a Christian Science practitioner in Dresden and met with the kindest response. After five weeks' treatment a transformation had taken place with me; all the functions of the body were self-regulated, and happiness and gratitude filled my heart. The year which has elapsed since has been the happiest of my life, and to the astonishment of all my friends I have become a new woman. Yet I did not take one drop of medicine. To be sure, I am still greatly lacking in understanding, but the way of Truth has been pointed out, and I try to walk in it with a sense of deep gratitude to God, and also to Mrs. Eddy, who has again made it plain to us. May this testimony be the means of bringing to a dejected heart new hope, such as I have gained through Christian Science.

DORA SOHNCKE, Kunitz, near Jena, Thuringia, Germany.

I wish to express my gratitude for the benefits that have come to me and my family through the study of "Science and Health with Key to the Scriptures." About two years ago, when I first heard of Christian Science, a kind friend loaned us the text-book, and I had only read about ten pages when I was instantaneously healed of stomach, liver, and kidney trouble, also of paralyzed bowels. I had been a sufferer for twenty-one years. At times I was unable to eat, the lightest food causing me great suffering. I lived on liquids for a month at a time, and if I ate anything outside the special diet prepared for me, I would suffer intense pain. As time went on I became subject to very severe headaches; in fact, neuralgia had settled all through my system. I had many physicians, among them some of the most noted specialists, but none seemed able to give me more than temporary relief.

God has been our only physician since we have made Christian Science a study, and we have had many proofs that the truth heals sin and disease. This wonderful truth has healed me of hate, malice, selfishness, and many other evil traits, and it is becoming more and more practical in my every-day life. As I strive to live in obedience to its perfect Principle, God, I am being freed from fear and other discordant conditions.

The physical healing seems almost unimportant compared to the peace, joy, and spiritual uplift which the study of Christian Science brings into one's life; but as Mrs. Eddy says, "Divine Truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated" (Science and Health, p. 350). I am truly grateful for the slight understanding I have of divine Truth.—GEORGE W. SCHAFFSTALL, Harrisburg, Pa.

It gives me great pleasure to express my gratitude for what Christian Science has done for me, and also for other members of my family. Upon one occasion I was attacked by an eye disease which was very painful, and I called upon a Christian Science practitioner. She treated me, and in a few days I was entirely healed. A sense of failing eyesight was also entirely overcome, and my eyes have been stronger than for years before. Some time later I was stricken by rheumatism, so that my left knee became stiff, and I was scarcely able to move about at times. I was, however, again wonderfully healed by this great truth.

MARY FRANCES ANDERSON, Petaluma, Cal.

Some time ago it was my privilege to hear of a remarkable case of healing through Christian Science, and during the conversation the thought came to me that no one could hear such a testimony without being benefited and feeling thankful that there is, and always has been and always will be, a God who is omnipotent. It reminded me of my own healing; and while I had not forgotten it by any means, and am no less grateful now than when healed, the spiritual insight gained through the study of Christian Science is so much greater than the physical healing that the latter seems small in comparison. Realizing, however, how much good the testimony referred to has done, together with other testimonies, I thought perhaps mine might help some one, and so I send it.

About eight years ago I had a complete breakdown, and from that time until I went to a Christian Science practitioner for help three years ago, I was under a doctor's care most of the time and taking medicine every day. I wore glasses about four years, and double glasses part of that

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time, and even then was unable to read, sew, or practise an hour at a time without suffering intensely the balance of the day, and it was not an unusual thing for me to suffer several days. I also experienced great fatigue after very little exertion. We consulted two of the best specialists in Buffalo and Chicago, but instead of improving I grew worse, until at the time I went for Christian Science treatment I was in such a condition that I would gladly have died; but now I know that I have been born again, into the new life which is gained through spiritual understanding,—the right conception of God and our relation to Him and to one another,—and through purification from all error, a cleansing which destroys the belief in sin, sickness, and death, thus demonstrating the truth which makes free. All who have been helped or healed through Christian Science realize, to some extent at least, that "now is Christ risen from the dead, and become the firstfruits of them that slept." Before we knew the truth about God and man and the universe, we were asleep in the darkness of despair, discouragement, or sickness.

Every time we overcome an evil condition with the understanding of good, every time we master hate with love, every time we know the truth about any erroneous condition, we are making progress, we are growing, working our way up and out of the mortal into the spiritual self, into the consciousness of all good, the mental harmony which is heaven. Mrs. Eddy says, "Let unselfishness, goodness, mercy, justice, health, holiness, love—the kingdom of heaven—reign within us, and sin, disease, and death will diminish until they finally disappear" (Science and Health, p. 248). My glasses were discarded after the first treatment, and I have never used them since, though I have used my eyes sometimes both day and night, under very trying conditions, without the slightest inconvenience. About two months after my first knowledge of Christian Science I took two weeks' treatment. I was engaged in orchestral work, something I had not so much as dreamed of taking up again; but I did it without any sense of fatigue, thoroughly enjoying it, and doing it with less effort than ever before. Truly, "as thy days, so shall thy strength be." The relief from physical suffering and the relaxation from mental strain, the comfort in sorrow, the peace, contentment, and great love experienced through this truth, have been so great that I can never be thankful enough to God who is Love, and to Mrs. Eddy who has shown us how to rise above materiality into the spiritual understanding which is eternal life to them that gain it.

MRS. EDITH L. CLENDENIN, Gary, Ind.

Words are inadequate to express my gratitude for the abundant blessings, including health, which I have received from treatment and study in Christian Science. Before I had treatment, one of the many doctors who attended me pronounced me an absolute wreck, and said I would not live six months. My healing took place six years ago, since which time I have been strong and healthy, with no sign of weakness of any kind. Only those who have spent a lifetime of illness and suffering can understand what it means to be well. Nothing I could do or say would sufficiently express my feelings of gratitude and thankfulness. I however hope, by the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, to gain an understanding which will enable me to help others as I have been helped.

A recent experience in the rapid healing of a very severe attack of throat trouble proved to me the ever-presence of God, good. In former days this was considered a very serious complaint with me, and always meant a week or ten days in bed, attended with great suffering and weakness when I attempted to get up. This time, however, the whole thing was healed in two hours through the understanding of the power of divine Truth, by myself, which seemed very wonderful, as it was the first time I had been where there was no Christian Science practitioner to help me. I at first had some fear as to my ability to treat myself, and it was therefore a great joy to find that I had sufficiently studied the Principle and rules to be able to effect the cure. For these and numerous other blessings I am very grateful, and long to prove my gratitude in helping others as I have been helped. It is quite impossible to express my thankfulness and gratitude to God for revealing the truth to our Leader, who has shown it to mankind.

MARY NORTON, Bangalore, South India.

I have been a student of Christian Science only a *short* time, but in that time my life has been completely changed, for I now believe in a God who is Love. I have been healed of many ailments. As the result of an automobile accident, I was unconscious for several hours, my arm, shoulder, and head being badly injured; but a Christian Science practitioner helped me at once, and in two days, through her loving care, I was able to do my housework. Indeed, I had no pain at all. I have also been helped in many other ways, and words fail to express my gratitude for the benefits I have received through Christian Science.

I was also healed of a very painful attack of what was called black erysipelas. A doctor said I could not live, but I remembered that Mrs. Eddy says in Science and Health, "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea." She also says that "God will heal the sick through man, whenever man is governed by God" (p. 495). It is with love and gratitude that I give my testimony, and I hope that others seeking for the truth may be benefited by it. I feel I cannot be grateful enough to God, and to Christian Science for my understanding of Truth. I am able to overcome many ailments for myself and to help others. My blessings are indeed many.

EVA L. COWELL, Detroit, Mich.

[Translated from the German.]

When through divine Providence I first heard of Christian Science five months ago, at times for thirteen years I had been a sufferer from very severe attacks of headache, and although I had frequently sought to obtain relief through *materia medica*, I never got rid of the trouble. For several years I had also been afflicted with rheumatism, which often made walking very difficult, and I was inconvenienced for quite a while with a bladder trouble.

As the material remedies applied brought but temporary relief in every instance, I soon lost all faith in them, and then I turned to Christian Science. Through a practitioner who upon my request took up treatment, I was lovingly made acquainted with this teaching and led in the way of Truth. I put all my trust and all my hope in the healing power of divine, omnipotent Love, and after a few weeks experienced the benefits derived through this glorious realization of Truth. Today I am free from all disease, feel healthier and happier than I ever did before, and joyfully give thanks to God, whom I long ago recognized to be the true helper at all times and under all circumstances. I am grateful for all the blessings which have come to me through Christian Science, also thankful to our revered Leader for pointing out the way.

FRAU B. DOMNICK, Königsberg, Germany.

I wish to express my gratitude for Christian Science. Four years ago I was healed of a severe attack of rheumatism, and my little daughter was healed of St. Vitus' dance about the same time. These physical healings, however, seem the least of all my blessings when compared to the spiritual awakening which has come to us in knowing God aright. My heart is filled with thanksgiving to God for the life of Mrs. Eddy, who has given us "Science and Health with Key to the Scriptures."

MRS. LEONA ENGELHARDT, Brawley, Cal.

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In the fall of 1901 I started from Lewiston, Idaho, to go to San Francisco, Cal., to meet some doctors who had been treating me for more than two years, though my health was not being restored, and on the train I made the acquaintance of a man who told me of Christian Science and the work it is doing. I had never heard of it before, so I stopped at Portland, Ore., and was treated by a Christian Science practitioner. I also studied the Bible, along with "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was permanently healed in five weeks.

Prior to this I had been gradually getting weaker each year for more than twenty years, suffering from catarrh, stomach and kidney trouble, and cramps in the muscles. I had worked for years at mining and prospecting, but for the last four years, previous to my healing by Christian Science, I had been unable to work underground on account of my health, which was a hardship to me, since I had to make a living and pay doctor's bills while in that condition. But since my healing I have worked several months at a time in a six hundred-foot tunnel without adequate means for clearing out the gas and smoke, and where there was gas continuously, caused by the dynamite used. This, however, did not prevent me from keeping well by constantly knowing the truth as taught in Christian Science.

I would like to state here that I have located mining property since coming into Science and worked at the development of same, doing all of my own work, everything necessary to establish a new camp, together with the underground work, with no one near me until just lately, when, the property nearing the producing stage, I hired some help. I make this statement to show how permanent is my healing, and how absolutely fearless of sickness and death a person becomes when he understands the Bible as explained by Mrs. Eddy, and at the same time is doing his best to keep God's commandments. Mrs. Eddy says on page 196 of "Miscellaneous Writings," "The sweet, sacred sense and permanence of man's unity with his Maker, in Science, illumines our present existence with the ever-presence and power of God, good." I send this testimony in deepest gratitude, hoping that it may prove a help to some who are in need.—F. M. CUMMINGS, Pittsburg, Idaho.

Many times I have felt that I should acknowledge the help I have received from the study of Christian Science. In 1902 I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, to investigate whether it contained the truth, and I was so satisfied with the way in which it explained the Bible that I could not return to my old religious beliefs, although I loved my church. Six months later, when I was suffering great pain from an abscess in my ear, I asked for help, and was healed in less than twenty-four hours. I have never since doubted the power of God to heal, and many times through the years following I have been helped. What I am most grateful for, however, is the spiritual uplift and the better understanding of man's relation to God which Christian Science has brought, also for knowing that "Life is real, and death is the illusion" (Science and Health, p. 428). I can never cease to express my love and gratitude to our dear Leader, Mrs. Eddy, who has given us this wonderful book. The Bible, together with Science and Health and Mrs. Eddy's other writings, also our periodicals, are my daily guides.

MRS. KATE H. ELLIOTT, Missoula, Mont.

I look upon common sense to be to the mind what conscience is to the heart,—the faithful and constant monitor of what is right or wrong. And I am convinced that no man commits either a crime or a folly but against the manifest and sensible representations of the one or the other.

LORD CHESTERFIELD.

FROM OUR EXCHANGES.

[*The Universalist Leader.*]

There is a disposition on the part of some to be impatient at the demand that the gospel be preached; they say that the gospel is old-fashioned, and what we want is the message of this present century; the battle cry of the modern conflict! As we look over the existing conditions, it seems that the greatest need of today is for moral heroism, for sensitive consciences, for strong and saintly lives. Given these in abundance, we shall be able to manage the rest of the affairs of the world with considerable ease. Now, looking back along the track of Christian history to learn what it has done, we find from the very beginning that the gospel produced moral heroes, turning those humble fishermen into moral masters, making common men so sensitive to right doing that they would do the right even in the presence of kings, transforming those crude and rude men into spiritual natures of such strength that they stood against the world, and feared not even death itself. Following down through the centuries, the pathway of the gospel is marked by the monuments to the heroes, saints, and martyrs it inspired, and today that is its peculiar power, to produce that type of manhood, that type of Christian, that type of citizen who will transform the whole society in which he lives or go down to a martyr's death. The gospel has not lost its power to do the one thing most needed in the world today; but it must be preached, it must be taught, it must be lived, until it gets out into the world of actual life, when even as of old it transformed the fisherman into the master, so will it transform society from the master into the servant.

[Arthur T. Fowler in *The Standard.*]

There is always the superficial aspect to one's age, with its signs of frivolity, formalism, and weak spiritual professions, which are like sticks, straw, and scum on the surface of a stream. Then there is the deep undercurrent, the interior life, the abiding principles, the ideals, which reveal God guiding our age to ultimate issues. To discern this deeper meaning, to dare to believe in an age which does not believe in itself, to have faith in a time of unfaith, to realize the reality and power of the Unseen in a material world, is the Christian purpose and privilege. This was the spirit and method of Jesus. He saw what the men of his time could not see. We can now look back through the centuries and see how history has proven his discernment.

The verdict of history is the vindication of the vision of Christ. He stood related to the time in which he lived, and to all time, and nothing is more important for a Christian man than to be related to the age in which he lives. To be able to discriminate between the superficial and fundamental aspects of his time, and to believe in the ultimate victory of that mighty power which makes for righteousness, is to be a laborer together with God. To interpret this present world to itself, and to reveal its need of God, is our task, and an undertaking of which angels might be proud!

[Rev. J. Bradley Markward as reported in *The Harrisburg* (Pa.) *Telegraph.*]

What the world needs today is not arguments about Christianity, but genuine Christians; not more books on the religious life, but more living epistles; not more preaching, but more practising. Some people may point the finger of scorn at the disagreements among the followers of the Nazarene, and they may ask with considerable irony what impression we think we are making upon the evil world, the world that is so fertile in resources for wrong-doing; but before a good life all such critics must be silent. A true and sincere Christian is Christianity's best and most powerful apologetic. Such a one is the Bible's impregnable defense. An unbeliever may question the Bible's theory of prayer and relegate communion with God to the limbo of impracticable

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ideals, but he must put a seal upon his irreverent lips when he sees what value the Son of God placed upon prayer and what power it had in his life. That he lifted world-burdens by the leverage of prayer no one can doubt; and when the doubting world sees how many things the saints of God are accomplishing today by prayer, it is for them to explain these saints without prayer and the whole uplift and inspiration that Christianity lends to good people.

[*The Outlook.*]

Out of our recent skepticism, out of the materialism that has hampered us for so long, we are at last setting ourselves to shape an old, old vision, the brightest thing about which mankind has ever concerned itself,—the enduring, growing vision of the City of God. In other words, having been rationalistic and scientific and worldly-wise, we are now about to become religious once more.

It is curious that such a vitally important thing as religion should ever suffer eclipse. One wonders if it does. One would like to think that an obviously materialistic world was still religious at heart, holding to God by some other name, or serving Him unconsciously; and perhaps fundamentally this is true. The essential relation between God and man cannot be lost without the destruction of the universe. Creation is religion. But, just as the full meaning of friendship implies reciprocity and is defeated by one-sidedness, so the term religion goes crippled unless it betokens a conscious response between creator and creature. Individuals, many of them, have always been religious; but the world at large has not been religious for a great many years. It is a tremendous turning for which we are preparing the way.

So whole-hearted are we in this preparation that sometimes it seems as if we, too, might be called a religious generation. People are deeply concerned about righteousness; they are on fire to help one another, and to reform the evils of civilization. There was never a time when good works bulked larger in the desire and approbation of the world. Is not helpfulness a kind of religion? Surely love is, and self-sacrifice. These are beginning to make our old world a brotherly habitation.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*.]

Christ himself denounced in scathing terms the oppression of the poor and weak, and he gave himself unreservedly and unconditionally to the task of alleviating pain and misery. But the question is, What is the consciousness behind the effort? If it be a spiritual consciousness, well and good; if not, there is not so very much to be hoped from it. There will come a point, and I say it deliberately, beyond which all effort to improve the outside of life is doomed to failure, and as a motive will prove inadequate to human needs. There is nothing more urgently wanted at the present moment than the rekindling of a true spiritual consciousness in human society as a whole as well as in the individual heart and mind. We need once more in all the relations of life the quickening touch of the eternal. God grant that it may soon come.

[*The Living Church.*]

Man's will is continually leading him into error; into the path of that kind of individualism that divides instead of unites. God's will is to make all men one, as it did in the new mind of St. Paul. His mind became that "which was also in Christ Jesus," and his prayer that of Jesus: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one." Christianity was never rent into factions and sects by the doing of the will of God, but by man's pride and ambition; by man's sense of his own infallibility; in a word, by individualism run mad. And our quarrels and bickerings today are the result of the same causes.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The Society has recently published a set of books, cards, and collection envelopes for the use of the Christian Science Sunday Schools, and they may be obtained at the following prices:—

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FROM THE CHURCH TREASURER.

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Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 38.

BOSTON, MAY 24, 1913

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1.67 "	0	6	10	7.06	8.76
2.40 "	0	9	14	10.15	12.50
2.65 "	0	10	10	11.20	13.90
2.95 "	0	12	2	12.50	15.50
4.25 "	0	17	5	17.95	21.31
4.50 "	0	18	6	19.00	22.62
8.00 "	1	12	11	33.85	42.60

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ITEMS OF INTEREST.

National.

Convinced that there are thousands of acres of waste land in the commonwealth of Massachusetts which can be employed best in growing timber, the state forester, and other experts, are meditating the question of securing state forests. Statistics show that the amount of tax raised in Massachusetts for state, county, and city or town purposes, including overlayings, amounted in 1912 to $74,552,306. Of this sum it is said that $56,830,166 was contributed by the cities and one town, Brookline. The remainder, or $17,722,140, comes from towns in which one million acres of waste land is found. The income from this area, if actually owned by the towns and covered with forests, would be $1,430,000 annually. It is asserted, if this amount were distributed among the towns in proportion to the amount of tax raised, it would reduce the $17,722,140 by 25 per cent, or the tax rate by a similar amount.

Oil experts of the United States bureau of mines, who have been investigating the natural gas industry, have reported that millions of dollars' worth of this perfect fuel is being wasted each year in the United States. In Oklahoma one hundred million cubic feet of gas is escaping into the air every twenty-four hours. This has a value of $20,000 a day, or $7,300,000 a year. This waste is also equal to one million two hundred and fifty thousand tons of the best bituminous coal. The waste in Louisiana is estimated at seventy-five million cubic feet of gas daily, valued at $15,000 for each day, or $5,475,000 for the year. This waste of gas is equivalent to nearly one million tons of coal. In the southern California fields it is estimated that there is an annual waste amounting to about three or four million dollars.

The international opium conference will reassemble at The Hague next month, the exact date to be announced as soon as responses to the invitation have been received from the governments of Peru, Turkey, Greece, and Switzerland. Working in conjunction with the government of the Netherlands, the state department at Washington has secured assent to the conference, not only from the twelve signatory powers, participants in the original conference, but from a majority of the other thirty-four nations of the world, regarded as essential to a successful covenant finally to abolish the opium traffic in all but medicinal preparations.

Governor Sulzer of New York has issued a proclamation ordering the Legislature to reconvene in extraordinary session June 16. The Governor has announced that in addition to direct primaries he will urge the enactment of certain financial bills. Friends of the Governor declare that in the event of the executive disapproving the workmen's compensation and constitutional convention bills sent to him, he may ask the Legislature to reconsider these subjects.

The bureau of foreign and domestic commerce of the department of commerce has prepared a report on the subject of "Foreign Tariff Systems and Industrial Conditions," which is a striking illustration of the high efficiency of manufacturing establishments in the United States. This report was prepared at the request of the chairman of the ways and means committee and has just been published in pamphlet form by that committee.

Special arbitration treaties between the United States and seven other countries which expire by limitation this year, will be renewed by the state department if the foreign governments are willing. Such special treaties to which the United States is a party, will expire during the year in the following order: Spain, June 2; Great Britain, June 4; Norway, June 24; Sweden, Aug. 18; Japan, Aug. 24; Portugal, Nov. 14, and Switzerland, Dec. 23.

Senator Townsend's resolution asking President Wilson to negotiate with Great Britain and Canada for improving common waterways was reported favorably in the Senate by the foreign relations committee. The purpose of the measure is to make a deep waterway from the Great Lakes to the Atlantic ocean by the St. Lawrence river and Welland canal, to make lake ports accessible to ocean-going ships.

International.

C. J. Stewart, public trustee, delivered a lecture recently at the Polyglot club, London, and gave some remarkable figures proving the growing popularity of his office. The value of the current trusts administered in the fiscal year 1912-1913 was thirty-five million pounds, as against three million five hundred thousand pounds in 1908-1909. The value of the wills which had been lodged with the department but had yet to mature was eighteen million pounds in 1908-1909 and was now fifty-three million pounds. Thus the total value of the business being administered by the department had reached a total of eighty-eight million pounds. New trusts, said Mr. Stewart, were coming into the department at the rate of one million pounds a month in value, and if this expansion continued, as it probably would, the value of the business negotiated would exceed a hundred millions sterling in value by the end of the present year. This meant that in the short space of six years the public trustee would have had entrusted to his care one tenth of the property in trust in the country. There were four reasons, said Mr. Stewart, to account for all this. In the first place, the advocates of the office had evidently been correct in thinking that there was a wide-spread public need to be met. The state guarantee of the office, in the second place, secured the confidence of the public. Thirdly, the office had been organized on a voluntary basis. The fourth reason was that the department was not allowed to make a profit.

A Mexican government loan of twenty-five million dollars for the restoration of the railroads in that country is understood to have been practically arranged in London and Paris. The Mexican agents are endeavoring to secure a total of seventy-five million dollars, the balance of which is to be utilized for governmental purposes. Recognition has now been given to the new government at Mexico city by Austria, France, Spain, and England.

The Argentine government is taking measures to oppose the American beef combine in Argentina. The newspapers comment unfavorably on the so-called beef trust, and the Argentine Rural Society has called a meeting of cattle breeders for the purpose of protesting against an American monopoly. The minister of agriculture has invited the managers of the American refrigerating plants to Buenos Aires to make an explanation of their intentions.

A manifesto signed by Dr. Adolf Richter, president of the committee of the German Peace Society, and Prof. Charles Richer, president of the permanent delegation of the French Peace societies, appealing against the growth of armaments, is being distributed throughout France and Germany. The appeal is addressed to the peoples of the two countries.

The bankers representing the five powers, Great Britain, France, Germany, Russia, and Japan, in connection with the loan of one hundred and twenty-five million dollars to China, have been notified of China's final acceptance of the loan, and the first advance of one million two hundred thousand dollars has been paid.

The Bulgarian government has appointed M. Sarafoff, former minister to Turkey, as special envoy to proceed to Athens to endeavor by direct negotiation to settle all territorial and frontier disputes between Bulgaria and Greece. It is understood that in the event of failure of his mission, recourse will be had to arbitration.

The reply of the allies to the note of the powers in regard to a peace conference in London, says the allies are ready to cease hostilities and to agree on London as the meeting place for a peace conference, to which they will appoint the same plenipotentiaries as represented them on the previous occasion.

The Budget commission of the Russian Douma estimates that the Balkan war has entailed upon Russian trade financial losses amounting to nearly sixty million dollars.

The deficit in the French budget for 1913 will amount to forty million dollars.

Industrial and Commercial.

Large and alleged often excessive profits of the United States Steel Corporation, its domination of the rails and ore industry, its "inside profits" on transportation, and its superior efficiency and coordination, are pictured in a report of the bureau of corporations, the third instalment of the bureau's investigation of the steel industry. The corporation made a profit of 16½ per cent on steel rails in 1910 and 10¾ per cent on steel plates, declares the report, and the profits on its iron ore business are estimated at 29 per cent, while net profits of 23 and 17½ per cent respectively were made on its Minnesota ore railroads.

More than a ton of bamboo poles are being used in extensive tests for concrete reenforcement by a Chinese student in mechanical engineering and naval architecture at the Massachusetts Institute of Technology. In China bamboo is plentiful and cheap, while steel is expensive, and this student believes that there will be an enormous development in the use of reenforced concrete if a practical method of reenforcing with bamboo is devised.

Four hundred thousand pounds of frozen Australian beef and mutton, the first shipment of its kind to the Pacific coast, were landed at San Francisco last week. The meat was sold in Australia with the understanding that only a nominal profit should be made. If the agreement is violated, Australia will ship direct, eliminating the middle man's profit and assuming all the risk.

Enough cement to construct the proposed ocean-to-ocean highway was recently donated by members of an organization of cement manufacturers in session in Chicago. Each member agreed to give 1 per cent of his annual output for three years. The subscription is estimated to be worth two million five hundred thousand dollars.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

CHRISTIAN SCIENCE IN RELATION TO BUSINESS.

SAMUEL GREENWOOD.

CHRISTIAN SCIENCE is sometimes spoken of by its students in such a manner as to give the impression, to those who do not understand its method, that it is capable of being used to further one's business or financial interests. Although nothing is of greater value or imparts more practical good to the man in business than does his understanding of Christian Science, it is evident upon its very face that it cannot be practised for any selfish or mercenary purpose. Christian Science is helpful to the student in working out his problems, whether expressed in lack of means, of health, or of goodness, but it is a misapprehension of the nature and operation of Christian Science to suppose that it can be made a medium to sell stocks, real estate, or merchandise, any more than it can enable the lawyer to win his case or the politician his election without respect to the righteousness of the cause he represents.

The relation of Christian Science to business problems is not different from its relation to physical or moral problems. It heals the belief of a discordant business on the same basis and by the same rule that it heals the belief of a sick body. The function of Christian Science is to right the wrongs of humanity; and the wrongs that oppress a business, or rather the thoughts of those conducting it, are as amenable to correction by right thinking as are wrongs appearing in other ways. Envy, greed, jealousy, selfishness, if allowed to rule, will sooner or later cause a business to suffer as certainly as they cause a person to suffer who indulges them; but the remedy in either case is not an increased sense of material things, but a knowledge of man's real relation to God. The disturbing source of business depression or failure is spoken of as economic, but in fact it is mental and moral; and the obstructive and destructive false view of things must be replaced by the true to restore normal conditions on any permanent basis. Regarding the man whose "delight is in the law of the Lord," the Scriptures teach that "whatsoever he doeth shall prosper;" and this indicates the only foundation or source of business prosperity that is in line with Christian Science.

It is true, of course, that one may transact business and sell merchandise according to the rule of Christian Science, but that is very different from using Christian Science, or attempting to use it, expressly with the object of attracting business or increasing sales. The object of all legitimate business is primarily to benefit mankind, rather than to accumulate a surplus of wealth for one's self; hence, whatever is not calculated to bless all parties concerned, is not a good business, and to that extent does not merit God's favor. It is logically evident that the truth of the all-power of good cannot be utilized to aid a bad business, and that the all-sufficiency of divine Love cannot be relied upon to forward any selfish transaction. One who thinks to sell goods or to negotiate a deal solely for the sake of the profits to himself, irrespective of the soundness of the proposition or of the welfare of the other side, is not moved by the spirit of Christian Science, and cannot from that standpoint honestly or successfully look to it for help. The practise of Christian Science rests upon love for God and man, upon the Master's precepts to seek first "the kingdom of God, and his righteousness," and to love one's neighbor as one's self, and this is the only spirit in which this Science can be understood and demonstrated.

Christian Science is the Science of demonstrable knowledge of Spirit and spiritual law; it does not, therefore, recognize any reality in matter, or bring material things to pass, although Christ Jesus through his understanding of this Science fed the five thousand with bread, and procured his tax money from a fish's mouth. In these instances he proved the power of spiritual truth to meet human need, even though apparent as material lack; but Christian Scientists do not claim that at the present time they can obtain their bread or their money in quite the same manner. As they gain the understanding that God is man's ever-present supply, the belief of lack, that is of God's absence, is rebuked, and the way is opened for the material sense of need to be satisfied. In the same way it is helping men and women in business to realize a larger measure of prosperity by enabling them to overcome those conditions of thought which make for fear and failure, not by producing financial means in some mysterious or occult way. A supreme confidence in good, that is not weakened or counteracted by a contrary belief in evil, makes for lasting and substantial prosperity and success in every line of legitimate human activity, and nothing else can.

That Christian Science "is susceptible of no misuse" is taught in the Christian Science text-book (Science and Health, p. 410). Its only possible action or influence is to heal and bless all whose thought it touches. One who ignorantly or intentionally attempts to use what he thinks he understands of Christian Science for the promotion of selfish ends, is prevented by the very unworthiness of his motive, and consequently by his misapprehension of the divine nature and operation of this Science, from rising above the plane of the so-called mortal mind. Any mental influence exerted from that standpoint is of the nature of mesmerism, or mental suggestion, and is therefore the antithesis of Christian Science. Christian Science is the Science of the golden rule, of impartial, divine loving, and is not operative in any transaction in which one is intended to profit at his neighbor's cost. Unless one is concerned to safeguard his customer's or client's interest equally with his own, he is not conducting his business in accordance with Christ's teachings, and cannot consistently ask the Giver of all good to prosper it.

It is possible for an unscrupulous person so to manipulate figures as to lead to his financial gain and others' loss, but no one would think of calling that mathematics which enables him to consummate his dishonesty, notwithstanding that the figures used were the same as in legitimate work. Likewise, although one may use mental statements and arguments similar to those which are sometimes employed in Christian Science treatment, it does not consequently follow that he is practising Christian Science. In working out a mathematical problem, the figures must be used in the right relation to their basic law and with a view to bringing out the correct result; similarly, the statements

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or arguments used in mental practise must maintain their proper relation to the divine Principle and rule of Christian Science, and with the sole view to bring out the godlike solution of the problem. The object before the Christian Scientist is to demonstrate the supremacy and government of God; but the manner in which this shall be manifested must be left to divine direction rather than to human desire. Our work is to bring our thoughts into harmony with God, to be obedient and responsive to divine Love, the Principle of all real being; not to practise mentally with the idea of making things come our way.

To be sure, Christian Science helps a man to be successful in his business, if he adheres to the Principle and rules of Christian Science, even as it helps the laborer to dig a ditch, the housewife to sweep her floor, or the teacher to teach his class. The help of Christian Science in financial problems does not come through exerting any influence upon material conditions or circumstances, but through correcting and purifying thought, by enabling the student to understand and to rely upon the infinite resources of the one Mind; and its beneficent influence thus reaches every phase of his experience. It is not a lack of money, but a lack of knowing the truth about God and man, that causes business, health, or human life to fail. To know God aright, as the divine Principle guiding and governing every affair of man and the universe, and to let this knowledge permeate the human consciousness, is the only remedy for human discord, lack, or failure, whether expressed in mental, moral, or material terms. To acknowledge God, good, in all ways, and to be governed by Him, is the only safe and successful rule for human conduct, commercially, socially, or politically.

We should seek Truth, not for any selfish purpose, but for its own sake, and for the sake of being made free from a sense of evil. Even the perfect man, the image of God, is nothing of himself apart from his divine Principle; and when we reach the point where God, or good, means every*thing to us, our life, substance, health, prosperity,* and when we realize that to know God is our only real business in earth or heaven, we shall be ready to take no anxious thought concerning our material affairs, knowing that the Father always careth for His own.

VALUE OF A RIGHT MOTIVE.

MARY STEWART.

THERE is a tendency among mortals to be easily satisfied with their own efforts; satisfied to have tried to do well; contented in a self-complacent fashion with the fact that they meant well, that they had only the best of motives or purposes. The teaching of the Scriptures, as explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy, while frequently commending right motives, and indeed making them a foundational necessity for right action, seems, however, to demand much more than rightness of purpose, and never concedes that the right motive alone is sufficient to insure correct procedure.

For achievement in any line, thought must be put into action, prayer be expressed in work, and knowing be coupled with doing. As the result of his suffering for wrong done and his learning to value good, there sprang up in the heart of the prodigal a sincere purpose to retrace his way and be again in a condition of obedience to his father; but not until he "arose, and came to his father," was he freed from his self-imposed bondage and restored to his own place of usefulness and happiness. A true motive is but the starting-point, and it must be accompanied by faithful, persistent work and prayer in order to maintain the purity of the motive, excluding all selfishness, personal ambition, and worldly desire. These activities bring one to the threshold of the way which divine Mind will open for further advancement.

Merely to have and maintain a right motive, does not authorize us to entertain a sense that we have done our part, or give us grounds for expecting great reward or for using the argument of right motive to excuse mistakes or inactivity. Much remains to be done before the time of harvest. Even the best conditions and qualities of human consciousness need improvement and purification before they actually reflect the divine. So what appears to our human sense to be a right motive may be found to include much that is mere belief, and may need a thorough renovating before it becomes reliable. A sincere desire may be a mistaken one; an earnest purpose may be misled by ignorance, superstition, or selfishness. One who starts with a truly right motive may, if off guard, wander as far from the Christ-way as one who is ignorant of the right or indifferent to it.

"A lack of wisdom betrays Truth into the *hands of evil* men as effectually as a subtle conspirator; the motive is not as wicked but the result is as injurious" (Message to The Mother Church, *Sentinel,* June 8, 1899). It is evident, then, that a motive, however right, although it should be taken into consideration in judging or condemning action, as is done in criminal law, should not be used as a cloak or excuse for error, inasmuch as it neither makes wrong right nor prevents harmful effects. In our desire to be loving and kind in judgment or to excuse ourselves in a fault, we may be tempted to fall back upon the defense of right motive; but this tendency must be carefully guarded against by the understanding that all evil is impersonal and indefensible.

Christian Science teaches us that mortals have to be freed from their own convictions that materiality is real, and to be healed even of a mere belief of health or of good. With very little thought one may readily see what ills have resulted from acts based unquestionably upon a sincere purpose to do good. Drugs are administered by thousands of earnest physicians and nurses with the single purpose of relieving suffering, yet we can all recall instances in which their good motive has not prevented the drug from injuring or perhaps killing the patient. Moreover, it is not even sufficient to insure the giving of the right remedy or treatment. History reveals the fact that most of the so-called religious wars and persecutions have been carried on with the earnest conviction that the participants on each side of the question were fighting for the right and ready to die for it.

We are all frequently inconvenienced or injured, or perhaps even hindered, in our upward growth and progress *by* persons actuated by what they believe to be good *motives;* and we no doubt in turn become stumbling-blocks *to others* because we are so sure as to be satisfied that our *motives* and aims are right, though not wise enough to discern the ultimate effect of advising or acting with no surer guidance than the belief that we are right. So our best motives, purposes, and desires need to be improved, purified, if need be by fire or sore trials, and given back to God for correction before we can entirely trust them; and we must always be willing to relinquish our present sense and wait for a clearer revelation, which will come with our more enlightened understanding: waiting for "the Spirit of adoption, whereby we cry, Abba, Father."

No one in human history, since the Nazarene, has set such an example of humility and meekness as has Mrs. Eddy in regard to the relation between motive and action. With the most exalted and unselfed purpose and motive, she was nevertheless as ready to halt as to advance at the word; to wait, recall, command, or countermand at each step of the way over which she followed and led. Ever waiting for the divine bidding, she well knew that right motive is a necessary but very small part of Christliness, only the first step, as is repentance in relation to reform. She pioneered, and we have the advantage of her years of proof of the exactness of the Science of Christianity which she discovered, and the absolute correctness of the *modus operandi* of this Science as taught and demonstrated by her. "This is the way, walk ye in it."

As he who best knows the basic law of mathematics most

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exactly obeys its rules, so in Christian Science the most radical reliance upon God and the most scientific demonstration of the truth involves the most unswerving adherence to the way unfolded in Christian Science and demonstrated by our Leader.

THE SERPENT'S GIFT.

WILLIAM C. HENDERSON.

IN the twenty-third chapter of Exodus we are commanded, "Thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous." A long time ago, as the Bible tells us, there lived a man and a woman who had been created by the Lord God. From all the evidence recorded, they were healthy, peaceful, and happy. At some period not definitely stated, there appeared on the scene, according to this story, a serpent, who was exceedingly desirous of making these two happy people a gift. Now this serpent was very subtle, and with the proffered gift the argument was advanced that by its acceptance the eyes of the man and woman would be opened and they would be "as gods, knowing good and evil;" that is, that they would know life, pleasure, and sensation as existing in matter. We read that they accepted the gift, and that soon there was manifested in them a sense of fear and shame hitherto unknown. Later, a "yoke of bondage," heavy and cruel, was placed about their necks, and from it there seemed no way of escape.

For centuries this same gift has been thought of among the children of men as something to be desired, and has been accepted by them, and all the suffering, sorrow, sin, poverty, shame, and fear that have accompanied it, has not been enough to awaken them to the realization of its falsity. The teachers and prophets of old saw, in part, the meaning of this gift, but having accepted it, they were unable to free themselves or the people from its evil domination. But when Jesus, the gift of Love divine, came, he at once set about his Father's business: to open the eyes of the blind, heal the sick, bind up the broken-hearted, and restore that which was lost, the true sense of life, by removing the yoke, the lie that man lives in matter, the belief which came with the gift of the serpent. He had to demonstrate the truth for himself and also for others, and so he was taken into the wilderness to prove that the gift had no attraction for God's idea; and when those final words were spoken to the serpent: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," then, as the Scripture reads, "the devil leaveth him, and, behold, angels came and ministered unto him." The offer of error was refused by Jesus, but the people failed fully to understand his mission and message. The years rolled on until there came one who did understand both the messenger and the message, one whose consciousness was so in tune with divine Mind that she was able to discover that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

Every one of us is offered at some stage of our journey the chief gift of the serpent, a promise of "the kingdoms of the world," with all the pleasures and enchantments that accompany it, and, as in Bible times, the satanic assurance is, "All these things will I give thee, if thou wilt fall down and worship me." How few there are who refuse the gift until, in the words of our Leader, "the sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science" (Science and Health, p. 322).

The writer recalls that happy moment when the truth of being was offered to him and the joy with which he accepted it, the peace and assurance which came to him when he began his journey up the mounts of holiness, at once and with gladness. He had found a way of escape from the "yoke of bondage," the cruel gift of the serpent. For almost fourteen years he has traveled the path which leads upward, and the gratitude for having found this path of Life has been continuous. It has expressed itself in the desire to help his fellow men to know the truth about God and His perfect way, and to glorify Him at all times and under all circumstances. It has been his privilege to see the sunshine of love and healing burst forth in the lives of many who firmly refused the gift of the serpent and with childlike trust accepted the gift of God, which is "eternal life."

In the Sermon on the Mount we find these words: "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Let us with all our getting get wisdom and understanding, know the truth about the serpent, and ponder the words of Jesus, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

"WHILE YOU WAIT."

MARTHA SUTTON-THOMPSON.

SOME shop signs give assurance that work may be done for customers while they wait. It may be observed that one man sits impatiently by while the repair is proceeding; another, of more methodical habits, finds contentment in reading or profitable thinking while he waits.

As a result of the imperfections of mortal existence, the human mind, impelled by spiritual perception, is ever looking expectantly forward toward future betterment. Hope and endeavor anticipate enhanced joys, but to those who know nothing of the scientific thinking and practise of good, anticipation is often clouded with much uncertainty. The practical Christian Science worker, however, sees a scientific certainty; the way grows brighter "unto the perfect day." Nevertheless, he does not spoil the present and rob himself of the future by looking and longing for that future so intensely as to fill the present with discontent. This not only prevents the recognition and enjoyment of today's good things, but it unfits one to demonstrate better conditions for tomorrow or to enjoy them should they come to him.

How often it occurs that a boy becomes discontented, in his longing for manhood with its broader liberties and activities, expecting unlimited happiness therein; but after that plane has been reached and tested, he looks back with equal longing for the innocence, trustfulness, love, freedom from care, and opportunities for the manifold joys of boyhood. He would have found greater happiness as a boy had he lived in the things of a boy life while waiting for manhood, and been a better equipped and satisfied man, more capable of enjoying the mature things of life, with a normal contented boyhood in the background.

It is a Christian duty to make the most of today,—yea, a duty and a privilege. At almost any Wednesday evening meeting some one may be heard to testify that Christian Science has brought him untold blessings. What are they? Let him not only count them daily, but enjoy them while he waits for still greater, as the result of working with God and for humanity. If our object and endeavor is daily and hourly to love better the things and the people about us, to cultivate a sense of appreciation for the good, the homelike, the lovely in spirit; if we are learning to love all our fellow beings because we long to do them good; if we strive to do and say the things that cheer and make happy and exalt existence for others, then we shall be eminently fitted to demonstrate and enjoy all the possibilities of the future.

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"OUR ETERNAL HOME."

W. PETCH.

MRS. EDDY has said that we must all come to a knowledge of Truth "either by suffering or by Science" (Science and Health, p. 240). Lately it came very clearly to the writer that through Christian Science we do indeed learn, by present spiritual apprehension, that which the so-called outer world must eventually awaken to through prolonged human experience or sudden trial. For instance, we learn in Science that because divine Mind is our Life, our creator, our one and "only real relative on earth and in heaven" (Miscellaneous Writings, p. 151), we cannot, either now or hereafter, be bereft of any of the real love and companionship which forever surrounds us. Jesus said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Every spiritual idea, be it expressed in love, joy, peace, gentleness, any of the myriad thoughts of God, has its birth and eternal home in heaven, the kingdom of Mind, and the Mind of Christ may be expressed in all we say or do. Again, Jesus said, "Your joy no man taketh from you," emphasizing the permanent nature of all spiritual understanding and manifestation. It is evident, on the other hand, that without such knowledge of the ever-presence of divine Love, mortals do cling to a sense of human reliance and dependence as long as they possibly can, until in some way every earthly tie is severed, and they find themselves alone, with the whole world empty before them. This is the lesson of suffering.

In Christian Science this rude awakening is impossible, in so far as we have already learned to yield up the false sense of dependence in order to grasp or apprehend the infinite reality of spiritual life. When a Christian Scientist prays "Our Father-Mother God" (Science and Health, p. 16), he means that he really knows that which he affirms; that he is true to that which he professes, and that his prayer is an at-one-ment with the good that he declares, even as Jesus gave example. Hence the sweet assurance and certainty which are with every Christian Scientist today who thus understands the unity of the Lord's Prayer. Mrs. Eddy has said that this prayer "covers all human needs" (Science and Health, p. 16). It presents the highest possible human concept of life, and it fulfils all that the human sense has attained in glorified quality. Can we conceive of more than we find in the infinite Mind, our Father, our Friend, our All-in-all? Can we spare too much time in making clear to ourselves, through the prayer of understanding, the glory of Love's fulness? Jesus always reflected the knowledge of Life eternal, always worked from the basis of immanent perfection, and when we too have learned this lesson in Christian Science, that we truly possess nothing underived of God, divine Mind, and find all our treasures renewed to us as we consciously enter into the kingdom of spiritual understanding here and now, then we realize something of the significance of the words in Revelation concerning those upon whom "the second death hath no power," for through divine Love we have taken permanent possession of our own.

As Christian Scientists, should we not strive to improve every moment of our time in realizing our divine inheritance now, without waiting for the chilling blasts of earth to rouse us to this effort? The revelation of Christian Science, or life in Christ, holds out to each and all the glorious opportunity to make a fair, fresh start in the race of life, not in another world, but in this. Forgetting the shadows that are behind, we press toward that mental point where we ourselves must stand transfigured with Christ and all we love in Christ; and is not this elevation and satisfaction to be most speedily reached through our united services in furthering the spiritual activities and demonstration of the church of Christ on earth? Many have come to Christian Science and have thus found all things restored to them in their true substantiality, even as they were to Job. We cannot tell the mental pathway by which each one reaches this consummation, but we can know that when once they have reached this resting-place, they do hear those words of comfort and consolation which become to them henceforth the one great possession, the one lesson of Truth which indeed covers all human needs. There can be no fear of loss to those who hold their treasures as the reflection of unchangeable Mind.

In all her writings, Mrs. Eddy points out, as the apostle puts it, that "to live is Christ, and to die is gain," because in Christian Science we approach God through the knowledge of spiritual life, the life of Christ, never through its suppositional opposite, death. In Science we can learn all things rightly now. The spirit of Truth is abroad today, guiding us into all truth, and for this fact we cannot be too grateful. In Science man is the likeness, the demonstration, or living expression of Mind. This is why Jesus said for all time that the Son can do only those things which he sees the Father do. Is not this understanding our rest? Our church presents the at-one-ment of man with God, and thus manifests the Life to which Christ Jesus bore record. It knows no finite or uncertain sense of existence, but bears ever-increasing witness to deathless Life, Truth, and Love. Hence our perpetual communion, our eternal home and happiness, our joy, our rest, our peace forevermore.

CAUSE AND EFFECT.

ELIZABETH EARL JONES.

IN the marvelous unfoldment of Christian Science we learn that cause and effect are spiritual, not material, and the claim of mortal mind that they pertain to matter, evil, and false mentality, is untrue and therefore already obsolete.

Believing that cause and effect are material, one might say, "I have been sitting in a draft and have taken cold;" or, "I have eaten something which has disagreed with me, and consequently am sick;" or, "I have disobeyed the laws of nature, and must die." Believing that the carnal mind embraces within itself both cause and effect, another might say, "I have been angry and am ill;" "I have been afraid, and 'the thing which I greatly feared is come upon me';" "I am suffering from the thoughts of others," "I am sinning and enjoying it," or "I have sinned and must die." Here Christian Science comes to the rescue, healing them that are in bondage to these false beliefs, and proving true the concept of being which Mrs. Eddy has set forth on page 207 of Science and Health: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause."

Every alert Christian Science practitioner is no less watchful in guarding his own thought and the thoughts of his patients against acknowledging and accepting cause and effect in evil and in mortal mind, than he is in destroying the belief of cause and effect in matter. His only remedy for every ill is the truth which Jesus said would make us free. Hence the power and invulnerability of Christian Science and of all which rests upon and proceeds from its purely spiritual and scientific basis.

Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth.

LONGFELLOW.

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SELECTED ARTICLES.

[Frederick Dixon in *Bedford Daily Circular*, Bedford, England.]

This critic says that the command of Jesus to heal the sick was confined to a certain period, and that it is not necessary today. I am afraid, first of all, that the critic has started out on a war of exegesis in which he will have to dispose of a very large portion of the Church of England and the Nonconformist churches. Every one knows that one of the common admissions which the churches are inclined to make with respect to Christian Science is that it has at least drawn attention to the forgotten commands to heal, while a large section of the churches are themselves today engaged to the utmost of their ability in trying to carry out the command of the Founder of Christianity to heal the sick. Beyond this, the critic is seemingly not aware that the prayer-book for years contained a healing service, so that, apparently the generations of churchmen who accepted this knew no better than Christian Scientists, and no better than the great number of Christians who are today engaged in endeavoring to heal the sick.

As a matter of fact, Jesus' command to heal the sick is not confined to a single gospel, much less to any time or place. His command to the disciples was to "preach the gospel" and to "heal the sick." If it is a fact that Christianity no longer needs the healing of the sick in order to support it, it equally no longer needs the preaching of the gospel, for Jesus drew no distinction between the two. As a matter of fact, in his last recorded words, at the mountain in Galilee, he told his disciples to "teach all nations" and to observe all things whatsoever he had commanded them. I think the critic will hardly contend that the healing of the sick was not one of the things which Jesus had commanded his disciples to do. Again, in the famous words at the end of the gospel of Mark, speaking not of his disciples alone, but of his followers in all ages and in all places, he said, "These signs shall follow them that believe," and then he went on to speak of many things, including the healing of sickness. The strongest, however, of all these sayings is that to which I alluded, recorded in the gospel of John. Here, again speaking of his followers in all ages and in all places, he said, "He that believeth on me, the works that I do shall he do also." It is perfectly certain, therefore, that the believers in Jesus believe exactly in the proportion in which they do his works. Certainly among the most insisted on of those works was the healing of the sick. If, therefore, Christians fail to heal the sick, one of their strongest claims to being believers is necessarily shattered.

There is no possible use in endeavoring to escape from the plain meaning of Jesus' words in the gospels, and that is what the Christian church is gradually coming to perceive and to admit. The only proof, indeed, a man can give that the gospel he is preaching is the gospel of Jesus the Christ is the fact that he is demonstrating his teaching in the way demanded by Jesus. That is what Mrs. Eddy saw, and she accepted the burden of proof for Christian Scientists, and no matter how violently any one may attack Christian Science, it will not affect the question in the least. The world is gradually coming to see that the only way in which Christian Science can be shown to be wrong is by its opponents bettering the example of Christian Scientists. The Christian Science movement has spread itself all over the world simply because Christian Scientists are preaching the gospel and healing the sick; and the only way in which Christian Science can possibly be superseded will be when there shall arise a body of people who, instead of attacking Christian Science with words, give humanity a teaching which will inspire it with a grander hope, a more practical religion. Such teaching would not attack Christian Science for healing the sick, but would heal the sick better than Christian Scientists are able to do. When the critic is able to do this, he will not need to write letters to the paper. When he can do it, he will learn, I think, that he is doing it in the way in which it is done in Christian Science, and that the way to do it better than Christian Scientists are doing it is to learn to live more fully in accordance with the commands of Jesus of Nazareth, and one of these commands was, "Heal the sick."

[Herbert M. Beck in *Fort Smith* (Ark.) *Herald*.]

Christian Science is certainly not a faith-cure, and it is not a fad. A fad, the Century dictionary says, is "a trivial fancy; . . . a matter of no importance, or an important matter imperfectly understood, taken up, and urged with more zeal than sense." A well-known lawyer of the highest order, and who was for a number of years a member of the Fort Smith Bar Association, left my office only a few minutes ago, having told me in detail of the most remarkable and entire healing of his sister of a disease which had resisted the efforts of *materia medica* and surgery for years.

The woman's husband was well-to-do in a business way, and nothing that could be offered in *materia medica* and surgery had been omitted; yet there was nothing left for the good woman save a life of invalidism, to be lived with such patience as she might find possible. She recovered under Christian Science treatment, and has continued for several years to be a hearty and happy Christian woman, which was impossible until Christian Science came into her life. She does not think Christian Science a "trivial fancy" or "a matter of no importance." As some one had to understand this scientific Christianity well enough to heal her, and as she is now able to heal others by the same spiritual method, no one who has done less can rationally insist that it is "urged with more zeal than sense," or that it is "an important matter imperfectly understood." Christian Scientists are sincere and very much in earnest; they are not faddists.

As to its being a faith-cure, I am wondering how much the critic knows about faith, and if he really knows that there is such a thing as faith-cure. To those who understand faith, it should be told that Christian Science involves the condition of thought which grows out of faith demonstrated. It is faith shown by works. Christian Science is not a mere belief, even to a superlative degree, but is knowledge based upon understanding; it is an understanding of one indestructible and irresistible cause and its immutable relation to effect; an understanding of universally operating Principle, which does not appeal alone to the sentiments, but commands recognition willy-nilly by an appeal to intelligence. It is not faith by which a man knows that two twos are four; it should not be mere faith by which a man knows that God is good; or that, being good, He is omnipotent and omnipresent Spirit. This is not "swinging over" to anything or from anything; it is not swinging at all; it is just the plain statement of a radical truth. Mortals may like it or they may not like it; they can only learn to think and act and live in harmony and accord with it.

"You may know when first Truth leads by the fewness and faithfulness of its followers," says Mrs. Eddy on page 225 of "Science and Health with Key to the Scriptures," which is the Christian Science text-book; and on the next page she says: "Human codes, scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding. Divine Science rends asunder these fetters, and man's birthright of sole allegiance to his Maker asserts itself." Christian Science does not "ignore the physical," but knows it to be not elemental and not substance. It demands recognition of the rights of others, obedience to the laws regulating quarantine, etc.; yet Christian Scientists do not give the honor seat to matter, but to Spirit. With Paul, they "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." There is no "physical element." Nothing is elemental but that

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metaphysical Principle which we see reflected in the indestructibility and permanence of cause and effect. Over and above all life and being is the divine Principle, which is the only substance and reality, God.

Things are not real by virtue of specific gravity, dimension, or physical force, whether they be flowers or forest kings, or men or methods, but are real by that in which they reflect in some degree qualities that are indestructible. The counterfeit mortal phases of things,—not things, but the mortal and material phases of them,—like all counterfeits, are subject to every manner of vanity, disorder, and disease. There is, therefore, no evil that is not subject to correction by an appeal to the infinite and divine Principle, nothing less than which can exemplify the will of God which is to heal the sick and redeem the sinner. Christian Science asserts this practical presence of God, and illustrates it by preaching the kingdom of God and healing the sick.

[Marie Hartman in *De Nieuwe Courant*, The Hague, Holland. (Translation.)]

The writer in your paper thinks it incredible that sickness should be healed "by the continual repetition of words such as wisdom, eternal Love and Truth." I do not consider it less improbable than does he, that the desired result could be obtained in this way, and I am convinced that all Christian Scientists agree with my point of view. Christian Science treatment is quite a different thing, and consists of prayer in the highest sense of that word, and not of a repetition of words or the use of formulas. Prayer in Christian Science is listening to God; it is learning to understand what God does, He who continually holds perfect His creation, His expression, which is as spiritual as Himself. Christian Science teaches that the office of prayer is not to change God, the All-wise, or to extort a blessing which He would otherwise withhold, but that the only object of prayer is to change men, and to make them more conscious of God and of the spiritual man in God's image and likeness.

[Algernon Hervey Bathurst in *Falmouth Packet*, Cornwall, England.]

I have read a letter that appeared in a recent issue, in which a reference of a decidedly wild nature, if I may be permitted to say so, is made to Christian Science, and all this on the report that a place of worship is to be let to some Christian Scientists. Your correspondent goes on to say that he can "scarcely believe that such can be the case." Those who have read the letter to which I refer will doubtless agree with the critic, if they believe Christian Science to conform to his description of it. The critic gives also what he is pleased to term "the fundamental tenets" of Christian Science. Now, those who really want to know what the tenets of Christian Science are, have merely to turn to page 497 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The first of these tenets is as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." All of them differ very considerably from any of the "tenets" given by the critic.

With regard to the healing of Christian Science he has also made a great mistake. Christian Science has nothing whatever to do with the power of "mind over matter," nor is the healing through Christian Science treatment confined to "hysteria and neurosis," although the world would surely have good cause for gratitude even if Christian Science healed only cases which come under this heading. The healing in Christian Science is the result, not of treating disease as something which has control over man, but of gaining some understanding of God and His perfect creation, including man. On page 476 of Science and Health Mrs. Eddy writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." It is just this spiritual or scientific understanding of man which Christian Scientists are striving to gain. The proof that this correct view of man is being attained is afforded in the innumerable cases of healing throughout the world, not only of hysteria and neurosis, but of diseases of every kind, both functional and organic. There was a time when some people endeavored to prove that Christian Science did not heal, but that day is past. It is now well known that Christian Science is healing men and women all over the world, and it is gradually being better understood that this healing is in no way connected with the control or manipulation of the human mind, but is accomplished solely to the extent that Christian Scientists are able to let that Mind be in them which was also in Christ Jesus.

In view of this, it is surely hardly possible for any one to imply that Christian Science is either unchristian or unscientific. Indeed, it would be difficult to find a body of people who are striving more faithfully to fulfil the direct commands of Christ Jesus, to prove their faith by their works, for, as he said, "He that believeth on me, the works that I do shall he do also."

[Frank Bell in *Simpson's Leader*, Kittanning, Pa.]

Those only are confused respecting the teaching of Christian Science as to death who choose to ignore the explicit distinction made between spiritual manhood and the man of material sense. The phenomenon of the physical body's resolution back into its native elements of earth is no more denied in Christian Science than is any other phase of material existence. Most intelligent systems of thought agree that what is laid in the grave is not the man. All Christian denominations, and nearly all other religions and philosophies, hold the real man to be endowed with eternal life. When would-be critics see that this is the man referred to by Christian Science as not subject to death, there will be less frequent displays of gross ignorance among those who undertake to discuss Christian Science publicly. Mrs. Eddy has a perfect right to say that the spiritual qualities of real manhood never have died and never will die, and no one can truthfully say she has attempted to teach anything inconsistent with that statement.

The platform of an emotional revival is a strange place from which to venture an assertion that the happiness of Christian Scientists is of the nature of an intoxication. Happiness in Christian Science is the result of growth in knowledge of the facts of being, a knowledge born not of ephemeral ecstasy, but of the sober, conscientious, painstaking application of laws and rules which no trifler may apprehend but which any earnest seeker may acquire and use. Christian Science makes religion practical and provable here and now. It appeals to right-minded persons because it offers release from superstition as well as from sickness and sin. It is today the most effective means through which the material law of the supremacy of good over evil is being made increasingly operative in the affairs of men. It is gently and quietly, but none the less surely, revolutionizing the world, and those who are conscious of having part in this great work have abundant and substantial reason to be happy.

[Lloyd B. Coate in *Dayton* (Ohio) *Herald*.]

According to history, the practise of medicine antedated the Christian era, but neither before nor since have material methods of healing equaled the method of Jesus of Nazareth nineteen hundred years ago. Jesus the Christ did not heal through mental suggestion or hypnotism; he healed through the power of God, through an understanding of God's law. He was accused of healing through Beelzebub. "The Pharisees said, He casteth out devils through the prince of the devils." In reply to such accusations Jesus said, "But if I with the finger of God cast out devils, no doubt

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the kingdom of God is come upon you." To prove that his teachings were the opposite of suggestion and hypnotism Jesus said: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." "I can of mine own self do nothing." "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Prof. Hermann S. Hering, in a public lecture on Christian Science, said: "The difference between the method of healing through mental suggestion, or hypnotism, and that of the divine Mind, the Christ-healing, must be clearly seen. When the effort is made to heal by suggestion, the operator endeavors by means of mental manipulation to make the patient believe that he is not sick. He attempts to change the belief regarding the disease, but the cause of the disease remains, and in time manifests itself even in worse forms. The patient is no better off, he has not risen in the scale of being, he has no more manhood or moral courage, and does not know any more about God and His Christ than before. The true Christian Scientist reflects the divine Mind, stands on the basis of God, man, and the universe as Spirit and spiritual, as Love and its manifestation, as Mind and its ideas—perfect and harmonious. Hence he understands the unreality of matter and evil, and knows that man, the likeness and image of God, or His divine reflection, is not sick, but that the patient is simply suffering from a false mesmeric belief. From that standpoint he proceeds to correct the errors of belief with the truth of being, and thus establishes harmony on a spiritual, scientific basis."

Regarding the matter of "sympathy," the critic is reported as saying: "Sympathy to be expressed to one who is ill does not necessarily have to be genuine. It is not a question of its moral value; it only has to exist in order that the patient may secure the belief that sympathy for him exists. A physician may be filled with real sympathy, and not understanding the mode of expression, will be less successful." The sympathy of the greatest physician this world has ever known, Jesus of Nazareth, was genuine; it was no sham; it was of great moral value. The Christ saith: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Christian Science teaches faith in God rather than in mesmerism and hypnotism. There is a by-law in the Manual of The First Church of Christ, Scientist, Boston, Mass., governing all Christian Scientists, which forbids its members learning hypnotism. The hundreds of thousands of people who have been healed in Christian Science after material means have failed, is proof that Jesus' promise is true. They were heavily laden and found rest. Christian Science more clearly enabled them to discern the great Christ-truth, and they found rest from suffering. Many have been lifted out of sin and are now living a better life; they are taking Christ's yoke upon them, and are learning of him.

[E. C. Pearman in *Royal Gazette*, Hamilton, Bermuda.]

Noticing in the *Colonist* the letter by "A Truth Seeker," which refers to statements that occurred in a recent lecture on Christian Science, with your permission I will reply.

Throughout the lecture there are many statements which are absolute science and should be separated from any relative connection. As is often the case, individuals are not in agreement mainly because they are not at one regarding premises, therefore conclusions are at variance. When the lecturer stated, "We can only know truth, never error," he was making a declaration which must be examined carefully in the light of what "to know" means. "To know" is defined in a modern dictionary, quoting from Porter on "Human Intellect," as "to be certain that something is." In the first paragraph of the letter to which I refer the writer questions the statement, "We can only know truth, never error." Let us assume that we can know error and see where it will lead. To know is to be certain that something is. To know error would be to give it place, to establish it in the realm of the real or true, and thus error would become true. To know error we must establish it as truth, that is, by the process of knowing, error becomes its opposite, truth, which is impossible. In the allegorical account of creation given in the second chapter of Genesis, which is the material theory of man and the universe as created from matter, in direct opposition to the account in the first chapter of Genesis, we are told of the fruit of "the tree of the knowledge of good and evil," of truth and error, and we well know the tale of the downfall of man in his attempt to compass the impossible, the knowledge of both truth and error. We may be induced to "believe" error, that is, to accept it as truth, but belief can never change truth, which enables us to distinguish between the true or the real and spiritual and the false or unreal and material.

In another paragraph of the letter the statement made by the lecturer, "Therefore evil is not mind, and evil thinking is not true mind action, and all that is material, limited, discordant, and mortal in human thought, is not intelligence, not mind, but a counterfeit of it," is said to be startling. In the first paragraph of the letter the dictum, "Thinking is the exercise of intelligence or mind, therefore real thinking is the activity of real Mind," is accepted by "A Truth Seeker." Since real thinking is the activity of real Mind, unreal thinking is not the activity of this Mind. True Mind can never be active with untrue thinking, for it would then be thinking of unreality, untruth. The conclusion is plain, that evil thinking is not real Mind action, but the claim of that which asserts itself to be intelligence, which is in fact without intelligence or power, because all intelligence is from the one source, true Mind, and partakes of the nature of this source, is real and true. When the truth is seen and acknowledged, there follows that glorious liberty which is man's royal heritage; he knows the truth and is free.

Christian Science does not deny that to the consciousness of one who is entertaining thoughts of sin and sickness these experiences are, to such consciousness, real, but affirms that this can never alter the great truth that "real consciousness is cognizant only of the things of God" (Science and Health, p. 276), and that these unreal and discordant experiences have no place in the activity of divine Mind. This is the state of sense existence as opposed to Soul, or spiritual existence. Man lives and moves and has his being in God, in Spirit, and notwithstanding the plausible and insistent claims of matter for life and intelligence, nothing can ever change the eternal fact that man exists, is, because God is, and every impulse of his being partakes of the nature of this great and only cause—Spirit.

Christian Science rests its position on the Master's affirmation that "God is a Spirit," and denies the truth or reality of aught which does not partake of the nature of this source. It accepts without reservation and strives to apply practically the first commandment, "Thou shalt have no other gods before me," obedience to which Jesus enjoined upon his students and followers so emphatically. In so doing it makes the correlative denial of the claims of other gods to intelligence, power, or presence. If Christian Science were being advanced as a mere theory, then we might have misgivings. Fortunately, Christian Science is demonstrating the truth of its position. Thousands of cases of healings which have resulted through its ministrations have earned for it the title "Applied Christianity." It has uplifted faith to understanding, and recognizes, as expressed by our Leader, that "Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love" (Science and Health, p. 45).

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"WHICH LOVE THY LAW."

"GREAT peace have they which love thy law," sang the psalmist, "and nothing shall offend them." The prophet Isaiah voiced an even higher sense of possible attainment in his assertion, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Why, then, when for ages the weary and heavy laden, the troubled and anxious, have longed for peace and rest, have they failed to avail themselves of the comfort and security which might so easily be theirs were they but willing to comply with the requirements thereto. Is it not that like wayward children they prefer to indulge their wilfulness, even to the suffering of its attendant penalties, rather than to yield that loving obedience to divine law which ensures safety and peace.

Yet a longing for peace is truly "the heart's far cry,"—peace of mind and body, surcease from the discord of sense which would still hold mankind in bondage, though he who came heralded by the angelic chorus of peace and good will declared to his followers, "Peace I leave with you, my peace I give unto you;" and bade them be neither troubled nor afraid. This is the peace for which the followers of the Master have striven, and in large measure have gained, so far as salvation from sin is concerned; but it remained for the Discoverer and Founder of Christian Science, Mrs. Eddy, to sound the triumphant note of a full salvation, to open blinded eyes to the present-day possibility of the Christ-healing that bade the sick and the afflicted be whole, the demonstration of a sound mind in a sound body, the restoration which makes "every whit whole."

"Glory be to God, and peace to the struggling hearts!" Mrs. Eddy writes in Science and Health (p. 45), for "Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love." This is the secret of that air of peace and serenity which has come to be recognized as the hall-mark of the Christian Scientist, the reflection of that all-embracing Love which wills good, and only good, to its every creature. Obedience to the law of God, the keeping of His commandments, the fulfilling of that which Jesus characterized as the greatest of the commandments, to love God with all one's heart, mind, and strength, and his neighbor as himself, has demonstrated again and again the coming of the kingdom of God in the hearts of men, the dawn of a world-wide peace which shall signalize the overcoming of all that is unlike good, the destruction of all error.

Everywhere there are multitudes who are longing for the healing truth, and it is the mission of Christian Scientists to point them to the ever-open fount, to demonstrate in their own daily living the "fruits of the Spirit" which are the outcome of obedience to divine law, the natural results of an unfailing trust in God, and thus woo them from their following after strange gods to the way that is righteousness and peace, for they are but as sheep that have strayed from the sheltering fold. "Love is the fulfilling of the law," and it is our high privilege to "labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death" (Science and Health, p. 242); and so laboring win the guerdon of the faithful, even "perfect peace."

ARCHIBALD MCLELLAN.

ONE WAY.

THE fact that Christian Science hews to the line is nowhere more clearly expressed than in Mrs. Eddy's well-known statement, "There is but one way to heaven, harmony, and Christ in divine Science shows us this way" (Science and Health, p. 242). The oneness of the way of life and health and peace, was the Master's ever recurring theme, and it is the insistence of Christian Science that the one specific for all ills is the knowledge of Christ, Truth, which subjects it to much criticism.

Impelled by the belief that there exists in the material economy, could it but be found, a cure for every sickness, physicians, with a devotion which merits a nobler quest, are ever seeking to find a serum or other somewhat which will stay the advance of disease; but while all compassionate people rejoice in any change of belief which brings relief to the despairing, many of those who have been taught to think of the material order as beneficent on the whole, and that God has provided a discoverable specific for the removal of its every incidental ill, can but wonder why an infinitely loving heavenly Father should have so effectively hidden these specifics that centuries of honest seeking have not succeeded in bringing them to light. Some may even dare to question the ideal nature of a power that could subject the creatures it has made to the rule of a law by which physical weakness is transmitted from one generation to another, thus ensuring the suffering and life-defeat of millions who in their entire innocence merit the inheritance not of fore-ordained evil, but of Love-ordained good. They will wonder, too, that he who came, as he said, that all men might have more abundant life, and who displayed such a profound knowledge of hidden things, should have given no hint of the nature and location of the material things which, as so many good people think, God has provided from the foundation of the world for our relief from undeserved affliction, but devoted all his time and thought to the explication and demonstration of an entirely different concept of the nature of disease and the means of its cure.

The teaching of Christian Science, though it has seemed mysterious to many Christian people, but reiterates the unequivocal statement of the Master, that sin, false belief, is the source of sickness, and that freedom therefrom is to be attained by a knowledge of Truth. This is, and must continue to be, the offense of Christian Science in the eyes of those who accept the material order as real and legitimate. The common sense of Christian people is, however, beginning to assert itself in significant ways; men are growing more positive in their conviction that wrong cannot be attributed to right, that evil does not emanate from good, and hence that God cannot be a party to that which is instantly condemned by the highest moral sense. They are questioning, too, whether the temporary relief, secured through belief in the curative power of matter, may not be purchased at too great a price. The failure of a new specific to effect the promised cure is sure to bring to some that increased discouragement which lessens the power of resistance to the ravages of disease. On the other hand, the seeming success of a new remedy always serves to intensify the reliance upon matter which practically interdicts that faith in and dependence upon Spirit which, as Christ Jesus so clearly taught, is vital to human redemption. His saying that "no man can serve two masters" was made saddeningly manifest in the loss of that spiritual power which distinguished the early Christians but which passed when their successors became absorbed in material achievement and rule.

Christian Science is again calling to the sons of men, Seek ye first the kingdom of Spirit! and in proof of the practical profit of this Christ-way, it offers the testimony of tens of thousands who have escaped from every namable plague as they have learned to trust wholly in Christ, Truth, to save.

JOHN B. WILLIS.

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FEAR OVERCOME.

It is somewhat surprising that after two thousand years of Christianity the admission should be made by professed Christians that fear practically dominates the human race. One thoughtful man says: "We are born cowards. Our mothers feared for us before we were born. . . . All who had anything to do with us feared something evil would happen to us. . . . We feared our parents, our teachers, the minister, the dark, the devil, and even feared God, who St. John says is Love." This is truly a dark picture of mortal existence, yet the Bible tells us that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Whence then this arch enemy of mankind?

None who have looked into Christian Science without prejudice can deny that it has done more to overcome fear than has anything since the time of Christ Jesus. There are none who like to be charged with cowardice, yet until humanity comes to know the infinite power of divine Love and Truth to protect from all evil, a nameless terror seems to haunt the steps of mortals, and worst of all, until the advent of Christian Science a good deal of the religious teaching tended to foster instead of dispel this mental condition. In a story of New England people by Mrs. Stowe, the author makes one of the characters repeat to a timid little girl these lines from a hymn,—

> Dangers stand thick through all the ground
> To push us to the tomb.

Was it any wonder that with such teaching, and in spite of the brave spirit of those good people, fear increased and with it diseases of every type, until there was a new rallying to the Master's standard on which is emblazoned the inspiring words "Fear not," words with which he sought to rouse the spiritual energies of his early followers, in perils by land and on sea, even in the dread presence of "the last enemy." This awakening came through another New England woman of deep piety, who herself had suffered since childhood from fear and its effects, until deliverance came through her discovery of the Science of Christianity which reveals the great fact that there is never any cause for fear when the truth of being is understood. Mrs. Eddy then urged all to acquaint themselves with the truth taught and demonstrated by Christ Jesus, which she says will "destroy the great fear that besets mortal existence" (Science and Health, p. 426).

Here it is well to note that sin and fear are both to be overcome, indeed fear is sin because it is distrust of God. This is brought out in Revelation, where we read that "the fearful, and unbelieving," as well as murderers, sorcerers, "and all liars," shall suffer the same fiery destruction of evil. It is therefore wrong to predict or look for a recurrence of evil which has encountered the power of Truth, whether in our own experience or that of others. No one who understands Christian Science could do this, nor would he be foolish enough to identify disease with himself by calling it "my disease." It certainly does not belong to God, and it cannot belong to His child, and should be disowned as having no place in the kingdom of God, which is an everlasting kingdom.

It should never be thought, however, that any mere determination to be fearless can lead to the overcoming which the Bible inculcates. No, because this calls for the perpetual recognition of God's ever-presence and all-power. It also calls for "clean hands, and a pure heart," and it points forever to that "perfect love" which forgets self in Christ-like devotion to God and humanity, and the heroic spirit is never born of a less exalted ideal than this. A famous writer says that fear "is the attraction of mortals to earthiest earth." Heroism must then result from the attraction of humanity to the spiritual, the pure, and the true, for these are the victors in every struggle, and they whisper evermore "Fear not."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

SEA CLIFF, N. Y.—Services were held for the first time in the new Christian Science chapel of Sea Cliff, Long Island, on Sunday, April 13. This being the first church structure owned by any Christian Science organization on Long Island outside the limits of Greater New York, it was regarded as an interesting indication of the progress of the cause in this region.

The property was purchased in November, 1912, and comprised a plot 60 x 80 feet at the corner of 15th avenue and Central Park place, overlooking Central park, with a pretty glimpse of the bay a quarter of a mile farther west. On the property was a six-room cottage, which has been converted into a cozy chapel by making the entire interior into an audience room sufficient for the present needs of the society. The building is so located on the rear of the plot that future church extensions can be readily made in front, leaving the present chapel available for reading-room and Sunday school uses.

The society was organized in 1908, and for a while held services in Central hall, from which they moved into a hall in the Camp building, where they remained more than a year. From this they went to the larger hall in the Bank building, corner Sea Cliff and Central avenues. Pending the preparation of their own premises during the past winter, services have been conducted in the music room of a private residence. The entire property has cost over two thousand dollars, of which eight hundred dollars is still to be paid on a mortgage in friendly hands.—*Correspondence.*

WHITE PLAINS, N. Y.—The following is a short extract of an appreciative letter recently received from the superintendent of the New York State Reformatory for Women: "Yours of April 30 received. We have often received copies of a Christian Science paper and have found them both well written and entirely good literature for our girls. We should be glad to have you put us on your mailing list for a copy of the *Monitor*. We have Sunday school services in the morning and preaching services every Sunday in the afternoon," etc. It is needless to say that the committee immediately took the responsibility of sending a subscription for the *Monitor* to Boston. Plans are also being considered for applying for the holding of Christian Science services in this institution.

From report of Literature Committee.

ST. GEORGE, STATEN ISLAND, N. Y.—At a recent corporate meeting of First Church of Christ, Scientist, authority was given the board of trustees to purchase land for a church building. A plot of land 75 x 100 feet has been purchased on Richmond terrace, and steps have already been taken toward the erection of a church building, which it is understood will be started in the near future.

The Staten Islander.

GLENDALE, CAL.—First Church of Christ, Scientist, of Glendale and Tropico, has purchased a building site at the corner of Second and Maryland streets. The consideration was twenty-five hundred dollars. This church took up a collection on a recent Wednesday evening amounting to $90.30, and forwarded same to the flood sufferers in the East.—*Tropico Sentinel.*

VINELAND, N. J.—The Christian Science Society has purchased a lot 50 x 150 feet near the center of the town and close by the large auditorium, railroad station, and trolley line. A church building will be erected in the near future.—*Correspondence.*

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THE LECTURES.

CHARLESTON, W. VA.

An attentive and appreciative audience listened to a lecture delivered by Virgil O. Strickler at the Stephenson auditorium. The lecturer was introduced by J. H. Nash, attorney at law, who said in part,—

Although not a member of the Christian Science church, I am glad to introduce the speaker of the evening. Many reformers and leaders in religious thought have arisen who have given their versions of the Scriptures to the world and who have molded their views into religious doctrines and established their churches, and may it not be that this wonderful woman, Mrs. Eddy, who gave her life and energies to the study and practise of the Christian life, has brought a blessing to the world by her teachings of Christian Science? We understand that Christian Science teaches no new doctrine, no new religion, but precepts and truths found only in the Holy Scriptures and as lived and demonstrated by Christ Jesus; that it seeks to restore and put into practise for the spiritual good of men, certain truths and teachings of the Scriptures heretofore neglected or misunderstood; or rather, it seeks to make active dormant portions and truths of the Christian code. People generally and naturally believe in Christianity and seek its benefits, and when these are demonstrated and presented to them in a forceful and practical way they accept it. This Christian Science claims to do; it claims to bring into daily life its truths and teachings, making them a part thereof, so that the life a man lives will be his true religion and not the particular creed which he professes.

In recent years there has been much activity in the spiritual world, and in this uplift movement Christian Science has been conspicuous, showing that to fulfil its mission Christianity also must be progressive. The spread of Christian Science in the last forty years has been remarkable, including among its following many leaders in the state and in educational and professional life, a notable fact being that it is strong in educational communities. The advocates of Christian Science bring forth a mass of cumulative testimony in support of their teachings, which testimony is not discredited; and if the tree be judged by its fruit, they may consistently claim that their case is made.—*Correspondence.*

BLACKPOOL, ENGLAND.

A large audience assembled in the Grand theater to hear the lecture on Christian Science by Bliss Knapp. The Rev. C. M. Shaw, formerly of Blackpool, presided.

The chairman said Blackpool was his birthplace, in a Christian Science sense, because it was here that its truths came to him as a new revelation. He was attracted to the subject before coming to Blackpool, as a result of his interest in the psychological aspect of religion—a phase of religious thought which has attracted much attention during recent years; but he never regarded Christian Science as more than a curious phase of religious thought and activity which was not greatly different from the one usually accepted. Soon after coming to Blackpool, however, he came into contact with a manifestation of one of the leading features of Christian Science, namely, its healing power. A lady—a member of one of the churches of which he had charge—had been very quickly healed of chronic invalidism, from which she had suffered for about twenty years, and she had remained well. He was greatly impressed by that experience. Do what he might, he could not explain it away. Had not their great Exemplar gone about healing the sick as well as preaching the gospel?

The little he had heard led him to believe that Christian Science could possibly give some help in that direction. He commenced to read and study the subject with greater interest, and an opportunity came in his own household to test the power of Christian Science. One of his children—a girl—was affected with a severe form of eczema, so severe that she could not wear her clothes and had to go to bed. They discussed whether they should have medical help or Christian Science, and with fear and trembling they appealed to the latter for help. The child seemed so much worse at first that he greatly regretted the step, and wrote to a medical practitioner at Manchester; but twelve hours afterward the disease began to subside, in a few days the child was perfectly healed, and there had not been the least recurrence of the trouble from that day to this. He could not describe the joy which that experience gave to him, because it convinced him that underlying those wonderful stories of gospel healing there was some great spiritual influence which was just as valuable and efficacious in these days as in the days of our Lord, if we could only lay hold of the Principle. He redoubled his interest and study of the subject because he wanted the truth of God, the truth that would help his fellow men, and he was carried along by the religious truths contained in Christian Science.

The day came when he felt it would be dishonest on his part to continue to occupy the position he held, and he severed his connection with the community in which he was born. It was no easy task, neither was it easy to adjust himself to new ideas and methods; but his experience thereafter only went to confirm the step he took, and his gratitude daily increased. Christian Science had not robbed him of anything vital to the great evangelical doctrines in which he was brought up; but it certainly had given him a greater comprehension of and love for the Bible—such a comprehension and love as made him absolutely indifferent to that scholastic criticism which troubled him in the days of old. It had reinterpreted the old doctrine of Christianity and the Bible, and had made it more vital, more intelligible, and more practicable.

In conclusion, the chairman said he was perfectly sure it was only misconception and prejudice which hid the value of Christian Science today; and it was with the idea of trying to remove this misconception and prejudice that these lectures were organized.—*Blackpool Times.*

HORTON, KAN.

Judge Clifford P. Smith, who spoke at the Colonial theater on the subject of Christian Science, was introduced by Miss Sadie Evans, first reader, as follows:—

The law of progress is ever onward. Whatever is for the betterment of mankind becomes a stepping-stone for advancement. Suppositional theories must give place to practical beneficence. The religion that holds out a helping hand finds a welcome in the great heart of humanity; and in this spirit of helpfulness Christian Science comes, full of compassion and mercy, bringing the tidings of good to all mankind.—*Horton News.*

ANDERSON, IND.

The Christian Science lecture by Frank H. Leonard at the Grand opera house was well attended. Henry Drach, first reader of the local church, in presenting the lecturer, said:—

About twelve years ago a friend told me of a little girl who had been severely burned in the face; he said she was in a pitiful condition, and that her parents would not call in a physician to do something for her, depending on Christian Science for her recovery. At that time I knew nothing about Christian Science, and thought as did he, that the little girl was being neglected, and said it was a shame that parents should neglect a child in that manner, and I severely criticized and condemned them. Soon after this I learned that the girl was completely healed by Christian Science,

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and that there was not a mark of any kind left on her face to disfigure it.

There are some people now who are doing as I did, criticizing, condemning, and ridiculing something which they know nothing about, but I am glad that I know better now. I know that Christian Scientists everywhere are doing what the Master said we all should do, when he said: "Ye shall know the truth, and the truth shall make you free." The sick are being healed, and the sinner is being reformed, because the truth is again being demonstrated.

Daily Bulletin.

KEARNEY, NEB.

Always of interest to those not of the Christian Scientist belief yet admirers of the work done by that church, is a Christian Science lecture. A fairly well filled auditorium at the Kearney opera house was present to hear William D. McCrackan, M.A., lecture. E. J. Woolworth introduced the speaker, and said in part,—

It is universally admitted that God is all powerful, but it was left for Christian Science to discover how this power is available in the lives of men. Christian Science is simply an advancing footstep, the new-old truth which has vitalized the Christianity of our ancestors. There has been progress in the Christian religion from the start, and why should we be surprised to see more progress? Christianity itself has not only made progress, but it is a fair conclusion to draw from the history of the world that it is the cause of all other advance which has been made. We arrive at this conclusion because Christian nations alone have made progress, and they have made the greatest advance when there has been the greatest religious liberty. When attempts have been made to strangle Christianity, the world has lapsed into barbarism. After twenty-three years of study and observation, I can say for a certainty that Christian Science has come to humanity freighted with benefits; that it simply means more progress, advancement in every way, —betterment for individuals, communities, and for nations. There is good enough in it for all, and we want to share it with our neighbors.—*Kearney Hub.*

PORTLAND, ORE.

The edifice of First Church of Christ, Scientist, was filled to overflowing by those wishing to hear the lecture on Christian Science delivered by Francis J. Fluno, M.D., who was introduced by Paul S. Seeley as follows:—

The world of today is seeking for an accurate, constructive, and scientific religion. It desires to find the true God, to learn of His man and His universe, and to discover the laws by which He governs. Apologies for the inconsistencies of our past beliefs in a God who brings sickness and discord are rapidly giving way before the insistent demand for a religion that is scientific, practical, and demonstrable. Christian Science has been successful as a religious movement because it is practical. It places life on a scientific basis and gives a clear, reasonable, and logical explanation of God, man, and the universe. No superstition clouds its teachings; no cruel Deity intimidates its followers. Its God is a God of love; its message is one of hope.—*Telegram.*

NEW YORK, N. Y.

In introducing William R. Rathvon, who lectured in Third Church on Christian Science, William W. Porter said in part,—

The essential, practical, and reasonable definition of religion may be said to be that condition or quality of thought which by its expression or works fulfils the inspired prophecy of preceding religious periods in the history of the world. Two thousand years ago there appeared in the cities and villages of Galilee Jesus of Nazareth, who preached the doctrine of man's oneness with the Father and the healing power of Truth and Love. Many there were whose sorrows he assuaged, whose sickness he healed, whose eyes he opened, whose ears he unstopped, and to these he directed the critics of his time as concrete evidence of the correctness of his doctrines and works. Thus confounded, these critics could only raise the general cry that his teachings and doctrines were contrary to public good, were opposed to public health, and were against public policy; yet through all the intervening ages stands the majestic figure of the Master of the world, announcing the standard of all religion, the standard of all healing, in these words: "By their fruits ye shall know them." He also said, "Greater works than these shall he do;" and today throughout the world the healing and saving power of Christian Science is known and demonstrated, thus emphasizing by fulfilment these prophetic words of our Master.—*Correspondence.*

GALVESTON, TEXAS.

The auditorium of Hotel Galvez was filled with fully three hundred people who came to hear the Rev. William P. McKenzie deliver his lecture on Christian Science. The speaker was introduced by DeWitt McMurray of the *Dallas News,* who said:—

Those who have come to Christian Science for relief from physical afflictions, after testing without success all known material remedies, have seen demonstrated in their own experience the truth of the statement by the apostle James that "the prayer of faith shall save the sick." This calls to mind the first sentence of the first chapter of the Christian Science text-book, "Science and Health with Key to the Scriptures," which reads, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." These former sufferers from disease have found that they should not follow after "other gods," but should go to the Giver of life for the gift of life. Jesus said, "I am come that they might have life, and that they might have it more abundantly."—*Galveston News.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Bay City, Mich.—Washington theater, 8:15 p.m., May 23.
Bradford, Fa.—Universalist church, 8 p.m., May 29.
Creston, Iowa.—Temple grand theater, afternoon, May 25.
Gloversville, N. Y.—First Congregational church, 8 p.m., May 29.
Herkimer, N. Y.—Grand opera house, 4 p.m., June 1.
Lexington, Mass.—Town hall, 3:30 p.m., June 1.
Marion, Ohio.—Court house, Court room, 3 p.m., June 1.
New London, Conn.—Lyceum theater, 3 p.m., June 1.
New Rochelle, N. Y.—Loew's theater, Main street, 3:30 p.m., May 25.
Oswego, N.Y.—Church edifice, 175 W. 2d street, 8 p.m., June 6.
Parkersburg, W. Va.—Odd Fellows building, corner Ninth and Market streets, 8:15 p.m., May 29.
Portland, Maine, City hall, 7:30 p.m., June 1.
Ridgewood, N. J.—Church edifice, 8:30 p.m., June 6.
Roxbury, Mass.—Whiton hall, Center street, Dorchester, 8 p.m., June 3; Fauntleroy hall, Wenonah street, Roxbury, 8 p.m., June 5.
Salamanca, N. Y.—Congregational church, 8 p.m., May 30.
Syracuse, N. Y.—Wieting opera house, 4 p.m., May 25.
Upper-Sandusky, Ohio.—Auditorium, 8:15 p.m., May 30.
Wakefield, Mass. (auspices Reading).—Town hall, Main street, 4 p.m., June 1.
Williamsport, Pa.—Y. M. C. A. hall, 8 p.m, May 29.

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TESTIMONIES OF HEALING.

I am so grateful for the help received through reading the testimonies in the *Sentinel* that I am impelled to send my own, with the loving hope that seekers for the truth may be helped thereby. Although I had many opportunities to look into Christian Science during a period of twelve years, yet I refused to listen to its claims until the summer of 1910. I was termed a broad-minded man by my acquaintances, but I now look back over those years and see how very narrow I was. Having once become interested, however, I made an earnest effort to hold my thought receptive to the truth, with the result that to a large degree I gradually overcame many weaknesses, and particularly that awful sense of fear which enslaves so many mortals.

The greatest test I have had of the mastery of fear was given the night of Sept. 14, 1911. Living in an isolated mining-camp in New Mexico, where my home was located in a deep and narrow canyon, a sudden cloudburst of unusual severity quickly flooded the gorge. I had left my home to assist a neighbor whose house was in danger, and was returning with him to my house, when I was swept from my feet and thrown into a torrent of blackness, muddy water, rock, and timbers, and was carried at racing speed down the canyon, and to all human or material sense certain destruction awaited me. My first thought, as I was swept forward, was that God is All-in-all, and as I was carried hither and thither I held tenaciously to this thought, when finally, grasping the stump of a tree, I audibly declared "the scientific statement of being," given on page 468 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My thought was perfectly clear, and there was an entire absence of fear. While holding to the stump I was struck on the shoulder by a huge log, around which I threw my arm, and almost at the same instant something crashed against the stump, seriously injuring my hand and compelling me to let go, so that I was again seemingly at the mercy of that fearful torrent. I was carried several hundred feet and dashed into a barbed wire fence, to which I clung until I recovered sufficient strength to lift myself to my feet, when by the aid of the fence and the flashes of lightning to guide me, I got my freedom and hastened to my house. When I drew near my home I saw, in a flash of lightning, that it had been destroyed, and upon entering a vacant house next to mine I found my wife, who had been rescued by neighbors at great risk to themselves. Neither of us knew that the other had been caught. My wife, who had a better knowledge of Science than I, had also applied it, and had a seemingly miraculous escape. Our friend and neighbor, however, was carried down the canyon a distance of two and one half miles, where his body was found the following morning.

Although dreadfully cut and bruised and exposed to the wet and cold, neither my wife nor I suffered any harmful effects. My wounds were all healed without the aid of *materia medica*, and although our material loss was considerable, I was really grateful to have been able to demonstrate so clearly the mastery of Truth over error. Words are inadequate to express my gratitude to God for my rescue, also to Mrs. Eddy and all those who are engaged in spreading this gospel of Truth and Love, and my earnest prayer and desire is that I may so live as to attest the fruits of Christian Science, which has come into the world to help us in every time of need.—THOMAS J. CURRAN, Los Angeles, Cal.

To the above testimony I desire to add an acknowledgment of my appreciation of the efficacy of divine Truth as I have learned of it through the study of Christian Science. On the night referred to in my husband's testimony, the intensity of the darkness made futile any effort for escape in a material way; but I was fortified by the verities of being as explained in "Science and Health with Key to the Scriptures," and was possessed of no other consciousness than that of God's infinite goodness. Without conscious resistance I was carried along with the raging flood, down into a rut close to a barn, verging on the most perilous sweep of the waters. At that point rocks quickly accumulated and stayed me, until human assistance enabled me to reach a place of safety, after having been in the water not less than three quarters of an hour. Upon finding my husband I was made truly happy in learning that he too had applied the understanding of divine Principle as taught in Christian Science.

I realize more and more that through daily watchfulness, and the endeavor to see as God sees and to speak as God would have us speak, through the understanding of man's oneness with divine Mind, the fruits are humility, tenderness, and an all-absorbing desire to manifest ever-increasing love toward our neighbor. This is my expression of gratitude for my deliverance in Truth.

BELLE M. CURRAN, Los Angeles, Cal.

I desire to express my gratitude for what God has done for me through the truth revealed to us in Christian Science. Six years ago, while following the profession of a trained nurse in San Diego, Cal., I met with an accident to my hip, causing the bone to be injured, so much so that I was paralyzed on one side. Up to this time I had read a few *Sentinels*, also pamphlets on Christian Science which a kind friend loaned me. The reading of these convinced me that the writers had a much clearer and more practical understanding of God than any I had heretofore known, and in my distress I prayed that God might show me the way. In the morning, after a sleepless night, a lady came to see me who was also slightly interested in Christian Science. I begged her to go for a practitioner, and one soon came, bringing with her the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I shall never forget how I enjoyed the study of its pages, although for five days and nights the pain continued; yet I knew that "God is no respecter of persons" and that He could and would heal me.

The practitioner came twice a day, but it was not until I saw that Christian Science was not the exercise of any human will, but rather the letting of the divine will work in me, that I experienced the healing power. This conviction came to me through the almost continuous study of the text-book and the kind help of the practitioner. On the sixth day I rested quietly, and about the tenth day was out of bed, but in walking I was not yet entirely free from pain. With a few more treatments, however, the pain also was overcome. About two weeks later I visited the Grand Canyon of Arizona, and on account of many tourists being there at that time, I was unable to secure an animal to ride through the canyon, so together with another lady I walked down the steep trail and back again the same day. The depth is considered over seven thousand feet. I mention this to show how completely I was healed, for I never felt conscious of my hip-joint on this trip, nor have I since.

Before this I had been subject to sudden attacks of heart trouble and had been told by the physicians not to take violent exercise of any kind, as this might prove fatal. On many occasions I was utterly helpless when these spells would come on and sometimes had to remain in bed for weeks; but all fear of this trouble had been removed through my new understanding of God as ever-present Love, and while crossing the range of mountains in Mexico I felt no fear, and no ill effects such as I had experienced on similar occasions. While staying in the city of Mexico much fear was expressed, however, by others about the altitude, and once more the availability of the all-power of divine Love was proven to me. I had been in the city two weeks when, after retiring at ten, I awoke an hour later with the old sensation. Fear possessed me, and I rushed out to the balcony for air, when instantly the thought came to me, Whom are

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you serving, God or error? I then felt ashamed of having listened to this wild fear. I felt divine Love's presence, and realized that the higher I was in the altitude of thought the nearer I was to God; that the everlasting arms were around, about, and underneath; that I lived and moved and had my being in Him. I felt secure, and the attack vanished, never to reappear.

This is now six years ago, and I have been in even higher altitudes since, have taken other violent exercise, but have realized complete freedom. For this and many other experiences of healing I am truly thankful to God, and also grateful to our revered Leader, Mrs. Eddy, who has made it possible for us to find the way; but I am far more grateful for the peace of mind, joy, and love which Christian Science has brought to my consciousness.

MRS. DOROTHEA M. PERTZ, Portland, Ore.

With hearts overflowing with gratitude for the many blessings we have received as a family since coming into Christian Science, now over three years ago, we feel that we should no longer withhold an expression of gratitude which might encourage some other poor sufferer who is searching for health and happiness as we were.

I shall never forget the day that a dear lady first brought Christian Science to our notice. We did not then know anything about it, but it seemed from the very first that it was just what we had long been searching for, and we accepted its teachings and threw away all our medicine, though my husband and self had been taking remedies every two hours at that time, as he had been almost an invalid for two years with kidney trouble and unable to work, while I was sick a great deal of the time, my friends and relatives believing I had tuberculosis. As we began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy, however, our condition improved, and soon all our ills disappeared. My husband also got a good position, which overcame the financial difficulty, and to us all these were beautiful and convincing proofs of the power of Truth over error.

What seemed to me the most wonderful proof of Truth's power was the healing of our oldest son last summer of a fever. He had all the symptoms accompanying that disease, and was according to mortal mind very near death; but we clung steadfastly to Truth and Love, used no material remedies whatever, and through the faithful work of a practitioner he was healed. Although his recovery seemed slow, it was almost painless after the first few days. Is it any wonder that our hearts are filled with gratitude for Christian Science? Whenever I think of this great proof of the protecting power of divine Love, I feel like exclaiming with the psalmist of old, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

These are only a few of the many blessings we have received since taking up the study of Christian Science. For the physical healings we are truly grateful, but yet more so for the spiritual awakening gained from the study of Science and Health. While we feel that we are only beginners, and the way sometimes seems dark, we are striving daily to go up higher, and know that we shall gain our perfect freedom if we faint not nor become slothful. This testimony would be incomplete without an expression from us of appreciation for the unselfish and inspired work of dear Mrs. Eddy in bringing to light this blessed truth which heals the sick and reforms the sinner.

MRS. A. H. ROGERS, Sherrill, Ark.

Six years ago this healing truth was brought to me by a dear lady whose life in Christian Science had been like a beautiful song to me. I was ill, so ill that I had not walked for four weeks, and though *materia medica* did all it could, it made many undesirable laws for me should I get well. One Wednesday, however, this friend told me of the truth, that God is Life and Love, that in Him is man's strength, and on Friday I went down-town. The old trouble did not return.

Since then we have had many proofs of this great truth with our two children, and Truth is indeed an ever-present help. I now realize a greater sense of gratitude than ever before, and my chief need is a fuller understanding of Truth and Love. I am truly grateful to God for Christian Science, and also to Mrs. Eddy.

MRS. MINNIE GOIN, Sedalia, Mo.

[Translated from the German.]

I want to tell of the wonderful way in which I experienced God's help. Since earliest childhood I had been sickly, and my condition grew worse each year. No physician seemed able to determine the nature of the trouble, and all prescribed remedies failed to bring relief. Then an operation was advised, to which I consented, hoping that a cure would result. The operation was performed, and a few weeks later I returned home, after having suffered much pain because of complications which had arisen. My condition seemingly improved, and I was again able to work. A few years later I had a return of the former complaint, to which was added a severe nervous trouble, accompanied by such weakness that I would often have to lie down the greater part of the day. I was advised to go to a sanitarium, which I did, but returned home no better, and greatly weighed down mentally, having lost all hope of recovery and not knowing what to expect.

At this juncture I heard of Christian Science, and read some literature on the subject, which impressed me to such an extent that I immediately made up my mind to seek help in that direction; and when a few weeks later it became possible for me to go to St. Petersburg, I applied for treatment to a Christian Science practitioner. I shall never forget the sense of happiness and the feeling of hope which I experienced after seeing her. She took up treatment in the most loving and patient way, and my condition slowly improved. To be sure, there were hours of discouragement, when a turn for the worse would seem to take place, but Truth was victorious in the end, and the words, "They that wait upon the Lord shall renew their strength," became true in my case, for God gave me strength to overcome the disease.

A sense of health has returned to me, and I am able to work, for which I am deeply grateful; moreover, I wish to voice my gratitude for having been led to find work, where I thought it to be out of the question, and also to express my thanks to Mrs. Eddy for teaching us to recognize God as Love.

MATHILDE STAVENHAGEN, Schlüsselburg, near St. Petersburg, Russia.

I desire publicly to express my gratitude to God, also to our dear Leader for the many blessings received through Christian Science. I came to this truth through the healing of my mother, and since then I have had many beautiful demonstrations in my own home, but will only speak of two.

About the middle of August, on a Saturday afternoon, an attack of illness came on, and I at once began to treat myself as best I could. On Sunday morning I seemed no better, as I was quite hoarse and there was a very painful condition of the throat. That afternoon I thought best to call on a practitioner to help me, and she took up my case at once. On Monday morning I felt much better, and went across the street to see a neighbor on a little business. While talking to her I fainted, but I soon regained consciousness enough to declare the truth, and in a few minutes I was able to go home alone. In the afternoon I was able to go to the practitioner's home, and after a few treatments I was well.

My little boy, six years old, awakened one morning quite sick with a fever. I began to declare the truth at once, but

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feeling that I needed help I telephoned to a practitioner. She began treatment, but for three nights the child seemed very ill. He did not sleep five minutes at a time, and the second night he could not swallow even water. On Saturday afternoon he was able to be taken home, for I was at my mother's when he became ill. On Monday he was able to go with me to the practitioner's home, and in less than two weeks he was perfectly well. I never thought of calling in a doctor, but I did not allow any other children to go into the room. I am truly grateful to Mrs. Eddy for this healing truth.—MRS. BEULAH GAFFORD, Crowell, Texas.

Recently, upon reading some particularly interesting testimonies of healing, I recalled these words from our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy: "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more" (p. 3). It is in response to this admonition that the following testimony is gratefully given.

All my life I had suffered from disorders of the stomach and digestive organs,—a condition shared more or less by every member of the family and accepted as an inheritance,—and as years went by these conditions were so aggravated that my diet had been reduced almost to the vanishing point. The most powerful drugs, as well as other means, were resorted to in the hope of restoring normal action, but with no result. The physical suffering was intense, the mental even greater, an increasing despondency having reached a state of indescribable torment, and it was generally expected that my lease of life had but a short time to run. I also had a skin disease, affecting the scalp, which had already caused quite a large bald spot to appear, with further loss of hair occurring daily. I had long worn glasses for defective vision, and was addicted to the use of tobacco and intoxicants, both habits of many years' standing and having a firm hold upon me, particularly the latter.

To describe the various means tried for relief would require a volume, and include the treatments by many physicians of different schools, besides well-nigh every "cure" that I might have heard or read about, and the crisis above mentioned found me without a single straw to grasp in the way of material help. It was then, when every hope had seemingly gone, that Christian Science (which had several times been mentioned to me by loving friends, only to be rejected with the arrogance of mortal wisdom, as a fad) came to the rescue. One day, in relating my experiences to the nurse attending me regarding my search for relief, Christian Science was mentioned, when he told me about a case where he had been in attendance and a Christian Science practitioner had been called in with some wonderful results. After asking him a few questions a sudden inspiration seized me, and I cried: "I am going to try it! Go at once for a practitioner, and at the same time call upon the doctor, tell him what I have concluded to do, and say that I shall not need him any more."

This was done, and the practitioner called that afternoon, when I was given my first treatment, and that evening I ate a hearty dinner, the first one in a long time. Since then, a period of over ten years, I have eaten regularly anything served at meals without discomfort. The desire for tobacco and stimulants also went with this first treatment, and has never returned. A few more treatments found me with glasses discarded for good, and the eruption disappeared, my hair regaining its former thickness, which it has retained to this day. After the practitioner's first visit a clean sweep was made of everything pertaining to former methods of treatment, and not a single grain of medicine, or anything else in the old lines, has been used since.

A far greater cause for rejoicing was the peace of mind and the spiritual desire which came with the acceptance of Christian Science. From a miserably despondent and unhappy individual I was transformed to one cheerful and happy, and from one indulging freely in the various forms of worldly dissipation, with scarcely a thought about spiritual things, I became an advocate of right living and a student of the Scriptures. Gratitude to God, also to the one who has made His wonderful works clear to us, is not to be fully expressed in words, and, as I feel, can best be shown in constant striving for a further understanding of Truth in the way our Leader has pointed out.

W. E. HAWS, New York, N. Y.

I feel it a duty, as one who is trying to follow the teachings of Christian Science, to give this testimony, to express my appreciation and thankfulness for the great good *which* my family and myself are getting from this wonderful *truth* which makes us free. Since taking up the study of Christian Science, some three years ago, we have had many wonderful demonstrations of the healing power of divine Love.

About a year ago we were living in Mitchell, S. Dak. Our little son showed signs of a fever one Sunday evening, the reality of which was denied, both by my wife and myself; but by others who were present at the time, mortal fear was manifested and spoken of. The little fellow was put to bed and he passed a very restless night, for his body seemed to be almost burning up. We treated him to the best of our understanding of Christian Science, but there seemed to be little gain. The following night, when I came home from my business, I found the child apparently much worse. He did not notice anything, not even when I called his name, and when I took him up in my arms he seemed like one that was dead. It was then very evident that we should have help, so I stepped to the telephone and called up one of the practitioners in the city. I stated the condition and asked for help, and in a very short time after the treatment began a change could be seen in the boy. He was put to bed, and before long he seemed to be resting comfortably. He had a good night's sleep, and was much better in the morning. During the day he manifested a desire to be up and around the house, and he was allowed to do as he wished. He steadily improved, and in a very few days was himself again.

At the time of this sickness and cure, the city was full of an eruptive fever, and the symptoms as laid down by mortal mind were all manifested in this case. Although we know from the teachings of our beloved Leader, Mrs. Eddy, that this healing was truly natural, we cannot but feel *that* it was wonderful. Besides this, I have lost all *desire for* tobacco since taking up the study of Christian *Science*, although I had been using it since childhood, until it seemed as though it was a part of me. About the same time I was able to leave off my glasses, which I had worn steadily for fifteen years. Christian Science has helped me morally, physically, spiritually, and financially, and I am more grateful for this wonderful truth than words can express. To know that everything which comes from God is good, and that every good desire is a prayer, goes a long way toward making this life one long day of rejoicing.

M. R. TOURNIER, Waukegan, Ill.

I wish publicly to express my gratitude for my healing through Christian Science. In July, 1905, I was practically helpless, as a result of severe nervous trouble, which doctors and medicines had failed to relieve, even temporarily. For months I had no desire to eat, and I was afraid to sleep on account of weak heart action, which caused me to have spells wherein I would lose control of my body and lie perfectly helpless. Life for me seemed a miserable apology for existence, as I could not read, sew, or do anything but sit in my chair from morning until night, and with no hope of ever being well.

At this time a brother urged me to have Christian Science treatment, and I gave my consent, but had no idea of the nature of such treatment. I however felt the effect of my first treatment, and this gave me such hope that I immedi-

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ately disposed of all material remedies, of which I had an abundant supply, and felt sure that if anything could help me Christian Science would. My healing was slow, but for this I am now truly grateful, as it compelled me to continue in the study of our text-book "Science and Health with Key to the Scriptures" by Mrs. Eddy, and also to learn the much-needed lesson of patience. Since my healing I have had the best of health, and have proved many times that God is my strength, and that I can always do whatever is necessary for me to do. Since my first treatment in Christian Science the truth has been my only remedy for all inharmony of mind or body. In passing through deep waters, of sorrow and loneliness, divine Truth has been my comforter, and I have always looked forward with eagerness to the Sunday and mid-week services, which have been such a help to me; the *Sentinel* has also been a messenger of hope and cheer.

I am indeed grateful for the many blessings coming to me daily through the teachings of Christian Science. Words fail to express the love and gratitude which I feel for the pure and noble life of our Leader, Mrs. Eddy, and my sincere desire is to be ever found faithful to the cause of Christian Science.

MRS. MYRTLE ROHRER, South Bend, Ind.

It is with a grateful heart that I relate what Christian Science has done for me. So far as my mother knows, I was born with a lameness all down my left side and never had the proper use of my left hand. Moreover, my left leg was a little shorter than the other. At one time I went to a specialist in such cases, and in the first instance I was much benefited, though the operation was a very painful one, but the second time I went no benefit was realized, and we made no further effort, as the proper use of my hand had not been gained.

About two years ago we heard of Christian Science, and with a little over two weeks' treatment from a practitioner I was told that I could wear an ordinary boot, which I did for the first time in my life. I can thankfully say that Christian Science is guiding me into the truth that sets us free. My foot is now perfectly normal, and my arm is gaining strength daily. I know that in a short time it will be quite as useful as the other. It is with love and gratitude that I give this testimony, hoping that it may encourage some dear one to learn from Christian Science that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). I cannot express what I owe to God for giving us such a Leader as Mrs. Eddy. Words are too weak to tell all that my heart feels.

MARY AIRD, Glasgow, Scotland.

[Translated from the German.]

It is with a sense of deep-felt gratitude that I wish to testify to the blessings which I have experienced through God's grace. Six years ago, in June, my son was taken very ill with measles and a fever. As we had attended Christian Science meetings several times before, we wrote to a practitioner at once, asking her for treatment. The result was that within a few days my son was able to get up and take a walk. In August he ran a long splinter into his foot. We bathed it, but the splinter could not be seen. As the boy could not step on his foot, we again secured the service of the practitioner, and a couple of days later the splinter appeared, so that I could get hold of it and pull it out, whereupon the boy was able to walk. For these benefits we thank God and are deeply grateful to our revered Leader.—JULIUS ZIHM, Berlin, Germany.

I am glad to testify that I was healed of a severe attack of rheumatism, about a year and a half ago, through Christian Science treatment. I am deeply thankful to God for His care over me.—CHARLES ACKROYD, Petaluma, Cal.

FROM OUR EXCHANGES.

[*The Universalist Leader.*]

The looking and the longing of souls in every age for the coming of Christ can find satisfaction if the eyes are open. But mostly we see and do not perceive; we hear and do not understand. Throughout the ages, those who have looked for the coming of his physical presence have looked in vain, and yet there has been no year in which he has not come, and never more fully than today, when through a thousand channels he is coming into the life of the hour. There are those who get impatient with the continual sounding of his name, because so many have made the calling of "Lord, Lord!" the burden and body of their religion. But who can look into the better life of the living and not see how more and more the Christ is coming into it? Those who in ignorance or independence omit him from their message, even those who in antagonism denounce him, but who give themselves in loyal service to the uplift of humanity, are opening the door through which he comes and manifests himself in the new relations among men. The writers of the gospels were simply translators of the life of Jesus to the people of their time, and the preachers and teachers and doers of good in all succeeding ages have been the translators of his spirit and character into the life of their own time. And one has but to read Christian history to become prophetic and see the time when "every knee shall bow," and "every tongue shall confess" that Jesus is Lord, to the glory of the Father.

[*The Christian Intelligencer.*]

Not for a long time, possibly for a century past, has there been such a radical change in the expression of religious and ethical thought as has been going on for twenty or twenty-five years past. Men have been thinking old truths along new lines and have been stating and restating even accepted facts in such a fashion as to awaken apprehension in the minds of many to whom the unfamiliar phrasing does not convey the same thought as the former expressions. Applications of spiritual truth to practical life, especially those phases of life which call for physical or intellectual help and uplift, have taken forms wholly unfamiliar to those of older days. Thus the active religious thought of today, whether in its form of expression or application, is in sharp contrast with that of the past generation; and looking back upon the fervor and earnestness of those days many Christians brought up under the older régime are sorely troubled, and view these changes with as great dismay as the patriarch must have felt when from the window of the ark he beheld the fountains of the great deep broken up and all familiar nature vanish amid the angry billows of the flood. To such the words of Paul should bring consolation and renewed courage,—"The letter killeth, but the spirit giveth life."

[*The Watchman.*]

The Christian spirit in the heart of man and in the social sentiment is both a palliative and a cure of evil conditions and of envy. It makes a man content with his lot, and frees him from base envy of those who are in superior conditions to himself; it saves him from senseless revolt and dark and sinister deeds; it guards him from violence and crime; it also works in the community spirit to promote more even distribution of the advantages, opportunities, and privileges of life so that all may have an even chance. This process is going on today with increasing democracy and enlargement of rights. Envy should have less and less ground for manifestation. Until this process is completed every one needs the grace of Christ to keep him from envy and to purify his ambition, that it may covet the best things in the best spirit and not seek merely to pull down those who have

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gained advancement through inheritance or superior qualities. It works from above to extend privileges, and from below to obtain them, all in Christian love. The cure of both pride and envy is love.

[*The British Congregationalist.*]

Few things in this life are more startling than the way in which it is possible to drift half consciously from the vital things while retaining the accidental and non-vital things. It is quite possible to have a decorous, well-ordered church life in which there is no thought of immediate reference of its doings to the mind and will of Christ. We do things because we were taught to do them, and it never occurs to us that all the original meaning may have gone out of them. It is surely, then, a hopeful sign that there is growing up a "divine discontent" with this state of things within the church itself. Earnest men are asking more and more persistently whether the church, as at present ordered, is able to give true expression to the life that should be in her.

[*Zion's Herald.*]

Moral and spiritual progress are purchased in the same way. He who knows the truth and is set free by it, must earn it by discipline, and sacrifice of temporary pleasures for permanent joy. The truth seems so clear and winsome when we see it in the terms of the earthly life of Jesus. When we attempt to repeat the motives of Jesus in our daily conduct, we discover the difference between possessing the truth in terms of an intellectual conviction or a fine emotion, and mastering the truth through devotion to its imperial demands. In order to make it effective we must earn it. Subjection and exercise are the price that must be paid for real ownership. We never know the full joy of being possessed by the truth until we have earned it.

[*The Christian Work and Evangelist.*]

There is no reason in the world why churches holding orthodox and liberal theologies, liturgical and free forms of worship, episcopal and congregational forms of government, should not unite in saving little children from the hands of the despoilers, men and women from the grip of saloon and tyrant, the weak from the unscrupulous strong, government from the corrupt politicians, business from the unscrupulous men of greed, nations from reversal to paganism—no reason why they should not cooperate in rearing in America the beautiful city of God. Let us rejoice that at last they are doing this, and we are witnessing Christian unity at work.

[*The Standard.*]

No one rejoices more than we in the strong and fearless ethical emphasis of the modern pulpit, but we sometimes wonder if these denunciations in cold type do not of necessity leave out the very thing that makes such utterances have the prophetic note. What is their effect, not simply upon those involved in the sin denounced, but upon that vast mass of people who are neither guilty of the sin nor particularly interested in the church? Does it attract or repel? Is there danger that the public may look upon the modern preacher as "a common scold"?

[*The Advance.*]

There is no known process by which the soul can reach its spiritual heritage by passivity. We may not sit idly and await our transformation into the divine image by processes external to ourselves. If we are saved into our spiritual heritage it will be, first, because God has appointed us heirs of salvation, and ordained the means for our evolution into the liberty of the glory of the children of God; and secondly, because we respond to the act of God by a mighty effort of faith, by which we know and appropriate our divine heritage.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

Two new translations into German have been made and are now on sale. "Die Christliche Wissenschaft: Das Evangelium von dem Reich" ("Christian Science: The Gospel of the Kingdom"), a lecture by Judge Clifford P. Smith. "Im Dienste des Vaters" ("The Father's Business"), containing five articles.

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, *Scientist*, with space for the names of the churches and their *by-laws*, can be had at seventy-five cents a hundred. *Orders will* not be taken for less than one hundred, and *postage* stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The annual per capita tax, of not less than one dollar, is due June 1, the beginning of the fiscal year of The Mother Church, and is reckoned from that date, whether the admission was in June or November. All remittances in excess of the amount due in accordance with the by-law, will be credited for the current year, unless otherwise specified by the sender.

Please do not send paper money through the mail, except by registered letter; a postal money order, made payable at the Boston post-office, an express order, or a bank draft, is preferable.

To facilitate the work of the Treasurer, please advise him promptly of any change of name or address. No charge is made for this service.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGON. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE FATHER'S BUSINESS.	THE LAW OF KINDNESS.
CONFIDENCE AND SUPPLY.	THE PROVIDENCE OF GOOD.
FULFILLING THE LAW.	UPWARD FOOTSTEPS.
THE DIVINE NATURE.	BIRTHRIGHT AND DOMINION.

ENVIRONMENT AND OPPORTUNITY.

PRAYER AND HEALING. Also printed in German.

SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.

PRAYER AND CONFIDENCE. Printed in German only.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Printed in Dutch only.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French, German and Swedish, but not in English.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

For table: English, German, Swiss and French money equivalents, see inside front cover page.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

Text Bible. (01561 x), pica square type, Alaska seal, size, 7 1-2 x 6 1-4 inches, 1 1-2 inches thick. Specially adapted for use of Second Readers. Price, $7.25.

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EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY. 132 pages with index. Published in two styles of binding. Prices for paper covered editions: Single copy, prepaid, 15 cents; twelve copies to one address, $1.50; fifty copies, $5.75; one hundred copies, $10; Cloth binding: Single copy, 75 cents; by mail, 85 cents; six copies, prepaid, $4; twelve copies, prepaid, $7.50.

LIFE OF MARY BAKER EDDY (New Edition). By Sibyl Wilbur. Cloth edition; 425 pages. Cloth, single copy, prepaid, $3; six copies, $16.50; twelve copies, $32; edition *de luxe*, $5. Ten per cent discount to Reading Rooms on the *de luxe* edition.

CHRISTIAN SCIENCE AND LEGISLATION. 128 pages. Single copy, 10 cents; twelve copies, ONE ADDRESS, $1; twenty-five copies, $1.85; fifty copies, $3.50.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; six copies, $7; twelve copies, $12.

THE CHRISTIAN SCIENCE HYMNAL. Revised and enlarged. Cloth, single copy, $1.15; six copies, $5; twelve copies, $9. Half morocco, single copy, $1.40; six copies, $6.50; twelve copies, $12. Full morocco, single copy, $2.50. Levant, single copy, $3.50. Pocket edition, size 4 5-8 x 6 5-8. Full morocco. Single copy, $3; twelve copies, $30.

"PERSONAL CONTAGION" AND "WHAT OUR LEADER SAYS." By Mary Baker Eddy. Single copy, 10 cents; twelve copies, $1; one hundred copies, $7.50.

PHOTOGRAVURE OF MRS. EDDY, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, is for sale at the following prices: 8-inch (mount 12x16), single copy, $1; six copies, $5.25; twelve copies, $9.50; 12-inch (mount 15x20), single copy, $2; six copies, $10.50; twelve copies, $19; 16-inch (mount 21x29), specially adapted for Reading Rooms, single copy, $3.50; three copies, $9.50; six copies, $18.50; twelve copies, $35.50.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 39.

BOSTON, MAY 31, 1913

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ITEMS OF INTEREST.

National.

The waters of the Pacific ocean were let into the Panama canal on May 18, when a giant blast, composed of thirty-two thousand seven hundred and fifty pounds of dynamite, demolished the dike to the south of the Miraflores locks and allowed the water to flow into an extensive section in which excavations have practically been completed. The dike had dammed the waters of Ancon harbor in the Gulf of Panama on the Pacific until the United States engineers practically finished excavating a long stretch of the canal near Miraflores. The time set for its destruction was made public, and thousands of American visitors, Zone residents, and other sightseers swarmed the hillsides to see this important step toward the completion of the big waterway. All the charges had been set at sunset the night before, and throughout the night the immense quantity of dynamite was under heavy guard, no one except the engineers and their assistants being permitted to pass the sentry lines.

President Wilson has issued an executive order by which all fourth-class postmasters, except those receiving less than one hundred and eighty dollars a year, are required to take a civil service examination to demonstrate their fitness for office. The effect of the order is to throw all appointments to fourth-class offices open to competition. During his administration, President Taft, by an executive order, put these offices in the classified service, keeping in office the incumbents who had never been required to take a civil service examination. The new order affects 49,682 postmasters. President Wilson takes the ground that his predecessor's order failed to apply the merit system to the service.

The Coaster Brake Company, with headquarters at Buffalo, will be dissolved without a contest in the courts, to meet the demands of Attorney-General McReynolds, and it is expected that the pending criminal case against the combination and its officers will be settled in the near future. This suit involves six corporations and eighteen individuals, all indicted at Bufialo Jan. 8, 1912, on charges of unlawful combination and conspiracy to monopolize the entire coaster brake business and to fix and maintain prices.

Mt. Vernon, the home of George Washington, will remain closed to visitors on Sundays as heretofore, as the result of resolutions adopted by the council of regents of the Mt. Vernon Ladies Association, at its annual session. This action was in response to a recent formal request from the Chamber of Commerce of Washington, pointing out that if open Sundays, Mt. Vernon would be visited annually by thousands who are unable to do so week-days.

Work is to be started at once on two buildings for the recently organized women's college at New London, Conn., one to be known as Plant Hall, the gift of the family of Morton F. Plant, and the other as Blackstone Hall, the gift of Mrs. Blackstone of Chicago. It is expected that the college will open in September, 1914.

The New York Yacht Club on May 20 called to the Royal Ulster Yacht Club, definitely accepting Sir Thomas Lipton's challenge for the America's cup. The races will take place in September, 1914, under the New York Yacht Club's present rules as to measurements, time allowance, and racing.

Governor Earl Brewer announced that the Mississippi Legislature would be convened in extraordinary session on June 10, to consider issuing bonds of one million dollars or more, the funds to be devoted to levee constructions along the Mississippi river.

President Wilson has by executive order set apart a large tract of land in Arkansas for use by the department of agriculture as a resort and breeding-ground for native birds. The tract is to be known as Walter Lake Reservation.

Under the terms of a bill approved by Governor Tener, ten verses of the Bible must be read daily, without comment, in the public schools of Pennsylvania. Teachers who violate the law are subject to dismissal.

A "blue sky" law, drawn on the lines of the Kansas and Wisconsin acts, is to be presented in the Massachusetts General Court and is intended to protect investors in stocks, bonds, and securities from fraud.

The supreme court of Missouri has granted the Standard Oil Company a rehearing in the Missouri ouster case.

International.

An important scheme, the details of which were given by the postmaster-general some time ago, for the construction of a special tube railway for the conveyance of letters and parcels in London, has again been brought into notice. In addition to the general post-office, there is a chain of post-offices, each forming the center of districts scattered all over London and situated miles apart. The growth of traffic, especially that of motor traffic in main thoroughfares, interferes with the punctual running of the mail motor van service, which is worked on a rigid time schedule between the central offices, and has led to a scheme for the conveyance of the mails in a subway which would link the central offices together without interruption of any kind. The ultimate intention is to connect all the London central offices.

The Bernese Alps railway, forty-eight miles in length and involving many engineering difficulties, has been constructed during the past six years at a cost of twenty million dollars. Not only was it necessary to drive a nine-mile tunnel, but the line on either side of it had to be carried through wild, precipitous country, where the laying of a railway track was accompanied by many difficulties and dangers. Material had to be conveyed into remote valleys, where the only means of progress was a mule-path, and thousands of workmen had to be accommodated in a country hitherto almost uninhabited. The advantages of the new line are many, and from certain places a saving of three or even four hours will be effected on the journey to Italy.

President Saenz Pena's message, read at the opening of the Parliament of Argentina, made reference to the excellent relations which the republic has maintained with foreign countries, the peaceful conditions throughout Argentina, and the flourishing state of commerce. Immigration during 1912 surpassed the records of other years, reaching a total of nearly three hundred and twenty-five thousand. The revenues for 1912 amounted to 405,237,000 paper dollars; expenditures, 402,838,000 paper dollars. Exportations were valued at $480,391,000 gold; importations, $384,853,000 gold.

The Liberal government of Alberta, Canada, headed by former Chief Justice Arthur Sifton as premier, was returned to power by a large majority on its record of legislation passed in the interest of farmers. The government's record in passing an act providing for a co-operative system of elevators, as asked by the farmers, and passing the machinery act, a measure which prevents implement men from securing a lien on a farmer's property in payment for machinery, was very popular in the election.

Industrial and Commercial.

In the course of the investigations of the fertilizer resources of the United States, made by the bureau of soils, the possible utilization of the waste products from various industrial processes is receiving serious attention. One of the most important of these by-products is the slag produced in the manufacture of iron and steel. In Germany, where the iron ores used are high in phosphorus and the basic Bessemer process for the manufacture of steel is largely used, the slag produced is rich in phosphoric acid, and therefore finds a ready market as a fertilizer. The iron ores used in this country, however, with the exception of some mined in Alabama, are very low in phosphorus, and consequently give slags containing, as a rule, considerably less than 1 per cent of phosphoric acid.

The government, which has been making an investigation of the composition of sole-leathers, finds that no less than 60 per cent of American sole-leather is "weighted" with Epsom salts or glucose or both, and that practically all of it contains more uncombined tanning materials than it should, to give the purchaser his money's worth of genuine leather. The results obtained indicate that not less than twelve million pounds of glucose and Epsom salts are sold annually in sole-leather to the American people.

The threatened strike of miners employed in the New River coal field of West Virginia became an actuality last week, and in consequence one thousand miners, many with their families, are living in tents. The strike is due, it is alleged, to the coal operators having dismissed a large number of men owing to their affiliation with the United Mine Workers of America. There are fifteen thousand miners in the New River coal field, which tract embraces a part of Raleigh, Fayette, and Wyoming counties.

More than a million dollars collected in corporation taxes must be surrendered by the treasury as a result of the decision of the United States Supreme Court that a corporation leasing its property and deriving its only income from that lease is not "doing business" within the meaning of the law and is not taxable.

The Fore River Ship-building Company at Quincy, Mass., has been bought by the Bethlehem Steel Company. The price involved is said to be about one million two hundred and fifty thousand dollars.

There is a prospect that the wheat crop of Kansas will reach a total yield of one hundred and twenty million bushels this year, or one third greater yield than that of last year.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE LAW OF LIFE.

IRVING C. TOMLINSON, M.A.

ONE of the most inspiring lessons of the springtime is the teaching that the law of Life is the only law. If one who had always lived where flowers bloom the entire year had found himself in New England a few weeks ago, he might almost have said that so far as nature was concerned death was the only law. The trees were bare, the earth gave no sign of life, the brooklets were held in an icy embrace, and the birds were silent or far away. All this is changed, and everything about us voices the glad message that Life is everywhere manifest. This eternal fact that there is no other law than the law of God, the law of Life, Truth, and Love, is the teaching of Scripture and of Christian Science.

Christ Jesus knew that God manifests Himself only in the law of Life, and so when all the friends of Lazarus were proclaiming the supposed law of death, he asserted the mandate of Life, and Lazarus "came forth." When Jesus' enemies nailed him to a cross, and his form was laid away in the rocky tomb, he did not give way to any false testimony of the senses; he was at work, as our Leader has said, demonstrating that the law of Life is the only law. His resurrection and ascension was God's proclamation to us that we are to know no other law of being save the law of Life. The ever-living Spirit must work the works of Life alone—it has nothing to do with and knows nothing of death.

We are taught in Science and Health, the text-book of Christian Science, that neither sin, sickness, nor death is a manifestation of law; and we learn how to realize under all circumstances that the law of Life, God, is the only law governing us. This inspired book makes plain that through spiritual understanding we may prove eternal Life to be the Principle and law of our being, thereby realizing and manifesting "the power of an endless life." We ask sometimes why we do not now realize the full fruits of this law. "Being haunted by an ideal life," because, as Phillips Brooks writes, "we have within us the beginning and possibility of it," we often wonder why we fall so far short of it. The answer is, that we do not put ourselves into touch with the truth of being. One might have an electric lamp in his house and yet have no light, because there was no wire connecting the lamp with the source of light. Faith and understanding make it possible for us to utilize the law of Life.

An illustration of the working of this eternal fact of being is found in the law of gravity, which acts upon all material things; they feel its effect and give way to its influence, unless there is something which opposes. A ball held in one's hand immediately drops to the floor when released. Should the floor be removed, it falls lower still, and so on, as each obstruction is overcome, until it finds the center of gravity. Likewise this law of Life is ever present and ever active. Fear, ignorance, and sin are the opposing forces which seem to prevent the full influence of this beneficent law upon our being. When through Christian Science we destroy fear, overcome sin, banish ignorance, then this law of Life blesses us with its healing influence, and peace and prosperity, health and harmony are ours.

Only because of mortal beliefs do we fail to obtain the full benefits of this loving law of Life. It is the work of scientific Christianity to overcome the evidence of false material sense and enthrone spiritual sense; to destroy any barrier that would stand between us and the life-giving power which surrounds and sustains. This work is going on in our experience day by day. As we trust God more and rely confidently upon divine Love, the law of Life becomes our heritage, and we grasp the meaning of those words of the Master: "I am come that they might have life, and that they might have it more abundantly."

Mrs. Eddy's article, "Voices of Spring" (Miscellaneous Writings, p. 329), is well worth reading with each recurring vernal season. On page 331 we read: "Abiding in Truth, the warmth and sunlight of prayer and praise and understanding will ripen the fruits of Spirit, and goodness will have its springtime of freedom and greatness." These words indicate the helpful results which follow from learning the lesson of the springtime, that the law of Life is the only law.

FALLACY OF PHYSICAL DIAGNOSIS.

ALMUS PRATT EVANS, M.D.

A DISCUSSION of the subject of physical diagnosis from a Christian Science standpoint would seem to be entirely unnecessary, as metaphysics is so at variance with physics; but the belief of materiality is so firmly fixed in the human mind that it is eradicated with difficulty. This is due to the fact that physical man has long been supposed to be the true man. Basing their deductions on the assumption that man is physical, that mind is contained in the human body, mortals have striven in a material way to establish a more harmonious condition. While this has been attained in a degree, it is far from being satisfactory; and not until Mrs. Eddy, through her book, "Science and Health with Key to the Scriptures," more clearly elucidated the teaching of the Bible, has humanity found a reasonable solution to this problem.

For ages materiality has dominated the world. It is therefore not "passing strange" that material medicine had its birth in material sense and has been conducted along physical lines for centuries. *Materia medica* regards man as only a physical being, and even though mental conditions may be recognized, material treatment alone is applied. The Scripture, as well as natural science, teaches that matter, or the flesh, is subject to destruction and annihilation. The molecule and the atom of yesterday have given way to the ion of today. It is therefore very evident that a system which is based on materiality is without foundation, and consequently is fallacious.

Medicine is usually spoken of as being a science, but it falls far short of being scientific, according to the definition of science given by the Standard dictionary, "knowledge gained and verified by exact observation and correct think-

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ing;" "possession of exact knowledge." Science is based upon facts, and facts never change. There is no way in which one can gain exact knowledge by the study of the testimony of the physical senses.

Each successive period in the history of *materia medica* has been hailed as the era of modern scientific medicine; yet as the years have gone by, the theories and methods have continually changed. A system which seems rational this year is found irrational the next. This in no way shows progress, but rather lack of a solid foundation, a house built "upon the sand," "a reed shaken with the wind." This, however, is not the fault of those who are engaged in the noble effort to relieve the sick and the distressed by physical means, but rather is it due to the empirical nature of the system itself. The individual members of the medical profession have been untiring in their efforts to obtain and give to the world a more perfect knowledge of the cause, action, and rational healing of disease; and there are none who have felt the bitterness of failure more than they.

One of the most eminent surgeons of America stated very recently that medicine is eighty-five per cent art and fifteen per cent science. Another medical man of unusual note as a diagnostician, in an article read before a large number of physicians, stated that in one thousand cases which he had examined and diagnosed, subsequent autopsies had revealed that he had been mistaken in nearly fifty per cent of them. He further said: "Judging by the average of this whole study, I consider anything over sixty-six per cent of a verified diagnosis as a 'high' percentage of success, though I admit that our best is far from brilliant."

Materia medica deals entirely with morbid anatomy and physiology. It has no knowledge of the true, spiritual man, but rather takes the Adam concept of man as the real man, and studies humanity from that point of view. On the other hand, Christian metaphysics takes no cognizance of physical anatomy, but recognizes only the perfect man, he who is made in the image and likeness of God. It can admit of no material condition as being real, for Truth cannot be gained by admitting a falsehood or a lie. Christ Jesus said, "Ye cannot serve God and mammon."

Taking into consideration the above, Christian Science practitioners can see how unreliable is *materia medica*. Even though a diagnosis should be accurate from a material standpoint, of what aid could it possibly be to metaphysics, which deals entirely with spiritual causation? The phenomenon of disease or error emanates entirely from mortal mind, and partakes of the physical in belief only. Medical diagnosis has no place in metaphysics. There can be no compromise with materiality in Christian Science healing. "The Christian Scientist," Mrs. Eddy points out, "through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena, which fluctuate every instant under influences not embraced in his diagnosis, and so he may stumble and fall in the darkness" (Science and Health, p. 462).

In the eighth chapter of his letter to the Romans, Paul said, "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Again he says, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The apostle here depicts very clearly how unreliable is mortal or carnal mind; moreover, he does not stop here, but tells the early Christians very plainly how they can overcome their belief in the fleshly or carnal mind when he says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Could words be plainer? Is it necessary to have stronger language to convey the thought of the uselessness of trying to gain a greater knowledge of the physical life, so called?

What difference should it make if the case in hand is one which has been named typhoid fever or pneumonia, whether it be named tuberculosis or tumor? Would the healing prayer be in any way changed? Is not the actual cause of all disease and discord the same? The less the Christian Scientist thinks about physical causation, the more surely will he be enabled to overcome the error, and realize the true spiritual healing power of God. Jesus said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."

Why should Christian Scientists, who have a system which is based upon spiritual truth, the history of which extends throughout all time, which changes not, but is "the same yesterday, and today, and forever," seek aid from a theory which is based entirely on speculation? To do this would be turning from the real to the unreal, from light to darkness. What would be gained by such a procedure? Can truth be gained from error? There is but one way to arrive at a correct cause of disease, and that is through a more perfect understanding of metaphysics, which teaches of the Science of being. The Standard dictionary defines metaphysics as "the branch of philosophy that deals with the conceptions or principles at the basis of all phenomena, including being, reality, substance, time, space, . . . the science of real as distinguished from phenomenal being."

This system of spiritual healing, which has been very clearly elucidated by Mrs. Eddy in her text-book, "Science and Health with Key to the Scriptures," which together with the Bible gives one an ever advancing spiritual apprehension of God, is built upon the rock Christ Jesus, and is immutable and unchanging. If success is not always attained, the fault does not rest with the system, but rather with those who lack spiritual understanding or knowledge of the true Science of being.

There is but one way to eternal truth, and he who tries to climb up any other way is, as the Master said, "a thief and a robber." When the disciples failed to heal the sick, he told them very plainly the cause of their failure; hence the rebuke, "O ye of little faith." In other words, he told them to look within for the cause of failure.

Materiality is not in accord with metaphysics, and any recognition of material conditions only gives the Christian Scientist that much more to overcome. What Christian Science practitioner would call a physician to diagnose a case of sin? Yet the actual cause of both sickness and sin is the same, and both are healed by the same method. Our Leader has pointed out very conclusively in her writings how incomprehensible and unreliable is mortal *mind*, yet there is no vocation in which it plays a more important part than in the practise of medicine. The Master *did not* refer to the physical condition of those who asked *him* for help; he did not speculate as to the probable diagnosis or classification of disease, but recognized all disease as evil. His success was so universal that no one can controvert the correctness of his method. Basing our deduction on the success which followed the work of Jesus and his immediate followers, it is very evident that the only correct method of diagnosis is metaphysical.

If the Christian Scientist believes that there is really a condition to diagnose; if he accepts the statement that there is a physical or structural change, then there is little difference between his concept of the condition to be overcome and that of the matter physician. This belief would dispossess him of man's God-given dominion, and would render him helpless. Jesus came to show us the way, and should we not follow in his footsteps? Can the Christian Scientist in any way improve upon what he taught us through his words and works? He said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also."

Divine Science is absolute and changeless; it stands firmly for Truth, and in no way compromises with error, but rests steadily upon the Science of being. Paul asks, "What communion hath light with darkness? and what accord hath Christ with Belial?" If the Christian Scientist would make

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a correct diagnosis and heal the sick, he must forsake all materiality and follow the Christ-ideal. In Science and Health (p. 535) Mrs. Eddy says, "When will man pass through the open gate of Christian Science into the heaven of Soul, into the heritage of the first born among men? Truth is indeed 'the way.'"

SYMPATHY.

EDITH DOYLE.

IN an old English newspaper, dated Nov. 25, 1658, there is a notice of a book with this peculiar characterization: "Sir Kenelm Digby's Discourse, touching the cure of wounds by the powder of sympathy." It would doubtless be interesting to read this old book, to know whether the wounds and the powder were merely material, or whether the author had a glimmer of something higher than dust, namely, the power of Mind. In this century, however, a book has been published which shows how all wounds, physical and mental, may be cured by the power of true sympathy. This book is "Science and Health with Key to the Scriptures" by Mrs. Eddy, and every page tells of the power of the Love that is God, and how an understanding of this power will cure disease of every kind. People will readily admit that love can cure a mental wound, but they cannot always see that a physical wound can be reached in the same way. Perhaps this can be illustrated by the following case:

A man was said to be wasting away with an organic disease. All that medicine and surgery could do had been done; but physician, specialist, and surgeon pronounced the case hopeless, and said that death might come any day. The wife gave up sleep and rest to nurse her husband night and day; and when for sheer weariness he longed to die, she would with gentle words bring him back to hope and life. Many prayers were offered, and his daughter prayed for him daily, with a childlike trust that God was too good to take him away. Slowly but surely the man recovered, and returned to a normal, active life. The doctors said it was a miracle, that by all the laws of medicine he had no right to be alive. They attributed his recovery to the good nursing. As a matter of fact, it was simply the love and trust which would not let him go.

If such a miracle can be wrought by the power of human love, is it too much to claim that the power of divine Love can heal any disease, and that, too, without material remedies? This is what Christian Science claims, and what it is proving daily. But it must be remembered that this claim is based on no assertion of the human will, but on a knowledge of the will of a God who is Love. Divine Love alone really heals, and this Love must be reflected and expressed humanly in sympathy for our fellow men. The human heart is very sensitive. As a flower shrivels up and dies in a cold wind, but opens out in the warm sunshine, so the human heart will shrivel up and lose vitality in the coldness of criticism and condemnation, but will open out in the warmth of sympathy and understanding. Like Solomon, we should pray for "an understanding heart." Jesus had this gift without measure, and it is called compassion in the gospels. In nearly all the accounts of his healing works, it is said that "he had compassion" on the people. This was not condolence with wrong, but a perception of the facts respecting those who came to him with their troubles.

When the leper knelt before him with that piteous cry: "If thou wilt, thou canst make me clean," "Jesus, moved with compassion, put forth his hand, and touched him." And that simple act, which came from the consciousness of infinite Love, must have brought the healing. The leper was accustomed to be shunned by his fellows. He had to call out, "Unclean, unclean," lest any should come near him. When, therefore, the divinely good and pure Jesus gave no sign of shrinking or of loathing, but a sign of friendship and brotherhood, the burden of misery and isolation must have been lifted. The man, realizing the priceless birthright of self-respect, went away clean, whole, and strong.

A direct appeal was not always necessary to call forth this divine compassion, for Christ Jesus saw the need at once, as is shown in the raising to life of the young man. In direct and graphic language we are told that he was "the only son of his mother, and she was a widow." Jesus knew what that meant, knew the utter loneliness of the woman's heart, and with a word, restored her all, filled the "seeming vacuum . . . with divine Love" (Science and Health, p. 266), and then went quietly on his way, while the amazed crowd "glorified God."

We who call ourselves Christian Scientists should pray daily for this compassion. Some one may come to us asking treatment for a physical trouble, but suffering more from some grief or heartache. If we can perceive this need, if we can give the comfort and love which they really need, then they gain "the peace of God, which passeth all understanding," and the physical trouble vanishes away. This should be our one aim, for as we give out this true sympathy, all wounds will be cured, and we shall rejoice in "a new heaven and a new earth," where there shall be no more pain, and all tears shall be wiped away.

EFFECT OF RIGHTEOUSNESS.

JOHN L. RENDALL.

THE prophet Isaiah states that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." It is a matter of comment among people brought in contact with Christian Scientists, and perhaps especially so among those who attend Christian Science services for the first time, that those whom they meet seem to have gained much by way of happiness, which has found its expression in their countenances.

The question naturally occurs, What is the secret of this happiness, and how may it be found? It may be said of many Christian Scientists, "These are they which have come out of great tribulation." As a class, they have had much the same experiences which come to humanity as a whole. In one respect, however, they differ, in that they are to some extent learning through the teachings of Christian Science how to overcome rather than submit to evil, and how to distinguish and separate between the real and the unreal; how to "abhor that which is evil," and "cleave to that which is good." They are learning too that God is infinitely good, and that His creation is perfect and eternal. They are also learning to know "the things that are freely given to us of God."

Happiness is an effect, the cause of which is right thinking. Righteousness is necessarily rightness with God, and rightness with God means rightness with all of God's ideas. This right attitude of thought, like charity, "begins at home," with one's own self. Its primary step is the sifting out of consciousness those conditions which would bind and limit, which would obscure the realities and retard progress. This process in thought is necessarily individual. No one can do this for another, neither can any one prevent another's doing it for himself. In proportion as this is recognized, mortals begin to see that they have unnecessarily submitted to arbitrary, cruel, and unjust suppositions of law, which have by reason of this submission brought discord, unhappiness, and despair into their lives.

Getting right with God means also getting right with one's self. A right concept of God and man is "right wiseness," or righteousness. In "Science and Health with Key to the Scriptures" by Mrs. Eddy we read: "For true happiness, man must harmonize with his Principle, divine Love; the Son must be in accord with the Father, in conformity with Christ. According to divine Science, man is in a degree as perfect as the Mind that forms him. The truth of being

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makes man harmonious and immortal, while error is mortal and discordant" (p. 337).

"Quietness and assurance forever" is not a mere figure of speech, but an actuality in the daily experience of those who through confidence in God are proving the verity of the psalmist's statement, "Great peace have they which love thy law: and nothing shall offend them." Love for God and man is the key-note to true happiness; the love that "vaunteth not itself, is not puffed up." Peace, quietness, and assurance are promotive of health and harmony. It is certainly good to know that nothing can "separate us from the love of God," and that the understanding of Truth eliminates fear, displaces doubt and despair, and produces confidence and trust in God. It is good to know that the real man already has that Mind "which was also in Christ Jesus," and because of this he is intelligently directed and wisely led. This enables us to overcome the mortal tendency to mistakes in thought and action which are the prolific and only source of discord, and in this respect the teachings in Christian Science are of inestimable benefit to mankind.

Because of the practical results for good which inevitably follow the consistent practise of Christian Science, the standard of health, morality, and Christianity among its followers is fast reaching its proper level, and it is found that each one possesses within himself, as an individual idea of God, the right and ability to control every circumstance through the understanding of Truth, and thus bring out happiness and peace.

"NOW IS THE DAY OF SALVATION."

LAURA S. DOW.

THE Christian Scientist who is a parent may well be thankful to have a child grow up under the influence of the *spiritual understanding of the teachings of Jesus* as set before us in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The writer makes this statement from the standpoint of one who spent a most unhappy childhood in puzzling over questions regarding God, and wondering how she ever could become good enough to go to heaven when the time came to leave this world. These thoughts were kept entirely within herself, her only comfort being that if she really tried to be just as good as she could every day of her life, perhaps God would forgive the wrong things she might do.

When I was about thirteen years old, my hopes were shattered by one of my playmates telling me that because I had not been baptized I could never go to heaven. She was a clergyman's daughter, and believing that she would know if any one did, I felt myself doomed, the result being a constant increase in the sense of unhappiness which had already darkened my mentality. Several years later, another school friend, who had also been brought up in a home where the study of the Bible was carefully supervised, told me that to reach heaven one had only to be baptized and believe that Jesus died to save us from sin. By this time I had begun to question the truth of such assertions, so that soon afterward, when some one at home suggested that it would be well for me to be baptized in order to become a member of the church at the next confirmation, I replied that I did not know any reason for so doing.

When this state of unhappiness had reached an almost desperate stage, it was indeed proved that "man's extremity is God's opportunity." Christian Science came to the rescue, awakening my thought to the true understanding of God as the divine Principle governing all reality, and to the fact that the real man as God's image and likeness is governed by this Principle, and can reflect no other than god-like qualities. Inexpressible relief came with the further knowledge that the true baptism is spiritual, "is a purification from all error" (Science and Health, p. 35), which continues in proportion to our relinquishment of sinful beliefs. The purification began with the awakening, which brought many sinful tendencies to the surface, where their false claims of reality were exposed and destroyed by the all-powerful light of Truth.

I learned that Jesus' ministry on this plane was for the purpose of revealing the truth and saving us from sin, sickness, and death by proving their nothingness. *His teachings*, as explained in Christian Science, show us how to destroy these evils, thus making it possible for us to experience the joys of heaven, harmony, right here and now. As this beautiful and inspiring view of Truth appeared to my consciousness, the fears of future punishment gave way to the positive assurance found in the declaration of the apostle Paul, "Behold, now is the day of salvation."

ABSENT TREATMENT.

LEWIS HENRY BEESLEY.

ON page 78 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "If Spirit pervades all space, it needs no material method for the transmission of messages," and in that wonderful chapter on Physiology she also says, "Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind" (p. 179). In thus doing away with the necessity for any personal presence and in establishing the possibility of a healing method which requires no material aid, Mrs. Eddy has enabled mankind to be conscious of a God at hand, and one who is "a very present help in trouble." Perhaps this has been one of the greatest factors in the spread of Christian Science, because it has taught its students that they can get help in whatever place they are; for they ever so far from other Christian Scientists, the need can always be met.

Christ Jesus exhibited this power in many instances, thus demonstrating for all mankind the ubiquity of the all-knowing, all-loving Mind. In spite of the distance which the nobleman had traveled to get to Jesus, when he returned he found his son healed, as Jesus said he would; and the same result followed in the case of the centurion's servant. We have learned anew through Christian Science that God is ever present and never absent, and since it is *God alone* who does the healing work, there is, in an important sense, no such thing as absent treatment, because the power behind the treatment is ever present. Christian Scientists who are beginners in this study, and who are desirous of taking treatment, would do well to remember that, though they may be absent from the practitioner, who is merely the channel for the healing, they may be assured that wherever they are, God, divine Truth and Love, is, never failing, never absent, and it does not matter how far they are from the practitioner.

All treatment may be thought of as present treatment, since the result is brought about by the presence of God, and this knowledge drives away from consciousness all thought of the personality of the practitioner, of his or her power to do anything, or of any state of absence. In some instances practitioners have found that better work can be done when the patient is not seen at all, and we frequently read in the testimonies in our periodicals of wonderful cases of healing without practitioner and patient having ever met. This is undoubtedly due to the fact that the practitioner's knowledge of an all-powerful, ever-present God is uncontaminated by any mental picture of the patient's physical condition, and he is thereby enabled straightway to realize man's sonship with God. In the twenty-third chapter of Jeremiah we read, "Am I a God at hand, saith the Lord, and not a God afar off?" and with the psalmist we can reply, "Thou understandest my thought afar off . . . and art acquainted with all my ways."

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SELECTED ARTICLES.

[Frederick Dixon in *The Evening Star*, Ipswich, England.]

For something approaching half a century, Christian Science has been spreading round the globe, and it may safely be said that it has completed the circumvallation. It has done this because its teachings, as set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, have appealed to all nationalities and to all types of mind. The writer of a recent article intimates that, if accepted by poor people, its effects would be dangerous. As a matter of fact, there are some Christian Science churches composed very largely of poor people, and it is equally certain that the standard of health, intelligence, and morality among these people has become much higher in consequence of their acceptance of its teachings.

It seems to be forgotten that when a person passes away under Christian Science treatment it is impossible that a certificate should be given, and an inquest therefore follows. The very fact, however, that there are so few of these inquests is perhaps one of the strongest proofs of the efficiency of Christian Science treatment. It must be remembered that practically every person who dies does so because a doctor has failed to heal him, and if one may be permitted to say so, doctors not infrequently declare that they could have saved cases which had not been saved by their neighbors. There must be very few of us who have not heard such statements. The fact is that such statements are extremely dangerous to make. Every day the medical profession itself admits more and more the enormous power of thought as a factor in disease. Supposing, therefore, that medical treatment has been ignored, is it even possible to say that the stimulus which the patient has received mentally through some understanding of divine Principle has not more than counterbalanced the absence of medical treatment?

That Christian Science has spread so rapidly and so far as it has, is due to the fact of the marvelous healing of all sorts of diseases which is being effected by it. Its ranks have very largely been recruited from those who have themselves been healed, or who have seen those dear to them, or known to them, healed, frequently after they had been given up as incurable by doctors. It is no part of the business of Christian Science to attack the medical profession, and this is never done; but it is legitimate to point out that, if criticism were let loose, it would be perfectly easy to gather from the inquests on people who have died under medical treatment, facts which would very much more than counterbalance anything which could ever be stated about the failure of Christian Science.

Christian Science is no mere question of faith-healing. It is an actual scientific process, by which the belief of disease is obliterated in a patient's mind, with the consequence that the material manifestations, which are the result of mental belief, vanish with the causes. It must be remembered that though the idealism of Christian Science is fundamentally different from the idealism of natural science, both regard matter as a subjective condition of what is sometimes called mind and sometimes energy. If this is true, and numbers of the greatest thinkers in the world, in all ages, have maintained that it is true, then the Christian Scientist, destroying disease through the destruction of mental causes, is infinitely more scientific than the doctor, attempting to destroy disease by the destruction of effects. As to the question of broken bones, it is simply a question for the patient to decide. Numbers of broken bones have been mended in Christian Science, but unless the patient really has confidence in the power of Christian Science to heal in this way, it is desirable rather that he should go to a doctor than that he should cast on the Christian Scientist the double process of his physical healing simultaneously with the task of overcoming his fear and unbelief.

[From *Lewiston* (Maine) *Journal*.]

It might interest you, some Wednesday evening, to attend a Christian Science service in Odd Fellows' hall on Pleasant street in Auburn. It is somewhat different from the services as conducted in the other churches, but to even the casual listener possesses much of profound human interest. This mid-week evening service is intended primarily for testimonials of healing, but possesses the familiar features of the ordinary church service in the reading of the Scripture and the singing of hymns. But the hymns include only those which are akin in spirit with Christian Science teaching, reverent, but always cheerful and full of assurance. The reading of the Scripture is supplemented by selections from Mrs. Eddy's text-book, "Science and Health with Key to the Scriptures." There is no preaching, no exhortation. Prayer is silent, in conformity with the teaching of this church, to the effect that the desire of the heart is in itself the most efficacious prayer, needing no voicing to strengthen it. Only the Lord's Prayer is repeated aloud, and that in unison, at the close of the period of silent prayer. After this preliminary service came the testimonies, given without affectation or oratory, just simple, direct statements of healing, usually a part of the experience of the speaker. The distinctive feature of these was the use of the past tense. Not one was hoping or looking to the future for the fulfilment of divine Love. To each the truth had been demonstrated through healing, which had brought them out of sin or disease into harmony with God. The message was that of a conqueror, supplemented by a sincerely thankful spirit and the cheerful assurance that this understanding of the Scriptures, as interpreted by Mrs. Eddy and demonstrated by so many remarkable cases of healing, was the perfect safeguard against evil and error.

Incidentally, among half a hundred people assembled in this attractive hall, the evening passed without evidence that a single person was other than perfectly well, wholly at peace, and supremely happy. Hardly in any other assemblage of as many people, at this season, could it be said that none coughed, none were sick and suffering, none were bowed down in despair, none broken with grief. Here the spirit that was in Christ Jesus seemed to have triumphed. If any came in with a lack of harmony, here was offered, throughout the service, not consolation or pity, but that sympathy which is expressed by the affirmation of the immediate and all-potential healing power of Truth and Love. The readings, the hymns, the testimonies were charged with this spiritual optimism. At the close of the service a frankly cordial spirit was manifest. Nobody wore a long-favored countenance or with unction inquired after his neighbor's health. These were cheerful humans with a warm handgrasp, a sunny welcome, simply and unceremoniously extended.

[Paul Stark Sceley in *Oregonian*, Portland, Ore.]

A correspondent whose letter appeared in the *Oregonian* concludes his discussion upon the cost of living with the statement that people may be happy "if they will but will it so and put in practise the teachings of Christian Science." The gentleman quoted has proposed the impossible, for no person can at the same time make use of the human will and practise the teachings of Christian Science any more than darkness and light can be present together. May I be permitted briefly to point out the clear-cut distinction between these two systems of thought, which are not infrequently confused?

Those who have actually put into practise the teachings of Christian Science know that happiness has come to them as the natural and normal result of their realization that God is the only Life there is; that He is loving, perfect, and good; that man and the universe created by Him and expressing Him cannot manifest in reality any condition that is not happy, peaceful, and contented. It must be evident

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that the happiness so attained is not secured simply by willing to be happy, regardless of the basic law of existence. Many people regard the human will as a buffer to resist the forces of evil, despair, sickness, or other earthly woes. Closer analysis, however, shows it to be capricious and uncertain. No immutable Principle directs its action, no fixed law is known to govern it. Its whims are more varied and devious than the persons employing it. The happiness one would will to possess, another would curse and despise. Its nature is to be double-faced, now good and again evil. Unity and brotherhood it does not know, but only selfishness and separation.

According to the teachings of Christian Science happiness must rather be secured by finding man's life in agreement or unity with divine Mind, the one Principle of being. Dependence upon the human will must give way to a recognition of man's unity with God and the working out of this relationship in life practise, thereby proving happiness to be man's inalienable right, divinely natural, indestructible, and eternal.

[Henry Deutsch in *Duluth* (Minn.) *News Tribune*.]

In an article in your paper by a clergyman I am glad to note his insistence upon the religious attitude of life in its application to relief and salvation from disease as well as from sin. His article, however, contains certain statements which indicate on their face the same misapprehension of the teachings of Christian Science which has led people to believe that Christian Scientists are not working in harmony with the laws to prevent the spread of contagious or communicable diseases. That there may be no question in the minds of your readers on this subject, I beg to quote herewith a statement from the pen of Mrs. Eddy which appeared in *The Boston Herald* of Feb. 17, 1901:

On the subject of reporting contagion I have this to say: I have always believed that Christian Scientists should be law-abiding; and, actuated by this conviction, I authorized the following statement, which appeared in *The Boston Herald* about one year ago:—

"Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to this process, he obey the law; and then appeal to the gospel to save him from any bad results. Whatever changes belong to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights, and governmental usages."

This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of contagion to the proper authorities when the law so requires. When Jesus was questioned about obeying the human law, he declared: "Render unto Cæsar the things that are Cæsar's," even while you "render unto God the things that are God's."

From this statement by Mrs. Eddy it should be apparent to any one of your readers that Christian Scientists must exert every effort to comply with the law, and to indicate that they cooperate in every direction in those measures which tend for better health and sanitary conditions.

[Willis D. McKinstry in *Topeka* (Kan.) *State Journal*.]

Your editorial says: "What the late Mrs. Eddy called 'Christian Science' has been renamed by some medical specialists as the 'New Hypnotism,' the scientific use of mind influence for curative purposes." It is true that through a misapprehension of the distinction which Christian Science makes between the so-called human mind and the divine Mind, a certain class of medical specialists would have the uninstructed public believe that Christian Science and hypnotism are one and the same thing. Christian Science and hypnotism bear no relationship whatever to each other. Hypnotism is the operation of the belief of sentient life and intelligence in matter, or one human mind influencing another; it is mental suggestion, or thought transference, and if used by one class of thinkers for good, another class may use it for evil purposes. To believe that thought can be transmitted from one person to another, subjects the believer to the evil conditions of such operation as well as its seeming good.

Christian Science has come to the rescue, and it emancipates mankind from this superstition and the wrongs perpetuated through the belief of its power. Christian Science teaches that God, good, is infinite and omnipotent; that God is Mind, hence the only Mind; that this Mind was manifested through Christ Jesus, giving him dominion over all physical, mental, and moral conditions of material existence. The master Physician gave mankind the rule of salvation when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It is to be understood that all human discord, of whatever nature, is the result of mortal ignorance of God and the Christ. The teachings of Christian Science give to mortals the spiritual understanding of scientific being; it is this knowing, or knowledge of God, that destroys human ignorance of His law, and the perfect man made in His image and likeness appears.

Christian Science maintains that God is present and all power, that He is the source of all activity, all life; and that knowledge of this spiritual fact destroys evil's claim to presence, power, activity, and life; hence it is the activity of right thought about God and man which destroys the wrong thought or misconception. Health is a quality of divine Mind; it is the activity of the law of God, which is continuously operative and is everywhere. This knowledge of spiritual truth applied to human consciousness, not only destroys the belief of sickness and disease, but meets humanity's needs, spiritually, mentally, morally, physically, and financially. Mrs. Eddy says in her text-book, "Science and Health with Key to the Scriptures," page 116: "A correct view of Christian Science and of its adaptation to healing includes vastly more than is at first seen. Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies,—even to the extinction of all belief in matter, evil, disease, and death,—nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind."

[Thomas F. Watson in *Fresno* (Cal.) *Republican*]

The teachings of the Bible are practical when understood, and the commands of the Master were not for his immediate disciples only, but for all the world to follow and obey, for he said, "What I say unto you I say unto all, Watch." Christian Science, as stated in "Science and Health with Key to the Scriptures" by Mrs. Eddy, teaches us to understand the sayings of Jesus and how they can be obeyed, and thousands are daily testifying to the fact that they are fulfilled today, in our midst, in the healing of every form of sin, sorrow, and sickness. Therefore, just why the secretary of the State Christian Endeavor Society would place Christian Science in the fourth or lowest class, as stated in the *Republican* a few days ago, would be difficult to understand. This reminds one of Jesus' words, "Many good works have I showed you from my Father; for which of those works do ye stone me?"

Jesus the Christ evidently only recognized two classes, for he said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Christian Scientists do not go around "asking what Jesus would do," as the gentleman stated, for they know what he did, and that he said, "Follow me;" also, "He that believeth on me, the works that I do shall he do also."

The thousands of joyful Christian Scientists who attend our services are daily testifying both publicly and privately

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to the spiritual illumination of the Scriptures, and the consequent physical healing which Christian Science has brought to them, teaching them obedience to the commandment to "love the Lord thy God with all thy heart, and . . . thy neighbor as thyself." Therefore in this day, when proofs of the good that Christian Science is doing are so abundant and easily obtained, any ignorance of this important subject is entirely without excuse.

The Rev. Leon G. Miles, pastor of the Baptist church in Peabody, Mass., in reply to a criticism of his position with regard to Christian Science, stated: "There is so much good in the teachings of Christian Science that much might well be adopted by other religions. The works of Christian healing are as clearly a part of the commission of Christianity as is the preaching. . . . I am seeking the truth, and I will not spurn it because it happens not to come through my own church. Some of the finest and most helpful phases of truth are set forth only in Christian Science literature, therefore I read that literature."

[Editorial in *The Evening Citizen*, Ottawa, Canada.]

At the congress on legislation and education of the American (Allopathic) Medical Association in session in Chicago recently, Dr. Victor C. Vaughan, dean of the medical school of the University of Michigan, declared that "the coming physician would pay less attention to medicine and the recondite learning of the profession, and more to simple human needs. Instead of a prescriber of drugs he would be a digger of ditches, an engineer expert in the ways and means of sanitation." He further said that present-day physicians "were at fault in not correcting their attitude, and unless action was taken, a new profession to succeed that of medicine would be established along lines of sanitation." This admission is both courageous and encouraging. It is also pathetic in its implication. If the medical profession would also come to see that the present-day medical doctor is not qualified by education or practise adequately to handle the conservation of public health, the agitation for a federal department of health would cease.

[George Shaw Cook in *Peoria* (Ill.) *Star*.]

In the editorial in a recent issue, referring to an editorial in the *Journal* of the American Medical Association, considerable argument is devoted to the exploitations of the service and value of the medical profession to suffering humanity, especially in times of public disaster, and incidentally an effort is made to show the utter uselessness of all other healing methods. Christian Science comes in for its share of attention, and from the view-point of the writer it would appear that all physicians are unselfish humanitarians, working for the good of mankind without thought of personal gain or advancement, and that Christian Scientists are self-absorbed egotists, with visionary ideals which are of little or no practical value in time of need. Christian Scientists are always ready to accord the better class of physicians the credit that is justly due them, recognizing the honest efforts of such physicians to alleviate suffering and to better human conditions, even though these efforts are along lines differing radically from their own. It would seem that physicians should be as willing to acknowledge the good which Christian Science is doing, and it is but fair to say that many of them do recognize and freely admit this.

It is perhaps not strange that those whose thought has been trained along materialistic lines should find it difficult to understand the Christian Scientist's point of view or his method of relieving distress and ministering to the needs of mankind, but to assume that Christian Scientists are doing nothing, through lack either of ability or willingness, in times of public calamity, indicates an ignorance on the subject which seems hardly justifiable in view of the amount of information at all times available in regard to their work. In the recent instances Christian Scientists have not been idle or indifferent to the call for help. There are many Christian Scientists near the scenes of these disasters who have been assisted by friends in other parts of the country in their endeavor to help those in need. Money, food, and clothing have been supplied; comfort, encouragement, healing, have been freely given. Collections have been taken in many Christian Science churches for the benefit of the different relief funds, and many private contributions have been made by individual Christian Scientists. It may not be out of place to mention here that The Mother Church contributed twenty-five hundred dollars to the Red Cross fund for those in need in the middle West.

Christian Scientists are working in what they believe to be the best way for the amelioration of human ills, and they are grateful that they are able, through the understanding of God which has been given to the world by Mrs. Eddy in Christian Science, not only to heal disease in its many phases, including those called incurable, but to reclaim the sinner and bring comfort to the sorrowing. Christian Scientists believe these results are in the highest degree practical, and that Christian Science, in the period of nearly half a century it has been before the public, has demonstrated its right to the respect and consideration of all fair-minded people.

[W. E. Fell in *Scarboro* (England) *Weekly Post*.]

Had your correspondent, Mr. Johnson, continued the syllogism he propounds, he would have answered himself as to the origin of mortal mind, in that God being infinite Mind, or omnipresence, there is no place for any other mind. The greatest metaphysician the world has ever known, Jesus the Christ, has most accurately described this mind when he declared it to be a lie, and that it abode not in the truth. A lie can have no origin in Truth, and therefore it cannot be said to have an origin. Paul is equally explicit when he declares this mind to be "enmity against God: for it is not subject to the law of God, neither indeed can be," and yet God governs all things. There is all the difference in the world between seeming and being, between the merely relative and the absolute. To itself this carnal or mortal mind seems real enough, but both it and its phenomena must give way before the facts of being. Evil is just as real as we make it, neither more nor less. This has been conclusively proved by those who are striving to have that Mind "which was also in Christ Jesus," the one Mind which is God, all the power there is, all the presence, and all the science or knowledge there is.

Our critic has managed utterly to misrepresent Christian Science treatment; he has quite ingeniously reversed the process, if he will excuse my saying so. Christian Science is not suggestion, which does not in any way whatever come into operation. Christian Science strives to turn one's thought to God, who is all the power there is, who is good and good only, not good and evil; a God who, as John declares, is Love. The patient then begins to realize that he is under this power, that it is good only, and that therefore there can be no influence over him but good. As the fear of evil, as a power over him, is destroyed through a recognition of the facts of being, he sees he has been deceived by what is merely a suppositional power; he ceases to fear it, and his recovery commences. Nothing whatever is suggested to the patient; he is told "the truth," and the truth it is that makes him free. "Ye shall know the truth, and the truth shall make you free," said the greatest practitioner of scientific healing.

Christian Science is not "lopsided," "because it ignores all physical methods." To employ physical methods would weaken the plea with Truth; a divided trust is no trust. We do not propose, in our work for the sick and the sinner, to use any other method than that used by Christ Jesus, who employed no physical methods. He was completely successful, and the more closely we follow him, "the way" and the Wayshower, the more successful we shall be. Let our critic try for himself. I promise him he will not be disappointed with the result.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

BURDEN BEARING.

"COME unto me, all ye that labor and are heavy laden," said the gentle Master, "and I will give you rest." This loving invitation, so truly sympathetic in its appreciation of the need of humanity to be relieved of its self-imposed burdens of sickness, sorrow, and sin, of discord of every kind, confirms David's confident assurance, "Cast thy burden upon the Lord, and he shall sustain thee," and refutes once and for all any thought that these burdens are to be submitted to in either bitter reviling against or dumb resignation to the supposed will of God.

If Christian Science had done nothing else than to clear away this misapprehension that an all-loving Father could in a spirit of anger or revenge impose upon His children these burdens so grievous to bear, it would have amply justified its coming to the children of men, bringing a new and clearer sense of our elder brother's declaration that it is not the will of the Father that any of His little ones should perish. But it has done more than this in that it has demonstrated, in some measure at least, that brotherhood of man for which the ages have clamored and yet have done so little to develop,—the regard of the strong for the weak. In Christian Science, as Mrs. Eddy expresses it in Science and Health (p. 518), "the rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good."

Such is the true spirit of Christian Science, the continuance of that loving ministry of the Master to the sick and afflicted, to those laboring with a sense of sorrow or sin, and finding one's own burden lightened in lifting the weight from another bending beneath his weary load. It was the prayer of the beloved Leader of Christian Science, as she tells us in one of her hymns (Poems, p. 131),—

> some daily good to do
> To Thine, for Thee.

and she found the fulfilment of her prayer in a labor of love for her fellow men such as it has been given to no other of the world's benefactors to accomplish, an example of self-sacrificing love that her every follower may well strive to emulate.

It is not to be assumed, however, that in becoming a Christian Scientist one is forever rid of the possibility of burden bearing. Rather is it the assumption of responsibility that is rightly ours for the welfare of humanity, the fitting to our shoulders of the yoke that is easy because it makes us coworkers with the Master in the service of Love. Even though we sometimes find those who are unwilling to carry their end of the load and try to shirk their rightful responsibility, there is no getting away from the infinite justice of our Father, and either here or hereafter the obligation must be canceled. The task to which we have set our hand must be wrought to the finish, else we are unfaithful to our trust. Error is ever on the alert to divert us from the true path and wrest from us the palm of victory, but, as Mrs. Eddy has pointed out (Science and Health, p. 254), "This is the cross. Take it up and bear it, for through it you win and wear the crown." "Bear ye one another's burdens," said the apostle Paul, "and so fulfil the law of Christ;" and as Christian Scientists it is our high privilege graciously and lovingly to perform this ministry daily.

ARCHIBALD MCLELLAN.

REGENERATION.

ALL earnest students of Christian Science are aware of an ever-deepening sense of gratitude to Mrs. Eddy for her wonderful work in opening up to them the spiritual meaning of the Bible, and showing them how to avail themselves of these divine provisions for man's health, holiness, and happiness. Many of those who come to Christian Science have had in their earlier years a religious training and have some more and others less, of the essentials of Christianity as these are popularly believed in. Prominent among these doctrines is that of regeneration, or the new birth on which Christ Jesus laid such emphasis in his memorable interview with Nicodemus. This man, who evidently had a sincere desire to know the truth, began by speaking about Jesus' "miracles," to which the Master responded by saying in substance that no one could understand these demonstrations except he were "born again," and this, according to the great Teacher, involved the understanding which calls for a complete separation between the flesh and Spirit and spiritual things.

At this point it may be well for each to ask himself just what regeneration means to him, not as a religious dogma, but as a spiritual process and influence in his daily living, for this is the only criterion by which we can test ourselves, including our religious views. In the first chapter of John's gospel we read that those who are born again "become the sons of God," and we may well pause before the high significance of this statement, especially when we are told that such are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." St. Paul dwells much upon this topic, and reminds us that it calls for the putting off of the old man with all his fleshly desires, and he goes on to say, "Put ye on the Lord Jesus Christ"—a high demand, surely!

All who have become in any degree conscious of what regeneration means, cannot fail to find wonderful help and enlightenment in the study of the article entitled "The New Birth," in Mrs. Eddy's "Miscellaneous Writings." It may be truly said that all who honestly seek moral and physical healing in Christian Science, prove for themselves in some degree the absolute correctness of the teaching found therein, for the proofs follow each other in mental uplifting, in moral purification, and in the healing which Paul characterizes as "the redemption of our body." The article is indeed a divinely inspired message to this age, and it has aroused thousands who were in doubt and darkness because they were seeking regeneration by a partial and half-hearted acceptance of the Saviour's teachings; in other words, by refusing to give up the fleshly concept of man and to accept the spiritual as the eternal fact which alone expresses God and His likeness. Our Leader here tells us that "the new birth is not the work of a moment. It begins with moments, and goes on with years: moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love" (p. 15). On the same page we find an earnest plea for "the spiritualization—yea, the highest Christianization—of thought and desire;" and this is never lost sight of by those who are grasping the great realities of being in Christian Science.

No one can deny that regeneration demands the transformation of human consciousness, that it requires the complete overcoming of hatred, malice, impurity, doubt, and fear; the surrender of everything which is not of God, and the acceptance of the Christ-mind. All this results from the scientific understanding of man as God's likeness, as a spiritual being, and the process of regeneration includes the healing practised and taught by Christ Jesus and required by him as a proof of true discipleship. Can we do better than to heed the counsel given on page 24 of Science and Health, namely, that we "rise into newness of life with regeneration"?

ANNIE M. KNOTT.

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MANHOOD'S CALL.

THE greatest word of prophecy was not the forecast of future events, not the commendation or condemnation of conduct, but the disclosure of the nature and ministry of man as God's image and representative. Thus in the sixtieth and sixty-first chapters of Isaiah, so wondrous in their wording, the inspired seer, speaking to receptive human sense, says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

This is the prophetically framed call of privilege and opportunity; more, it is the mandate of Love; and it comes to rebuke every sense of incapacity, inadequacy, and infirmity, every indulgence of self-depreciation and excuse. It is the call of Christian Science, and it forbids us to know man otherwise than as commissioned and empowered to fulfil the requirements and the expectations of Truth. It is the call, moreover, of human need. It voices the longing of those enslaved by ignorance and prejudice, by sickness and sin. It speaks in behalf of the vast unnumbered who long for sympathy, for happiness, and for peace. "Arise, shine; for thy light is come"—not will come, but "is come"! How this smites our every disposition to delay endeavor, to question fitness,—the impulse to postpone the achievement of right doing, and rest in seductive inactivity till tomorrow.

There are no withheld completions in the divine purpose or plans, no hope deferred, no heaven reserved, save to human sense. At the bar of Truth, asserted weakness and inability are denied all hearing, they are not permitted to enter their plea, and this for the reason that the divine requirements never outmeasure our capacity. Above the tumult of earth's greatest tragedy there was—aye, there is yet—heard the glorious answer of the Christ-man, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.".

This is the call of Christian Science, and this the spiritual realization and response of its every true exponent. It was in this exaltation of sense that the Master said in his every word and deed, "Lo, I come to do thy will." It was in this spirit that St. Paul declared to the Philippians, "I can do all things through Christ which strengtheneth me." Quickened and uplifted by this consciousness, Savonarola yielded neither to prince nor pope, and Latimer and Ridley faced the fires at Oxford. This is the victory of faith today, as it has been the daring of the saints of all ages, the assurance that loyalty to Truth makes no demands which we cannot meet if we have gained the inspiration of a true sense of "the man of God."

The sincere student of Christian Science speedily understands that "the Spirit of the Lord," which is upon every man in Christ, is the spirit of perception, the recognition of demonstrable truth, and of its eternal separation from error; that it institutes the discrimination between the real and the unreal which bases all right judgment, all spiritual advance. He learns, moreover, that this "Spirit of the Lord" is the spirit of obedience to divine law, of scientific self-effacement and joyous surrender to the guidance of the pillar of cloud by day and of fire by night; and, above all, that it is the spirit of Love, the expression of that saving compassion in which alone one can love his neighbor as himself.

The call of Truth, as reaffirmed in Christian Science and as honored by our Leader, is constant and universal, though to human sense it seems particular and personal. Its significance to us and through us is determined by our vision of the Christ-man and of our privilege and power as the ambassadors of God, and he who in "the Spirit of the Lord" rises to the situation and stands joyously and unflinchingly for the Christ-ideal, will become a knight indeed, honored of the King, and beloved of men. What may not we, the "called of God," do, as we attain to this prophetic sense of the dignity of our life-work?

JOHN B. WILLIS.

ATTENTION.

WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, and that correspondence properly addressed will avoid delay.

Orders for the Christian Science text-book, "Science and Health with Key to the Scriptures," and the other works by Mrs. Eddy, should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass., and checks, drafts, etc., should be made payable to him.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY publishes and sells *The Christian Science Monitor*, the *Christian Science Sentinel, The Christian Science Journal, Der Herold der Christian Science, The Christian Science Quarterly*, besides Bibles, pamphlets, reprints, also other miscellaneous publications fully listed in our advertising pages. Remittances for these, and all correspondence, *except that relating to articles and testimonies for publication*, should be addressed to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Falmouth and St. Paul Streets, Boston, Mass., and checks, drafts, etc., should be made payable to the Society.

THE EDITORIAL DEPARTMENT has nothing to do with the business affairs of the Society, nor with practitioners' cards and church notices in the *Journal*, and *no remittances should be made to the Editor*. Testimonies and articles for publication should be addressed to the EDITOR, as should all correspondence relating to them.

Correspondence relative to membership with THE MOTHER CHURCH should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass., but *per capita* taxes should be sent to the Treasurer.

Per capita taxes and contributions to THE MOTHER CHURCH, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please write all names plainly and in full; a married woman should use her own name and not her husband's in making remittances. Notice should be given promptly of any change of name or address.

AMONG THE CHURCHES.

CURRENT NOTES.

MEMPHIS, TENN.—On Sunday, May 4, the congregation of First Church of Christ, Scientist, opened the doors of their newly completed auditorium. The final completion of this church structure is the culmination of years of faithful endeavor. The building, which is an unusually striking piece of architecture, fashioned along classic Greek lines, is situated at Dunlap street and Monroe avenue, overlooking Forrest park. The seating capacity is about seven hundred and fifty, and the total property, including the furnishings, represents a value approaching one hundred thousand dollars. The lower story, which has been occupied for about four years, will be used for the Sunday school. The congregation has grown rapidly, and the members expect to see such an increase as will necessitate in the near future the erection of another structure in some location where the overflow can be accommodated.—*The News Scimitar.*

AURORA, MO.—The Christian Science Society of Aurora appears to be in a flourishing condition; they have leased quarters in the Tooker building, 206-A Madison avenue, where services will be held regularly every Sunday forenoon at eleven o'clock, and Sunday school at ten o'clock.

The Aurora Daily News.

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THE LECTURES.

BOSTON, MASS.

Bicknell Young, a member of the Christian Science board of lectureship, delivered a lecture Tuesday evening [May 20] on Christian Science, under the auspices of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., in the church edifice at Falmouth, Norway, and St. Paul streets. Mr. Young was introduced by John C. Lathrop, the first reader of The Mother Church, who said:—

The Mother Church welcomes this large audience of earnest people who have accepted its invitation to attend this lecture, and especially those who are more or less unfamiliar with the true meaning of Christian Science and its great value to the human race. It is well known that humble desire and a receptive state of mind always have been, and always will be, the "good ground" which receives the Truth and bears good fruit, and we believe that the lecture which we shall hear this evening will stimulate in all an awakened desire, a renewed hope, and an inspired trust in spiritual things or ideas which will result in a measure of spiritual understanding, and in many more healed, regenerated, and happy lives. I take much pleasure in presenting to you one who is highly qualified to elucidate Christian Science.—*The Christian Science Monitor.*

MANCHESTER, ENGLAND.

There was a large gathering of Christian Scientists in the Free Trade hall, Manchester, to hear a lecture on Christian Science, which was given by Miss Knapp of Boston. Dr. Gilbert Fowler, who presided, said that three years ago, when he attended a Christian Science lecture in Manchester, he thought little of what he heard, but tonight he was proud to preside at the meeting. The second time Christian Science was brought to his notice he commenced to study it in the way in which, as a natural scientist, he would study any new problem,—experimented with it,—and on going to a practitioner with a painful physical trouble, was quickly healed. He continued to experiment, and later had many proofs of the application of the Principle as taught in Christian Science. He had witnessed the bettering of business conditions, and had seen the Principle successfully applied to large as well as small matters of daily happenings, until the time came when he no longer experimented with Christian Science, but accepted it as he accepted the sunrise.

Manchester Courier.

CAREY, OHIO.

Frank H. Leonard delivered a lecture on Christian Science at Snyder's opera house to an attentive and appreciative audience. Mr. Leonard was introduced by ex-Mayor H. G. Chambers, who said in part,—

He's a most interested observer of the trend of religious affairs who has failed to note the remarkable rapidity with which the adherents of this teaching have increased. Less than half a century ago its Founder first announced her discovery and application of those truths that had been debated and known for centuries, and in that brief period Christian Science societies have been organized in so many communities that the influences of this truth are manifest in the lives of its students in every country and quarter of the globe, and we are informed that today there are more than [illegible] added accessions to its tenets.

[illegible] of the movement in the period of [illegible] surpasses the strongest evidence [illegible] success [illegible] evening but a necessity [illegible] we see the reason of [illegible] such a short time, so many have been healed and blessed together in common interest, we shall [illegible] the blessed experiences of those who have tested [illegible] as the results of the teachings of the Science. Many are here tonight who have come with glad and open hearts, eager to hear again some phases of this story which has brought light and happiness into their lives, while others of us who are only witnesses to the devotion of our neighbors and friends to the cause of Christian Science, are interested to know what this faith is by which their lives are actuated.—*Carey Times.*

ROCK ISLAND, ILL.

A large audience listened to an address on Christian Science at the Illinois theater by William R. Rathvon. He was introduced by Attorney John K. Scott, who said in part,—

The subject of religion never grows old to mankind. All down the ages men have peered into the darkness of material mind belief around them, seeking to find God, seeking to know the truth. The message of Jesus the Christ came to the generations of men like a ray of sunshine piercing gross darkness, and his teachings will stand for all time as "the pillar of the cloud by day" and "the pillar of fire by night" until all men awake to the full realization that God is indeed Love, that God is indeed All. A little over a half century ago, up among the green hills of New England, a woman's voice proclaimed a new gospel; yet not a new gospel, but a new version of an old, old gospel, restating to a doubting world that the truths which Jesus taught and demonstrated are ours here, and today, and for all time, if we would but know God aright and rely absolutely upon Him.

Correspondence.

WHEELING, W. VA.

Virgil O. Strickler, who lectured on Christian Science at the Elks Club auditorium, was introduced by Attorney W. E. Krupp, who spoke in part as follows:—

In the conflict that has come down through the ages there are upon the one side those who believe that individual man is the unit; that he has the right, God-given and inherent, to think and speak and act and worship God according to the dictates of his own conscience, and that the only limitation is the principle of personal and individual responsibility; while upon the other side are those who by might and power and craftiness have gained dominion over the minds of men and dictate what they shall think and speak and do. The one declares that the greatest good to humanity can come only when the individual is permitted to work out his own salvation, while the other asserts that the greatest good can come only when he submits limitations upon the exercise of those rights and a body of men, presumably the wisest, have laid down for his guidance. The one insists upon the independence of man that he shall think and speak and act for himself, while the other insists that he shall accept without question the conclusions of others and that it is his duty to do so. The one labors for the advancement and development of the individual and for the progress of the world, while the other would hold him in bondage and retard all progress and development.

These basic principles, which have [illegible] the earliest ages,—liberty of thought, of speech and of action, and the right to worship God according to the dictates of our own conscience,—lie at the very foundation of our government. It is the application of these fundamentals that has made it the peer of all governments of the past or of the present, and that have placed this nation in the very vanguard of civilization. It is my [illegible] which has brought me here, for I am not a member of the Church of Christ, Scientist, but exercising my [illegible] rights, I am here as a humble seeker after truth, [illegible] here to gain that clearer understanding of truth [illegible] which will bring me nearer to God, and give me [illegible] nature at least of His [illegible] nature and of the [illegible] He creates and controls the universe.—[illegible]

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NEW YORK, N. Y.

Prof. Hermann S. Hering lectured on Christian Science for Sixth Church at Lexington assembly hall. He was introduced by Richard P. Verrall, who said:—

To those who are not familiar with the subject of Christian Science it may be of interest to say that Mrs. Eddy does not claim in any sense to have originated Christian Science, but rather to have discovered its divine Principle and to have founded the organization now broadly known as the Christian Science movement. Mrs. Eddy writes in her autobiography in the chapter on The Great Discovery, that "Jesus of Nazareth was a natural and divine Scientist." She says that "to one 'born of the flesh,' however, divine Science must be a discovery. . . . It must be begotten of spirituality, since none but the pure in heart can see God, —the Principle of all things pure" (Retrospection and Introspection, p. 26).

While Christian Science has been before the public only about forty years, and in this city about a quarter of a century, still there are today so many seekers for a better knowledge of the truth that a board of some fourteen lecturers, appointed by The Mother Church in Boston, is kept constantly active in carrying the message of Christian Science to all parts of the world.—*Correspondence.*

ST. LOUIS, MO.

The auditorium of Fourth Church of Christ, Scientist, in St. Louis, seating seven or eight hundred, was filled with a very appreciative audience to hear the lecture of Judge Clifford P. Smith upon "Christian Science: The Gospel of the Kingdom." He was introduced by Dr. Samuel Frederick Swantees, who said:—

The Bible gives us the assurance that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." It also tells us that this understanding of God is a knowledge that heals, yes, heals both sickness and sin. That the world is sadly in need of healing is admitted by all. It matters not how we come in contact with the thought of today, whether it be manifested in business or in social life, or in the physical ills of mankind, the need for sufficient intelligence to heal all of these conditions is very apparent. Having spent eleven years in the active practise of medicine, and having earnestly studied Christian Science, I can unqualifiedly endorse the latter as a healing agency which is not so far removed from the basic thought of the medical profession as might be supposed at first glance.

One of the interesting things in history is the similarity of discoveries in widely separated fields of research. Within a few years of each other came the discoveries that gave the world a new watchword. That word was cleanliness. At about the time when Mrs. Eddy discovered Christian Science and the wonderfully healing effect of a clean, pure thought, Lord Lister of England, and later Pasteur of France, was announcing cleanliness as the basis of all medical and surgical success. Therefore, with only the best interests of all at heart, I am free to say that if as much attention were given to clean thoughts as is now given to clean bodies, the art of healing in the domain of medicine would be much advanced; neither would there be any room for criticizing Christian Science. It is with a deep sense of gratitude that many of us can say that we have arrived at that point in our experience which leads us to affirm that nothing will give us the clean, healing thought so readily as an understanding of God through the aid of Christian Science.

A mother was sorrowing over the illness of her boy, who had been under the care of physicians nearly all of the four years of his life and was given up to die. A student of Christian Science was asked for aid, and the days of sorrow gave way to days of rejoicing, for the boy speedily became well. Then the mother asked the question: "What was it that healed my boy?" and the answer was, "Truth did the healing: it was God understood." We have met this evening to hear more about Christian Science by one authorized to speak upon that subject, so that we may gain an understanding of God—the God "who forgiveth all thine iniquities; who healeth all thy diseases."—*Correspondence.*

ELGIN, ILL.

The remarks made by Albert L. Hall in introducing Clarence C. Eaton, who lectured on Christian Science at the Star theater, were in part as follows:—

We have met to listen to a lecture on Christian Science. A Christian Science lecture is an institution peculiar to itself, for so far as I know, no other religious organization has anything of a similar nature. Contrary to the opinions of many who are not here, and possibly contrary to the opinions of some who are attending a lecture of this kind for the first time this evening, a Christian Science lecture is not a defense of Christian Science, and is not intended as such. Truth needs no defense. The lecturer comes to us as a teacher, not as a defender of Christian Science, and his words are entitled to the most thoughtful attention, which I bespeak for him from this audience.—*Correspondence.*

ALHAMBRA, CAL.

A large and representative audience of Alhambrans gathered at the high school auditorium to listen to an address delivered by William D. McCrackan, M.A. He was introduced by William S. Deyo, first reader, who said:—

First Church of Christ, Scientist, welcomes you this evening to hear a lecture on a subject that is engaging the attention of a vast multitude of thinking people,—Christian Science. Anything that is bringing so much health, happiness, and prosperity into the lives of those who understand it, as Christian Science is doing, certainly merits our unprejudiced investigation. These lectures supply a demand for information as to what Christian Scientists really believe and what Christian Science really is.—*Alhambra News.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Akron, Ohio.—Auditorium, Music hall, 8 p.m., June 8.
Barre, Vt.—Howland hall, 8 p.m., June 10.
Brooklyn, N. Y. (Second Church).—Prospect hall, Prospect avenue and 17th street near 5th avenue, 3:30 p.m., June 8.
Calais, Maine.—St. Croix opera house, 3 p.m., June 8.
Chester, Pa.—Washburn theater, 3:30 p.m., June 8.
Chicago, Ill. (Fourth Church).—Church edifice, Harvard avenue and West 67th street, 8 p.m., June 12 and 13.
Cleveland, Ohio (First, Second, and Third churches, and First of Lakewood).—The Hippodrome, 3 p.m., June 8.
East Aurora, N. Y.—Universalist church, Main street, 8:15 p.m., June 13.
Greensburg, Pa.—St. Clair theater, 8:15 p.m., June 9.
La Grange, Ill.—Church edifice, 8 p.m., June 10.
Manistee, Mich.—Unity Church building, 8 p.m., June 10.
Mt. Gilead, Ohio.—Universalist church, 8 p.m., June 9.
Swampscott, Mass. (auspices Lynn).—Town hall, 3:30 p.m., June 8.
Topeka, Kan. (Second Church).—Grand opera house, 8 p.m., June 13.
Warren, Pa.—Library theater, 3:30 p.m., June 8.
Wilmette, Ill.—Church edifice, June 13.

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TESTIMONIES OF HEALING.

Thirteen years ago I was healed of a complication of diseases which no method of *materia medica* could reach or even relieve, through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. Midnight darkness seemed to enclose me on all sides, but out of this awful hopeless gloom came the "still small voice" of Truth in its almighty power and presence as revealed through Christian Science. I read the text-book almost constantly for a year, and at the end of that time was healed, without any other help, although I have had help through a practitioner many times since. The theology in this book is the truth of which Jesus spoke when he said, "Ye shall know the truth, and the truth shall make you free." That it may encourage any who are doubting and halting because they think they cannot understand the book, let me say to such that they should go on, keep on reading, and healing will be realized. I could understand very little when I began the book, but as I continued to read the light kept coming. If one is persistent and faithful, reading on without prejudice, he will be healed, whether he fully understands the teaching or not.

I thank God for His gift of Christian Science which has come to us through our faithful Leader, Mrs. Eddy. This gift is available for all to read, understand, and be helped. Divine Love is no respecter of persons, but blesses and heals all who will accept the truth.

MRS. SUSIEBELL KIRKHAM, Buffalo, N. Y.

Considerably more than seven years ago I was healed by Christian Science of the liquor habit, which had assumed such proportions as to cause me to lose my home, my family, my position, my friends,—everything, even my self-esteem, and not until then was I ready for Christian Science. My condition may be aptly illustrated by that of a boat upon the sea without a rudder or a pair of oars with which to propel it. It is easy to see how utterly helpless one in such a boat would be in a storm; and such was my condition as I was coming to Christian Science, notwithstanding I had good physical health and was apparently in possession of all my faculties. I was, however, not only healed of the liquor habit, but my home, my family, my position, and my friends were all restored to me.

My purpose in giving this testimony is to show how Christian Science handles a case like mine, and I will cite the Bible and the Christian Science text-book as authority for any statements which I may make. When the reformers of Jesus' time brought to him a sinful woman, and wanted him to order her stoned, in accordance with the Mosaic law, he said to those men, "He that is without sin among you, let him first cast a stone at her." The story continues that they all stole away one by one, leaving this woman alone with Jesus, who then asked her, "Where are those thine accusers? hath no man condemned thee?" to which she replied: "No man, Lord," and Jesus then said unto her, "Neither do I condemn thee: go, and sin no more."

This attitude of Jesus with the adulterous woman is exactly the attitude which a Christian Science practitioner takes with a drunkard, the same compassionate love is shown him which was shown this woman. In other words, "The same 'Mind . . . which was also in Christ Jesus,' must always accompany the letter of Science in order to confirm and repeat the ancient demonstrations of prophets and apostles" (Science and Health, p. 243). What this woman most needed was to have her vision cleared so that she could understand God's spiritual creation, and man as the likeness of God. When a discordant condition is destroyed in the consciousness of any individual, it is destroyed in the consciousness of all concerned. Is it any wonder that one is happy in trying to be a Christian Scientist?

The apostle Paul said: "The law made nothing perfect, but the bringing in of a better hope did." Christian Science brings in that hope, and it does more than this, for it makes hope develop into a realization of the knowledge that God is "a very present help in trouble." It makes no difference how bad one may have been, for the Bible says: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The Saviour is still at work, and with Job the awakened one can say, "I know that my redeemer liveth," and the Master has said, "Lo, I am with you alway." I am truly grateful for what I have been privileged to learn of God through Christian Science, and my highest endeavor is so to live as to prove myself worthy of the name I bear.

My latest demonstration was in the case of a broken bone. Not long ago I had an accident in my work; a rope broke, allowing a ladder to fall, which caught my hand in such a way that I was unable to get it out until after the bone between the wrist and the thumb was broken. I had a big glove on, and refused to look at the hand, at the same time declaring the truth for myself. I refused to believe I was hurt and went right along with my work, not, however, without some sense of discomfort. The next morning my wrist and hand were very badly swollen and stiff, and I had to ask my wife to assist me in dressing, but I went to work, and did all that was necessary for me to do, and the next morning, which was Sunday, I was able to dress without help, and also to shake hands with people. This was a great surprise to my family, the injured member being my right hand. By the third day my hand and arm were very much discolored, but this disappeared in a very short time, probably less than twenty-four hours, and my hand has continued to improve ever since.

I am very grateful for this demonstration, for I was able to do all my own work in Science and my business has not been interfered with in the least. It is another experience that I have made my own which I know will prove to be a valuable lesson.—CHARLES RIHL KENNEDY, Chicago, Ill.

I feel that I can no longer wait to tell of my instantaneous healing about a year ago, at which time I was teaching in New Jersey. I had always been proud of my health and had never taken any drugs, relying on health laws, and especially on fresh air. In my new environment many of what I considered essential conditions for comfort and health had to be dispensed with, with the result that I became sick.

I had owned a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy for four years, and was sufficiently convinced of the truth of its teachings to declare many times that if I were ever sick, I should have a practitioner instead of a medical doctor, but alas! I had left my book at home. The attack was sudden, and I was in the school hospital under the care of three nurses and two doctors before I had time to think. I recovered quickly, but before the week was out I was down again, and this time the doctors said it was a more serious matter.

I was examined by a specialist from Philadelphia to confirm their fears, and I had a very high fever. Then it was that fear took possession of me, as I was beginning to have the symptoms they had asked about, with the prospect of being taken to the hospital on the morrow for an operation, and perhaps being deaf for life, as a dear member of my family had been. Then it was that I turned from material means which had failed, and under which I was getting worse, and asked my nurse to write to a friend in Boston to send me Christian Science help. It was late at night, but she wrote the letter and gave it to the night watchman to post, and then in the darkness I applied what truth I knew. I can never tell what peace I felt when I had taken this step. I knew that I was going to be healed; and let me say, for the benefit of those looking for healing, that mental

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harmony must come before the material senses agree to the spiritual evidence.

I awoke in the morning well! The doctor standing at the bedside looked much perplexed, and said that the disease from which I had been suffering did not clear up this way. In two days I shocked the household by suddenly appearing at dinner in high spirits. I resumed my teaching the following day, and walked five miles, the next morning starting for Atlantic City with a party for a gay holiday. There was no fatigue or convalescing; I was absolutely well. Since then I have passed through deep waters, but I have been wonderfully sustained by this great truth; and my prayer is that my understanding may be equal to the problems which come up, both for myself and for others, and to this end I daily study the Bible and the text-book, Science and Health, both of which I have found inspiring and helpful.

GRACE M. METCALF, Wrentham, Mass.

I wish to tell what Christian Science has done for me, as I suffered for many years with rheumatism and a disease of the bowels, also female and heart troubles. I have been studying Christian Science for about seven years, and although my healing has been slow, I am thankful for it, as I have gained more in the way of spiritual quickening. I had to study in order to gain the healing, and I have had the pleasure of helping others. I have also had the opportunity of taking class instruction, for which I am very thankful. The fear and nervousness have been overcome, and the ninety-first and fifty-first psalms have been a great help to me.

I was treated by a good many physicians, and was told by them that I might pass away at any time; but through the understanding of the Bible and Science and Health I have been able to overcome all of these ills. I hope this testimony may help some one else as I have been helped, through reading the Bible and Science and Health. I wish to express my deepest gratitude to God for His love and care, and also to our dear Leader, who has taught us this truth that makes us free. I desire that my life may attest my sincerity.

MRS. HANNAH E. EMBURY, Estherville, Iowa.

I know of no better way to express my gratitude for what Christian Science has done for me than to send in my testimony to the *Sentinel*. I was a semiinvalid for twelve years. I tried all material means, was under the care of fourteen different doctors, and went to lower altitudes five times during the twelve years, without receiving any relief. I became so bad in May, 1911, that I went to a sanitarium, but I grew worse all the time I was there, and the doctor told me they could do nothing for me, as my spine, heart, and stomach were in such a bad condition; that I had the worst form of spinal disease, and that the only thing for me to do was to go to a lower altitude. I had fainting spells from one to six times a day at this period.

I came home discouraged, thinking I had to die, as I had tried all material means, but I then heard of Christian Science. I went to see a practitioner and told him I came to see if he could cure me; he said, "No, I cannot, but God can." He then said he would treat me, and I went home and slept well that night, and got up in the morning without fainting. something I had not done for months. I procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and began to study it at once. My physical ailments have all disappeared, and I am now a well and happy woman.

I am not only thankful to God for the physical healing, but am more grateful for the spiritual understanding I have received. I am also grateful to our Leader for the truth she has taught.—MRS. SARAH HINDS, Fruita, Col.

Six years ago, when physically and mentally very ill, I turned in my extremity to Christian Science for healing and peace. For over eighteen years I had been more of a slave to drugs and stimulants than even my husband and son knew, deeply as they deplored what they did know of my bondage. Five prominent physicians, in the different parts of California where we lived, had faithfully and honestly given me of their best, with only occasional, temporary relief, a mere patching up of a condition which was constantly growing worse.

I was loyal to *materia medica,* and tried various forms of hygiene, diet, massage, as well as a sojourn in a first-class hospital, and had many minor and two major operations. These were events along the way, accompanied by the tortures of chronic sleeplessness. I wore glasses for defective vision, suffered from various forms of catarrh, and was said to have developments of tubercular disease following a belief of that inheritance from both father's family and mother's. I was rarely free from stomach trouble, every winter I was afflicted with virulent throat trouble, and in many ways I was under the law of heredity. At childbirth I suffered from a severe nervous shock, sustained just previously. Various forms of rheumatism and neuralgia attacked me frequently, and I also had violent headaches, affecting the spine.

Besides all these ills there were others, so that I was finally never free from pain save when under drugs. I constantly took narcotics to give me sleep, and stimulants to brace me up, and gradually all doses of whatever kind were doubled, then trebled. I was truly ashamed of such bondage, and tried to conceal it in every possible way, even after fainting spells, and convulsions that one physician called a form of epilepsy, showed my weakened condition. My last physician, a specialist, told us that there was not a sound organ in my body, and that he could do no more for me.

I was well-nigh desperate when I turned to Christian Science, and the result was a most happy one. Of several of my troubles I was instantaneously healed; others went only by prayer and fasting, as understood in Christian Science. I had the privilege of class instruction, and am deeply grateful for all the blessings that have come to me and mine. I am very thankful to our Father-Mother God for the light of Truth that has given me a better and happier life; also to our beloved Leader, Mrs. Eddy, for the healing truth which is reaching humanity through the many channels provided by Truth and Love.

MRS. MAUDE M. PEASLEE, Portland, Ore.

I feel it my duty, as one greatly benefited by Christian Science, to tell of my experience, and I hope these few words will bring cheer and help to some one who may be suffering with the same complaint. For at least twenty years I was a sufferer from a stomach disorder, and during the past five years it had taken a serious turn. I was losing flesh, was nervous, and almost on the verge of prostration. My case was pronounced an aggravated one, and *materia medica* seemed baffled. I had tried almost all kinds of medicine, but to no avail. I was finally advised to take a six-months rest, but I did not feel that I could leave my business that long. Christian Science treatment was recommended to me about this time, and I decided to try it. Although I had not the least confidence in this method of healing, I was ready, like a drowning man, to grasp at anything, and in three weeks' treatment I was healed of what *materia medica* had failed to remedy in twenty years' trial, and am now well.

While I sought Christian Science for physical healing, I received more than I expected, for at the same time I was healed spiritually. As I am a business man, I never seemed to have time for anything pertaining to the spiritual; but now it is different. Whereas I was blind, spiritually, now I see. I am indeed happy over my understanding of Chris-

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tian Science, and my heart is full of gratitude to God for all my blessings. I feel that I cannot do too much in return for all the benefits I have received through the study of our literature, and I am grateful beyond expression to Mrs. Eddy for all the truth that came to her through her faithfulness.—LEOPOLD C. STIEFEL, Angola, Ind.

I had suffered from nervous exhaustion for more than two years, during which time I was almost constantly under the care of physicians. I had consulted doctors at home and in other places, with but little relief. Besides the prostration and weariness, I had stomach trouble, requiring a strict diet. I suffered a great deal with my eyes, being unable to read at all, and even driving was impossible, as at times I could not raise my eyes to look about. Besides all these ills, neuralgia often manifested itself.

Realizing that drugs gave me no relief, I destroyed all I had, and in April, 1909, began Christian Science treatment. Living in a town in which there was no practitioner, I was obliged to go forty miles for treatment, which I did once a week, receiving absent treatment during the intervals. After a week the extreme nervous condition began to abate slowly, and I was able to read without pain in the eyes, something unknown for at least two years. On the eleventh day, I drove for an hour in bright sunlight, without experiencing any pain in the eyes and head. While I had received some slight relief from the stomach trouble by dieting, I was able through Christian Science to give up this restriction and to eat without fear. As the only prospect the doctors had held out to me was chronic invalidism, I am truly grateful to God, also to Mrs. Eddy, for the help I have received.—MRS. EDITH K. STIEFEL, Angola, Ind.

I wish to express my gratitude to God for Christian Science and what it has done for me. I have been completely healed of asthmatic trouble of over twenty-five years' standing. I had treatment from several doctors and specialists for this and a severe form of hay-fever, but no cure resulted until I read "Science and Health with Key to the Scriptures" by Mrs. Eddy. Besides my healing from these ills a great sense of worry has left me, and I now enjoy perfect health.

I am truly thankful for all the benefits I have received. I have been a close student of the Bible all my life and a strict member of an orthodox church, but I never understood the Bible until I studied it with Science and Health. The greatest of my blessings is the spiritual quickening that has come to me through the teachings of Christian Science, for which I am truly thankful, and also for the loving help that has enabled me to understand the truth better.—MRS. MARGARET GORDON, Cheyenne, Wyo.

In grateful recognition of what Christian Science has done for me I desire to tell others of the many blessings I have received. Over two years ago I had a nervous breakdown accompanied by sleeplessness and melancholy of the worst kind. The doctors told me that it would be months and perhaps a year before I would be myself again. I took electrical treatment for months, and after that failed to bring any relief they began to give me a great deal of medicine, but I continued to grow worse.

I told my husband that I was going to stop taking medical treatment, as it was of no use. I was ready to give up in despair, when he asked me to try Christian Science, and about a week later I decided to do so. I went to a practitioner and took a treatment, but when I left I told her I would not be back. That night, however, I slept all night without waking, which was my first night's sleep for weeks. I began to feel very different and was glad for even one night's sleep, so I went back to the practitioner, and in two weeks I was a well woman. My healing was beautiful, and with it came a sweet peace. To say I am thankful does not express my feelings. I am grateful for the inspiring sense of Truth it brings us, the knowledge that God is "a very present help in trouble." The Bible and the text-book are now my daily companions. Truth has brought so much joy into my life that no words can express my gratitude to God, also to our beloved Leader, who so faithfully and lovingly has given the world this message of Truth.

MRS. MINNIE EMMELL, Los Angeles, *Cal.*

I desire to testify to what Christian Science has done for me and mine. I was from childhood subject to attacks of illness of a rheumatic and neuralgic nature, as the doctors pronounced it, and as I grew older and had the care of my own home I became worse, the attacks being more frequent and more severe. I tried every known remedy, and had no less than a dozen different physicians, but continued to get worse, until I was confined to my room and most of the time to my bed. My suffering was intense at times, although I had the best of care and the attending physician did all that could be done for me. I was taken ill in September, and in February the physician told me he could do nothing more.

At this time a dear friend sent me some reading matter, and among the papers were some *Sentinels*. I had heard of Christian Science only once before, and then in a sneering manner, but I looked at these *Sentinels* and read some of them, though I soon laid them down and remarked that I thought Scientists worshiped Mrs. Eddy instead of God. I had been raised very strictly, as my father was a minister in an orthodox church, and he had taught us to reverence God above all others. I could not, however, let the *Sentinels* alone, for something drew me to them, and I began to be interested in them; then as I read and reread them I had a strong desire for "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began to feel that there was the light for which I had so long yearned, as I had never been satisfied. I could not understand the Scriptures, although I had always loved the Bible and had tried to live a Christian life.

A dear friend got a copy of Science and Health, and I had read only part of the chapter on Prayer when I found that Christian Science was the long wished-for truth, and I could not read fast enough, it was so sweet to me. I felt as if I could not lay the book down. The practical result was, that I have had no need for medicine since, and I am able to help myself and others. In four weeks I was able to do my own work, and have had many demonstrations since my own healing.

I would like to tell of one of these demonstrations, which was in the case of my married daughter, living in Utica, Ohio. She had been ailing since April, 1911, had had different physicians, and had sent to a distant city for a specialist, but all agreed that her trouble was due to abnormal growths. She suffered intensely at times, and for three months they tried to get her to go to the hospital to be operated on; but she refused to go. About this time she thought she would try Christian Science, and as there was no practitioner in her home town, she wrote to one in another city and asked help from her. The Scientist replied kindly, encouraged her to trust in God, and said all would be well. My daughter had for ten days been troubled with severe hemorrhages, and on the 6th of December she had another attack, which her husband thought would end her life, as the doctor had said it would; but now she said she was not afraid, for she knew from whence her help was coming. Her husband telephoned for their attending physician, but found he was out of the city, so he called another one in, and in less than half an hour she gave birth to a child without a single pain. The physician asked her if she felt weak, and she replied, "No, not at all." The physician was astonished, as all the doctors had agreed that this was not her trouble. The physician said such a case might not occur once in a thousand years. She knew that her help was in

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God, and she asked me, when I started for home, to tell all the folks there that Christian Science had saved her life.

Is it any wonder that we are thankful to God for the Christ-healing, and to our dear Leader for giving us an understanding of the truth that will meet our every need? I could tell much more of what I have seen of Truth's healing power, but enough, God be praised!

MRS. MARY E. NORMAN, Muncie, Ind.

I wish to tell of an experience I passed through in November, 1911, in the form of a severe cold and blood-poisoning, which affected one of my limbs. To all appearance it was one of the most serious sicknesses I had ever had, but it was overcome in a short time by Christian Science treatments, for which I am very grateful. At the same time it gave me an opportunity to gain further insight into the truth of Christian Science, and to understand better the divine Principle that heals. Although I had been reading Science and Health and the other literature for quite a while, I did not get the spiritual understanding and enlightenment which came to me with this healing. I am still trying to learn more of the truth as expressed in Christian Science, and pray ever, "Lead Thou me on."

MRS. E. M. SMITH, St. Paul, Minn.

A year ago I became very ill, and an operation, which would have been critical and costly, was advised by the physician. Being unwilling to submit to it, I waited for another week, when my condition became so much worse that my husband decided to call in another doctor, and at the same time asked a Christian Scientist whom we knew to be with me at the examination. The practitioner came at once, and asked if instead of calling in another doctor we would not try Christian Science treatment until the end of the week, pointing out the many advantages in so doing. As we dreaded the thought of the hospital, it was agreed that I should try Christian Science, so treatment was begun on Tuesday; but my physical condition changed very little until Sunday, when I seemed to become much worse. I knew that the practitioner was reading at the church on Sunday evening, so I was loath to trouble her; but directly after the service my husband went for her, and she spent the night with me. From the time she arrived my husband and I lost all fear, and before she had been an hour in the house all that had seemed to make an operation necessary had passed away. After that I grew gradually stronger, and was soon doing my work as usual.

I am grateful to God for my restoration to health, and to Mrs. Eddy for her great gift to the world, "Science and Health with Key to the Scriptures," from which the understanding was gained that accomplished my healing.

MAY DIXON, Christchurch, New Zealand.

Having received so much benefit from the study of Christian Science, I feel it my loving duty to offer my testimony for publication. I tried many prominent doctors, and had an operation for bladder trouble and extreme nervousness, but had no relief until I turned to God. Christian Science has been a great help to me in my life generally, and I cannot express in words the happiness I have derived from the spiritual interpretation of the Bible. I am striving to take up the cross and follow Christ in my daily life.

My heart goes out in deep and grateful love to Christ Jesus, and also to our dear Leader, Mrs. Eddy, who has shown us the way.—MRS. ALMA CARDEN, Coffeyville, Kan.

Hope, like the gleaming taper's light,
Adorns and cheers our way;
And still, as darker grows the night,
Emits a brighter ray.

GOLDSMITH.

FROM OUR EXCHANGES.

[*The Universalist Leader.*]

Recently we proposed to solve the church unity problem in a word, by changing the word "denomination" to "department," thus recognizing what we all admit when we come face to face, that all churches are but branches of the same body. There is one Christian church, and each separate organization is but a department of that one church; we are all working for the same thing in our own way, and with our own equipment, in our own place, with our own people. Under the name "denomination" we have established our "department," and through the years or centuries it has grown dear to the hearts of our people, and no one wants to give it up, yet all see the utter folly of preserving these distinctions in such a way as to frustrate every effort at real federation. We have but to affirm openly what we all secretly believe, to make the Christian church one as our United States government is one with its departments, through which it becomes strong and efficient.

And now another word comes into line as illustrative of the same thing: there is nothing that carries so much bitterness and that stands so in the way of church unity as "sectarianism." That word stands for division; it has stood for mental and physical persecution. "The sects" is a term of reproach to our work at home and to our missions abroad; and yet but a slight recasting of the word and it becomes the expression of unity: instead of the "sect," which includes and excludes, which sets itself apart and independent of all others, why not the "section," which means a part of the greater whole? Not the Congregationalist sect, but the Congregationalist section of the Christian church; not the Universalist sect, which shuts itself out and is in turn shut out, but the Universalist section of the Christian church, which, with its own faith, with the inspiration of its own history, is to do its part in its own way as its contribution to the mighty Christian church of which it is a living part.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth.*]

Man is a spiritual being, and never is this shown more clearly than when his heart protests against the imperfection of life. A good deal of the pessimism of today is spirituality seeking an outlet and an objective, for it springs from sorrow and pity for the woes of mankind and an unquenchable longing to heal them. Moreover, strange as it may seem at first sight, much of the unfaith of today—or, as I prefer to say, lack of certitude in religious experience—is due to the perceived lack of correspondence between our own finer attributes and the hardness, conflict, and sterility in idealism of a world in which we are as spirits in prison. Goodness and mercy and love in man often have to tread the way of the cross before they find their home in God.

What a relief, then, to turn to the sacred humanity of Christ! There, at least, the correspondence is perfect and complete. The invisible has become visible; the eternal has invaded the temporal; God has been made flesh. We have the "light of the knowledge of the glory of God in the face of Jesus Christ." But mark what Paul says about it. He declares that we have not been left without evidence in ourselves of the existence and the righteousness of God. He says that that which may be known of God is manifest in us; there is a correspondence between our own nature and the eternal, and hence there is that in us which enables us to recognize and lay hold of God as revealed in Christ. We can apprehend God in Christ just because of this correspondence, this likeness in nature between him and ourselves. . . . And hence it is that he has become, as Henry Drummond finely said, our symbol for God; in him the infinite, the eternal, the unchangeably perfect has broken forth upon our darkened world. More and more I am coming to see what an inexpressibly overwhelming thing

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the advent of Jesus was in our earthly experience; it was a sudden anticipation of the goal of the race, a breaking in of the timeless, the ageless, the perfect life into our poor, lost, sunken condition.

[*The Christian Advocate.*]

A universal reign of peace is as yet an unrealized dream of the world; but he who now casts the horoscope of civilization will assure himself that the thing is coming true. It cannot be achieved through artificial means; congresses and parliaments are incapable of producing it. Mechanical federations based on class interests only retard it. The current effort to amalgamate all the manual workers of the world into a single organization set antagonistically over against the rest of society, ignores the deeper principle of human brotherhood which must embrace all orders and qualities of men. Again, it is to Jesus Christ that one must look for the broad harmonization of all mankind into a fellowship built upon love to God and love to man. That the dream of a world thoroughly redeemed from social injustices and political iniquities will one day be fulfilled, no one can doubt who reads the prophecies of ancient time with clear eyes or who interprets the program of Jesus Christ with intellectual and spiritual acumen. Meanwhile the passing events of the world multiply evidences that the unifying work of the Christian gospel is rapidly being accomplished.

[*The Christian Register.*]

It is in vain to attempt to substitute for spirituality economic, social, or political questions. People soon tire of hearing from the pulpit essays they can read in journals and magazines. It does not rest or refresh them like the gospel of peace and love and the restorative power of worship. It seems almost certain that people, having tried all things in the circle of worldly experience, will come back to this safe anchorage at last. We need courage to proclaim our faith in the Christian essentials, and our determination to keep it pure and spotless. If the church has been much undervalued in the last two or three decades, while the people have wandered off after strange gods, it now has its great opportunity to minister to the unrest and disillusionment of the world by its offer, not of a new religion, for none is likely to emerge purer and better than the religion of Jesus, but of a nobler presentation of the faith, an opportunity for more entire consecration to its demands.

[*The Christian Intelligencer.*]

The conviction grows upon us more and more that the most effective way to win men for Christ and to keep them in the love of God is the way which Christ himself exemplified. Our own lives must be spiritually genuine, and our hearts must be full of Christlike love. In dealing with doubt, it is not so much evidences of Christianity which are effective, but the living Christ in the heart of the believer. Faith creates an atmosphere in which doubt is dispelled. Fellowship with Christ creates a blessedness which will do more to reclaim the intellectually erring than a host of arguments. The best witness for Christ is a real Christian. If his life is in us, it will stream forth to heal others.

[*The Watchman.*]

It is well recognized as a Christian principle that those who have received the blessings of life and the fulness of the gifts of God should have consideration of those who are less favored, and should impart to them of their knowledge, their substance, and their service, in order that such may have a portion in the divine benefits. In every Christian heart through which the divine Love has been poured there is a deep sense of this obligation toward fellow men, and all the fruits of Christian effort to convert, educate, elevate, equalize, and enrich men of every class and color, are the product of this broad, noble, consecrated spirit of service.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been *translated* into the German language and printed as a *special edition* with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

Two new translations into German have been made and are now on sale. "Die Christliche Wissenschaft: Das Evangelium von dem Reich" ("Christian Science: The Gospel of the Kingdom"), a lecture by Judge Clifford P. Smith. "Im Dienste des Vaters" ("The Father's Business"), containing five articles.

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The annual per capita tax, of not less than one dollar, is due June 1, the beginning of the fiscal year of The Mother Church, and is reckoned from that date, whether the admission was in June or November. All remittances in excess of the amount due in accordance with the by-law, will be credited for the current year, unless otherwise specified by the sender.

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Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Published Monthly.

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PAMPHLETS AND REPRINTS

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

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CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 40.

BOSTON, JUNE 7, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

Patented articles sold under price restrictions by manufacturers, may be resold by retailers at cut rates. The Supreme Court so holds. Safety razors, talking machines, and thousands of other patented articles are affected by the decision, which was five to four. Justice Day announced the majority decision, which held that while the patent law gave the owner exclusive right to "vend" articles, that was not the same as a right to "keep up the price." That, the court held, was not granted by the patent law. Many manufacturers had joined the manufacturer in this case in his fight to sustain the contention that his patent gave him the right to sell or use his patented article under any conditions as to resale price he might see fit to impose. All decisions in the lower courts, with the exception of one, have been in favor of the manufacturers. Justice Day, in his decision, "distinguished" the famous "mimeograph case" of more than a year ago from the present case, but many lawyers who heard the decision regarded the term as a judicial phrase for practically reversing that case. Officials of the department of justice regard the decision as of great importance, putting an end to existing wide-spread extensions of patent monopolies.

Fines aggregating eighty-one thousand five hundred dollars have been imposed in the United States district court by Judge John R. Hazel of Buffalo in the cases of six corporations and eleven individual defendants in the government's action against the so-called "coaster brake" trust for violation of the Sherman law. Six corporations and eight individuals pleaded guilty to two counts of the indictment, conspiring to restrain trade and attempting to monopolize domestic and foreign trade. Four individuals pleaded *nolo contendere*. Three of the four were among the eleven defendants fined. Six additional cases were discontinued by *nolle prosequi*.

Paving the way for further Sherman law prosecutions, the federal district court at Philadelphia has entered a decree in strict accordance with the recent Supreme Court decision, enjoining perpetually the anthracite coal-carrying railroads and mining companies from monopolizing trade under the so-called "65 per cent contracts." Under the contracts the railroads agreed to buy all coal produced by the allied mines, paying 65 per cent of the market price on the Atlantic seaboard. The railroads assumed the freight costs. These contracts were held by the Supreme Court to be a violation of the Sherman law.

Attorney-General McReynolds has decided to contend that the Southern Pacific must give up the Central Pacific, in the pending dissolution of the Union Pacific merger, and will bring a suit under the Sherman law to accomplish that end if the dissolution plans fail to include it. His position coincides with that of former Attorney-General Wickersham, who threatened an anti-trust suit unless the Southern Pacific disposed of its subsidiary.

Federal, state, and city officials participated in the ceremonies coincident with the opening of the first state-built modern pier, as the nucleus of the nine million-dollar development of Boston harbor, and the arrival of the steamship Cincinnati of the Hamburg-American line on the initial trip of the direct service between this port and continental Europe last week.

At the Culebra cut, on Saturday, May 24, one steam shovel working from the east met another working from the west and completed the first cut at grade from ocean to ocean. There is excavating still to be done in broadening the canal, but less than eight million cubic yards of earth remain to be removed to bring it to the necessary width.

More than ten thousand farmers on reclamation projects of the West will be affected by the Supreme Court's decision that they must pay to the government the cost of maintaining and operating the various reclamation projects, pending their completion.

An unlimited investigation by the government, embracing all phases of the New England transportation situation, will be begun at once.

Attorney-General McReynolds announces that a number of new suits will be filed by the government against the "anthracite coal trust."

By a vote of 26 to 5 the Connecticut Senate adopted the five million-dollar Lord bill for a proposed trunk line highway.

International.

The German Imperial Supreme Court declared void and against public policy the contract apportioning Germany between the Standard Oil Company's German subsidiary company and its chief competitor, the German Petroleum Sales Company, which allotted to the latter only one fifth of the business in Germany. The Germans declared that they signed the contract after a long, losing fight. They denounced it a year ago, finding the situation under its provisions worse than it was in the days before the contract went into operation. The costs of the suit in the three courts through which it has passed were imposed on the Standard Oil Company's German subsidiary.

The general assembly of the Agricultural Institute in Rome opened recently. Signor Orlando, in accepting the presidency, said that the institution aimed at a high ideal of solidarity, and that when individuals belonging to different nations worked for one another's benefit, it was the sign of the dawning of a bright future. After the reading of the report, the assembly proceeded to appoint four committees, the first to deal with the questions of administration and finance, the second with statistics, the third with technical matters, the fourth with social and economic questions relating to agriculture.

Yuan Shih Kai, provisional President of China, has agreed to the appointment of a parliamentary committee to control the expenditure of the five-power loan. It is considered that this attitude of Yuan Shih Kai is entirely due to the appeal published by Sun Yat Sen, though those supplying the money are, it is explained, the ones who have insisted on Yuan Shih Kai yielding, realizing the danger of providing the money against the wishes of Parliament.

An educational conference has been sitting at Peking, deliberating upon the question of the unification of the Chinese language. The conference, which was held under the direction of the board of education, has now decided on a new alphabet to express Chinese sounds. It consists of parts of Chinese characters which represent fixed sounds, there being twenty-four initials and fifteen finals, making an alphabet of thirty-nine letters.

The lower house of Germany has unanimously adopted a resolution strongly condemning the efforts of the imperial government to apply exceptional measures of legislation to Alsace-Lorraine, whereby the peaceful development of the annexed provinces might be seriously disturbed.

Four sons of high Tibetan officials, and some boys from Darjiling, are proceeding to England to be educated for ten years at the government's expense. The boys will study the language, handicrafts, and laws, and will then return to their own country.

The Mexican Senate approved the measure from the Chamber of Deputies authorizing a loan of one hundred million dollars. According to a statement from the National Palace, the money will be available immediately.

The draft of a bill authorizing the French government to borrow approximately two hundred million dollars for twenty years in order to meet military expenses, has been submitted to the French cabinet.

Industrial and Commercial.

That the recent shipments of meat from Australia to San Francisco, Cal., will generally reduce meat prices in that city, is the prediction of dealers who are handling the foreign product. They declare that the public will buy the meat in preference to the home product, especially as its price averages more than twenty per cent lower. The steamer Sonoma will bring one hundred and ninety-two thousand pounds more of the Australian meat, and local dealers have ordered twice that amount.

Steady progress is being made with the organization of the scheme to provide the West Indies with a system of wireless telegraphy. The Tobago station, which is to have a more powerful plant, has already held communication with ships at distances varying from one thousand to fifteen hundred miles, and with the wireless stations of New York and Lima in Peru.

A bill to establish by law the standard size of a barrel for the measurement of dry fruits and vegetables is to be introduced in the House of Representatives. The bill provides that the standard barrel shall be 26 inches between the heads, 17⅛ inches in diameter of heads, and 64 inches in circumference at the bulge, with staves four tenths of an inch thick.

Indications are that the potato-growers of Aroostook county, Maine, will plant about the same number of acres of potatoes this spring as in 1912. Farmers in Aroostook county have shipped over fourteen million bushels of potatoes this year, and it is estimated that there remain unshipped about seven hundred thousand bushels.

The cotton acreage figures for the current year are placed at 106.9 per cent of last year's acreage, making a total of 3,036,320 acres.

The commercial movement of apples from producing regions in 1912 was 30,643,814 bushels.

The port of Genoa is to be enlarged and improved at a cost of nearly seven million dollars.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE ANNUAL MEETING.

WE take from *The Christian Science Monitor* the following brief summary of the annual meeting of The First Church of Christ, Scientist, The Mother Church, of Boston, which was held Monday, June 2, at two o'clock, in the church edifice, Norway, St. Paul, and Falmouth streets, with a large attendance of members of the church from many parts of the world. In our next issue we shall be able to give our readers a more extended notice of the meeting, including the address of the new president and the report of the clerk of the church.

The meeting was opened by the singing of Mrs. Eddy's hymn, "Shepherd, show me how to go" (196 of the Christian Science Hymnal), after which President Bliss Knapp, C.S.B., read selections from the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Then came silent prayer, followed by the audible repetition of the Lord's Prayer. The congregation then sang hymn 240, "Ein' Feste Burg." The retiring president, Bliss Knapp, C.S.B., then read the names of the officers for the ensuing year, as follows:—

Frederick Dixon, C.S.B., of London, president; John V. Dittemore, C.S.B., of Brookline, clerk, and Adam H. Dickey, C.S.D., Brookline, treasurer.

Frederick Dixon was then introduced as the new president by Mr. Knapp. As the first item of business Mr. Dixon called for the report of the treasurer. This report showed the church in flourishing condition financially. The report of the clerk was then read. Among other data furnished was the fact that the gain in membership in the past year exceeded all other years in the history of the Christian Science denomination. There were one hundred and two new churches organized during the year just closed, including five in England and organizations in Germany, Switzerland, Australia, New Zealand, and Porto Rico.

Three-minute talks were then called for, and during the next half hour, interesting facts from all over the field were listened to. Several written reports from the field were read by Clarence C. Eaton, C.S.B., of Tacoma. Bliss Knapp, C.S.B., who is a member of the board of lectureship, spoke for ten minutes on his recent lecture trip around the world. Bicknell Young, C.S.B., also a member of the board of lectureship, related the events of his visit to Sweden, with special reference to the royal grant permitting the organization of the Stockholm church. Col. William E. Fell of Leeds, England, spoke of the situation in northern England; Prof. Hermann S. Hering, C.S.B., of Concord, N. H., of his recent trip abroad to lecture for the German churches in their own language; John Sidney Braithwaite of London, England, spoke of the work in London and its vicinity, and William P. McKenzie, C.S.B., of Cambridge, Mass., of the progress of the cause as noted in his recent lecture trip through Texas and the South and to the provinces of Alberta, British Columbia, and Manitoba.

The Communion Doxology was sung at the conclusion of the meeting.

WEDNESDAY EVENING MEETINGS.

WILLIAM D. MC CRACKAN, M.A.

MANY helpful points of view concerning the testimony or Wednesday evening meetings have been given Christian Scientists from time to time in our periodicals, and the writer feels greatly indebted to the editors and contributors who have thus offered the field the benefit of their experience in this most important branch of the work; but he would like to call attention to one aspect of this occasion which has impressed itself upon him with special force.

Turning to the Manual of The Mother Church, we find that the Wednesday evening meeting is specifically denoted a meeting, whereas the Sunday gatherings are denoted services. We may therefore justly conclude that in making this distinction, Mrs. Eddy had some special purpose in view. Although the writer will not venture to interpret the Manual, nevertheless he feels justified in pointing out that a meeting is not so formal or set in its character as a service. A service is necessarily prearranged and carried through exclusively by persons appointed for the purpose; in the case of a Christian Science service, by two persons denominated the readers. A meeting, on the other hand, while it generally follows a regular order of procedure, also makes provision for that which is not intended to be prearranged, but is left to the inspiration of the moment. In other words, a meeting always opens the way for the element of spontaneity. In Christian Science the Wednesday evening meeting makes room for this element during the time set apart for testimonies.

The advantage of recognizing the informal and spontaneous character of the Wednesday evening meeting is manifold. It relieves the reader who has the immediate charge of any false sense of responsibility. Others are going to take part, are going to bring their share of encouragement and inspiration, are going to give the proofs they have experienced of the truth of Christian Science, and so will cooperate with him in carrying forward the meeting to a successful issue. Again, the members of the congregation, recognizing that they are attending a gathering which is less formal and more spontaneous in its character than that of the Sabbath service, feel more at ease, more ready to take their share in the proceedings, and to express that spontaneity which is the vital spark of spiritual joy, which blesses and heals.

In her "Miscellaneous Writings" (p. 149) Mrs. Eddy, writing to The Mother Church concerning the Friday evening meeting, which was the precursor of that now held on Wednesday, attaches to it a significant designation. She writes, "Invite all cordially and freely to this banquet of Christian Science, this feast and flow of Soul. Ask them to bring what they possess of love and light to help leaven your loaf and replenish your scanty store." Thus individual participation in this "banquet" is solicited, and if the Wednesday gatherings are approached with this understanding, those who are tongue-tied by fear and pride will find freedom, and the self-distrust which would prevent a joyous testimony will be broken.

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"AS ONE WHOM HIS MOTHER COMFORTETH."

HENRIETTA A. FIELD.

SHE was a woman no longer young, as we count time, and the soft dark hair had long since been touched with gray. Children and grandchildren had rested within those sheltering arms, and had known her wise and loving care; but now life seemed to her as full of hopeless tangles, petty disappointments, and bitter heartache as ever it had been in the childhood days. There were no great troubles or emergencies, but just the accumulation of common daily worries,—financial problems, uncongenial surroundings, disappointment over cherished plans, a sharp word spoken in the morning that had left a pain all day,—little things, as trifling in themselves as the child's broken playthings and ghostly fears, but all very real just now to the heavy-hearted woman.

There is a knock at the door, and the form of a much-loved friend slips in. The first greetings over, the two drop easily into a free interchange of thought and experience. The sorrows of the day are voiced, and between smiles and tears the story ends with the half-apologetic confession, "I believe I am a regular baby today in spite of my gray hairs!" A pair of loving arms are thrown around her, and a sympathetic voice says tenderly, "Oh, dear heart, you need mothering; that is what is troubling you!"

Then they talk long and earnestly of that tender, infinite Love which broods and comforts its own, clothing the lilies, marking even the sparrow's fall, crowning all the days with loving-kindness and tender mercies, saying constantly, "Fear not," for "underneath are the everlasting arms," and "even to your old age . . . even to hoar hairs will I carry you: . . . and will deliver you." Gently the healing words fell on the troubled thought, until at length the face of the listener grew sweet and restful in the hush of the deepening twilight. A great comfort had come to her, a new sense of the motherhood of God, and like a sweet refrain the words sang themselves over and over in her thought, "As one whom his mother comforteth."

Through all time the world has acknowledged the blessing of the mother-love for children of tender age, but long has it waited for the discovery of that ministering love which would meet the needs of the hungry-hearted "children of a larger growth;" waited, indeed, until in Christian Science there was given "the Comforter," the full revelation of the mother-heart of God; the clear understanding of the love, supremely wise and tender, that enters into every detail of the simplest or most complex problems of the daily life of both young and old, the love that esteems no need too trivial for its wondrous care, knows no demand beyond its ability to supply. Tenderly it feeds and clothes and shelters even the outward, until spiritual growth shall remove the necessity for all these things. Patiently it corrects and chastens, uncovering and destroying the offending errors as rapidly as human pride and ignorance will permit, ever holding before the half-awakened thought the increasingly beautiful ideals of a more perfect manhood and womanhood, the divine ideal expressed as God's likeness.

If the stubborn thought would fain refuse these corrections with their resulting development, still Truth wisely compels the acceptance of that which will produce the highest good, until with chastened hearts we reap the "peaceable fruit of righteousness." Is the darkened sense of human life filled with ghosts of fear and dread, with ugly specters of one's own creation? "Let there be light" is the divine command in Christian Science, and with the dawning of the day, the coming of Truth, we find the troubled visions of the night have fled. When human loves have failed us, and the heart seems breaking with its burden of sorrow and disappointment, always there waits the blessed privilege of proving that divine Love is ready to supply every need with the mother-love that never faileth. Others "may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands."

Mother, home, and heaven are words that make all men akin, because they stand for the highest human ideals of life, happiness, and hope. Christian Science, through its revelation of God's motherhood, has lighted the way to both home and heaven, for it teaches that the true home is heaven, and heaven is "the perfect and infinite Mind enthroned" (Science and Health, p. 266) in human consciousness, a heaven here and now and everywhere. One by one, from out the enshrouding gloom of human doubts and fears, the weary, homesick wanderers from the Father's house are coming home, turning "like tired children to the arms of divine Love" (p. 322) to be comforted.

CHURCH BUILDING.

LUCRETIA I. MOULTON.

As last summer's vacation approached, a Christian Scientist who is not a practitioner, determined that wherever her vacation might be spent, the dominant motive for the summer should be to grow in the realization of the truth of being, that she might be better able to help her fellow men as well as herself to rise above false, material concepts, the tares of unreality, toward the consciousness of the one infinite Mind which is "cognizant only of the things of God" (Science and Health, p. 276). Associated with this purpose was a desire to attain a more spiritual sense of the duties of those who were assisting to build a church edifice. She felt that to contribute money for the erection of a material structure, without any effort to help establish the truths of the Science of Christ, would avail as little as does the building of reformatories in freeing men from sinful proclivities, so long as those who are working for the betterment of mankind hold to the reality of evil and of mortal mind laws (so called) of inheritance after the flesh.

In "Science and Health with Key to the Scriptures," page 583, we find this definition of church: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." On page 92 of the Church Manual we read, "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration. I recommend that each member of this church shall strive to demonstrate by his or her practise, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it."

It is clear, therefore, that to build a Christian Science church involves the faithful effort to destroy in one's self and others the sense of sickness, sorrow, sin, and death, and to establish the true sense of God, and of man's relation to Him. In helping to free others from the bondage of material sense, rightful remuneration would enable the worker to contribute more largely toward defraying the cost of a church edifice, for church organization and buildings in which to hold services are at present necessary means by which to disseminate the truths of the Science of Christ. The thought was held that because it is right for man to do God's will, it is right for man to know God's will. God is all-knowing, hence man knows what to do, and when and how to do. Striving to hold these truths clearly in view, with no definite plans laid, the Scientist was led to spend her vacation in three different localities, in each of which opportunities for demonstrating the power of Truth over error presented themselves; and the results were most satisfactory.

One of these experiences was especially gratifying because it helped to establish the recognition of the truth of Christian Science in the minds of two who had not previously been interested in it. One morning, while at a little summer resort, the Scientist was in the company of three ladies, two of whom were not interested in Christian Sci-

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ence, the third being so in a degree. One was suffering with neuralgia, and a second member of the party advised her to let the Scientist give her treatment. She replied that she had no objections, but the Scientist expressed the thought that one should desire help, and presently this lady said that she had endured the pain for several days and would be glad to have treatment, which of course was no less gladly given. In a little while she reported that the pain had disappeared, and expressed sincere gratitude.

The Scientist was just as grateful for the healing as was the one relieved, for before giving the treatment she had to overcome an anxious thought as to whether she would be able to destroy the sense of error manifested, feeling that the result of the effort might have a large influence for good or ill to the cause. She had to reason to herself that it was her part simply to declare the truth, deny the error, and leave the result with God.

It has been truly said that every loving purpose, every spirit of sacrifice, every denial of error, every sense of humility, every realization of the allness of God and the perfection of man, helps to build the church. Surely we may say with the psalmist, "Except the Lord build the house, they labor in vain that build it."

REDEEMING THE DESERT.

CHARLES T. ROOT.

In the various grand divisions of the earth there are found wide and barren expanses, supporting no valuable forms of life and perilous to the traveler. In western America, in northern Africa, and in the heart of Asia lie these forbidding regions, parched, empty, and silent. Yet it has been discovered that far underneath those sterile plains flow broad streams of living water, and also that at the touch of the vivifying fluid these seemingly dead sands will spring to life and bring forth flower and fruit in luxuriant abundance. The oases of the Sahara and of Arabia, and the irrigated tracts of southern California, illustrate the wonderful transformation from thirsty waste to garden luxuriance effected by water diverted through human effort from mountain stream or subterranean river to the surface of the desert.

Without pressing too far a comparison of things spiritual with things material, we may recognize the parallelism between the reclamation of the waste place through water drawn from the depths below it, and the process of piercing in thought the crust of illusion upon which material beliefs would retain us, and allowing the "pure river of water of life" which flows eternally beneath to well up and overspread what Mrs. Eddy has described as "the great desert of human hopes" (Science and Health, p. 566), and thus to fructify the whole region of our thought and activity.

It is no light task to bring the water from the deeps of the earth to the face of the desert. Artesian wells must be driven through crumbling soil and obdurate rock, often for many hundreds of feet before the inexhaustible stream is tapped. Persistent work and unflagging faith in the outcome are necessary to obtain the beneficent result. The driller never can foretell how far he has to go or how much labor he has before him, but he knows that the supply is there, that it is ample, and that he will reach it if he persists. Not less must be the confidence and perseverance of the individual man or woman who resolutely undertakes to penetrate the dense strata of tradition and sense testimony to the fountain of Truth and Love, and thus establish a permanent channel through which its waiting flood may pour out upon and refresh his thought and enrich and fructify his experience.

Mortal mind knows not of these hidden waters, but insists upon its own mirages of lake and grove which lure only to disappoint the fainting traveler. It confronts the seeker after the true God with discouragement, with false testimony, and with all the resistance with which the one lie would shut mankind away from the knowledge which can destroy that lie in all its manifestations. But to him that overcometh, that pushes on till his perceptions have reached the depths of divine Love, the water that Christ, Truth, shall give him, shall be in his consciousness "a well of water springing up into everlasting life."

"OUT OF EGYPT."

REV. WILLIAM G. SCHOPPE.

The children of Israel journeyed in the wilderness between Egypt and Canaan. In the Bible story the terms Egypt and Canaan symbolize bondage and spiritual freedom. The passage from one to the other meant deliverance and fulfilment of the divine purpose. The people were led without delay to the border of the promised land, then the spies were sent to learn the conditions. All agreed that it was a rich land, "flowing with milk and honey;" but a majority said that they could not take it, that walled cities and giants were in the way, and the obstacles were too great for them. At this report a great fear fell on the people. The leadership of Moses was rejected, Joshua and Caleb were stoned, and the question was raised whether it would not be better for them to return to Egypt. This action proved the people unworthy, and so they were disciplined forty years in the wilderness, until a more loyal generation appeared, who made the conquest. The craven-hearted never yet won a promised land.

In this story common currents of mortal experience appear, and there is also revealed the power which comes to men through obedience. Why should these people decide to return into Egypt? A fleshly appetite still clamored, and they were not equal to the increasing demands of Spirit. When they were given "bread from heaven," they said, "Our soul loatheth this light bread." "We remember the fish, which we did eat in Egypt freely; . . . the onions, and the garlic: but now . . . there is nothing at all, beside this manna." Such language indicates a reversion to the flesh through the demands of appetite. The spiritual purpose of the journey is lost. It is the old danger that shadows the journey of life,—error tries to defeat truth, belief in matter to clog spiritual unfoldment, false appetite to destroy pure aspiration. In Christian Science we get the victory over fleshly desire by annulment. This desire is not in divine Mind or in its manifestation, which is the sum of being, hence it is false and its pleasure is illusion. This fact must be learned either by suffering or by Science. It came to the Israelites after long discipline, but now "he that runs may read" and not turn back to bondage.

This story shows the influence of the "mixed multitude." It was they who "fell a lusting" and began to murmur, and their complaint spread. Discouragement and doubt touched the weaker members, and while mortality lasts this mixed multitude will be in evidence. They are attracted by every new forward movement, but unable to sacrifice self for its purpose. Unselfish devotion to the "high calling of God," which involves the general good, is the opposite of this false spirit, and when held by the faithful with steady, persistent mentality, it will cast out the mixed multitude and compel a return, not to materiality but to Spirit, to Principle. Each individual consciousness is a battle-ground, and when there is no longer response from within to error of self or a touch of kinship with its subtle appeal, then he is ready for the conquest; human influence passes, Truth alone is the guiding pillar of fire by night and cloud by day. Wilderness discipline continues until unmixed devotion is attained.

Doubtless the chief reason for the desire to turn back to Egypt was fear of appalling obstacles in the pathway. Great giants, sons of Anak, were said to be entrenched in

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walled cities on the hilltops. "We were in our own sight as grasshoppers," they declared. Fear exaggerates the power of the enemy; the strength and resources of the sons of God are lost sight of in fear. Where now is memory? Let them recall the deliverance from Egypt, the passage of the Red sea, the water in the desert. The office of memory is to perpetuate the tokens of good. Thus the "lamp of experience" is a guide to faith. "He which hath begun a good work in you will perform it until the day of Jesus Christ." Reason should cast out fear. Bondage was behind them, the land of promise before them.

A noble conflict with error, under the divine command, supported by an all-conquering purpose, makes this life worth living. Browning tells of the judgment of heaven upon "the furled wing." Satisfaction is in achievement. All things are possible to a consciousness that derives its power from God. Two men stood out from the multitude and refused to follow the popular clamor. Joshua and Caleb were among the spies. They saw the conditions, but were not blinded by fear. To them the comparison was not between the people and the giants. The one reality was God and His purpose in this deliverance and journey. If we reflect God and cling to His purpose, the fear of giants will fade. Setting the mortal self over against the opposing evil means failure. These two men were made heroic because they saw as real power only God and His unfolding purpose. Obstacles, great or small, across the track of truth and right, will suffer defeat. They said, "If the Lord delight in us, then he will bring us into this land." They also said, respecting the people of the land: "Their defense is departed from them, . . . fear them not."

Man's work is to reflect the one Mind and obey the call; thus the conquest. Before the infinite purpose all error must fall. Christ, Truth, makes one condition only,—"If ye abide in me." Caleb shows a striking consistency when forty years after he requests that Joshua allot to him and his tribe these same walled cities. This stanch faith in the supremacy of Spirit conquered the strongholds and destroyed the giants. Christian Science interprets the spiritual meaning of the human experience. This stirring tale of struggle and deliverance is symbolic of larger achievement. Mrs. Eddy wonderfully caught its idea and stated its spiritual meaning when she wrote: "As the children of Israel were guided triumphantly through the Red sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights" (Science and Health, p. 566).

DEATH UNREAL.

GERTRUDE GOODE.

A CHRISTIAN SCIENTIST was asked by a friend who had but recently entered upon the study of Christian Science, and who had not yet been able to solve some of the problems that seemed to be stumbling-blocks to his progress, to explain certain things. "I wish you would answer one question for me," said he, "for so far I have been unable to receive an answer which is satisfactory, although I have asked several Christian Scientists for an explanation, and it is a matter of much concern to me, as it seems to present itself repeatedly for solution,—What is death?"

The one who had been thus addressed sat thoughtfully a moment, feeling that her answer meant much to her friend; then, realizing the ever-presence of the divine Mind, the Mind that was in Christ Jesus, the all-knowing, all-hearing, divine intelligence, and relying solely upon this Mind, the answer came immediately and spontaneously, and in a manner that seemed to carry conviction to her listener, she slowly repeated the significant words of St. Paul, "To be carnally minded is death."

She then called attention to the word "is" and said, "Do you realize the significance of that word 'is'? 'To be carnally minded is death,'—not shall be; not that it will result in death, but that it is death. This carnal mind assumes many different phases and clothes itself in many different forms, but of any manifestation of the carnal mind, whether it be lying in the grave or walking on the street, St. Paul has said, in those words that have resounded through the centuries, 'To be carnally minded is death,' and will continue to be death, until 'death is swallowed up in victory;' that is, until the mortal mind yields to the divine. And whether we be here or there, whether it be on this plane or another, it matters not: so long as we remain in the beliefs of the carnal mind, we shall know nothing of Life as demonstrated by Christ Jesus and as understood in Christian Science. The carnal mind 'is not subject to the law of God,' of Life, 'neither indeed can be,' for it can take no cognizance of Life, which is God."

As she continued to explain this passage of Scripture, the true and vital importance of its meaning seemed to dawn upon her listener, and he at once saw the answer to his question in those words of St. Paul in his epistle to the Romans, "To be carnally minded is death; but to be spiritually minded is life and peace."

UNLOOSED.

EVA C. HAMMOND.

THOUGH the body of Lazarus had lain four days in the tomb, and it might be supposed that, as Martha declared, it would be in a state of decomposition, in his restoration there was no painful and prolonged period of reconstruction, no convalescence according to a *materia medica* program. When in answer to Jesus' call (not to return to life, but to awaken from sleep) he stepped from the tomb, and there followed the command addressed to the outsiders, "Loose him, and let him go," the bindings and swathings of false beliefs fell from him, and he stood forth whole.

We should never bow down to the ignorant teachings of fear or superstition that there need be any painful symptoms manifested in the coming of health to us. Mrs. Eddy says, "To the Christian Science healer, sickness is a dream from which the patient needs to be awakened," and also, "Keep in mind the verity of being,—that man is the image and likeness of God, in whom all being is painless and permanent" (Science and Health, pp. 417, 414).

We must not become discouraged if, when the call of Truth comes to us and we rise from our long sleep in the material sense of life, we are not immediately loosed from all our fetters. We may be awake to the fact that in Christian Science we have found the "tree of life," but we may not seem able to free ourselves at once from all fear of disease, and other results of wrong teaching; for it is according to our understanding of divine Truth that we are enabled to do this. If we persist in our course, however, these bindings and swathings of false belief will one by one fall from us, and we shall be free, for divine Love is omnipotent.

To the hopeless invalid, looking at his crippled, deformed, or diseased body with despair in his heart that there can possibly be any power on earth to make it whole, to the Martha thought with its "ifs" and "buts" of medical laws and limitations, there comes as of old that comforting and authoritative answer, "Said I not unto thee, that, if thou wouldest believe [be firm in the truth] thou shouldest see the glory of God?"

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SELECTED ARTICLES.

[Frederick Dixon in *Evening Despatch*, Birmingham, England.]

The reference to Christian Science under the heading "Success Makes Health," in a recent issue, is distinctly interesting, as it shows that in the opinion of two eminent medical men the effect of the mind upon sickness is beginning to be understood, and they are not alone in insisting on this. Only recently, to take one other single case, a well-known doctor has been insisting upon the efficacy of Christian Science healing, and he quoted a case of the healing of locomotor ataxia which came under his own notice. At the same time Christian Science healing is a great deal more scientific than the average reader or writer has any suspicion. Optimism is an excellent thing, and the temperament of Mark Tapley is always more healthy than that of Mrs. Gummidge. Nevertheless, optimism, as understood in Christian Science, is not the mere hopefulness of the one who is waiting "for something to turn up," but the result of a scientific understanding of the allness and omnipotence of God. The statement that God is good, repeated as a mere theological dogma, amounts to very little, and in the minds of those who rely upon it, is vitiated by the perpetual reminder of the hospital and the prison. Christian Science relies on no such exercise of blind faith; it relies on faith, certainly, but it is the faith which comes to the Scientist as, watching the operation of certain spiritual laws, he begins to have confidence in his ability to demonstrate some truth beyond his present knowledge; that is to say, to take a familiar example, the realization that two and two make four, gives the mathematician faith in his ability correctly to work out a more abstruse problem.

When first the perception of a new fact dawns on the consciousness, the person who perceives it begins to believe; as the perception broadens out into a clearer realization, the belief deepens into faith; and, ultimately, as this perception becomes scientifically understood, faith itself becomes knowledge. It is for this reason that Mrs. Eddy has written on page 297 of Science and Health: "Mortal testimony can be shaken. Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine." Something like this must have been present to the mind of the writer of the fourth gospel in the distinction he makes between the two Greek phrases of believing a person and believing on a person. Believing Jesus, meant believing his statement that he was the Christ. This was blind faith; but believing on Jesus, meant the gaining of the spiritual understanding and of the knowledge of what was implied in his claim to the Messiahship. It was to those who believed him merely, though the distinction is unfortunately lost in the translation, that Jesus addressed the warning that discipleship constituted something more than a mere acceptance of a statement. The optimism of Christian Science is the mental condition resulting from the certainty that the allness of God, good, is a demonstrable fact. "Ye shall know the truth, and the truth shall make you free."

["An Unprejudiced Truth Seeker" in *Ponoka* (S. Dak.) *Herald*.]

Deeply regretting the necessity for this writing, yet knowing that one who is unwilling to be about the Father's business is unworthy the name of servant, in all loyalty to the Master's cause I would ask the reverend gentleman why an intelligent congregation should be provided with "a story he once heard of a lady," etc., rather than a reliable testimony accepted by Christian Scientists themselves. A suggestion of unfairness can hardly be entertained in connection with so devout a gentleman, but why should Christ's miracles be classified as "only incurable cases," when we are told that he healed "all manner of disease," "and as many as touched him were made whole"? And why does the critic tell us that Christian Science treatment is useful only in minor cases or nervous disorders, when many well-authenticated testimonies are given of healing of incurable diseases—at least so pronounced by eminent physicians? Many remarkable testimonies are found in the Christian Science periodicals, duly signed and vouched for, and as believable as are those recorded two thousand years ago.

Again, why does the critic say he will accept Christian Science when it is shown to have healed extreme cases, when he continues to disbelieve in the face of indisputable testimony? These are indeed true words: "Neither will they be persuaded, though one rose from the dead." But herein lies the strong point concerning this new-old doctrine. No one is expected to believe because of others' experiences. Mrs. Eddy tells us, "The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth" (Science and Health, Pref., p. x). The gentleman freely admitted that the doctrine included a great deal of good, and in instances accomplished wonders. Well, if the cause is so sanctioned of God, who can presume to criticize or so forget the Master's gentle spirit that these great and vital "signs" can be discussed in a jocular, even ridiculing manner, when Christ Jesus himself emphasized them in such a marked degree? Rather should his humble servants be commended for endeavoring, at least in part, to realize his promises, "If ye shall ask any thing in my name, I will do it;" "These signs shall follow them that believe;" "Greater works than these shall he do; because I go unto my Father," etc.

Is it consistent to make a jest of those who take the Saviour's words seriously? If this pious gentleman has "read these works from beginning to end," then he may have forgotten the author's words, "Until the enemies of Christian Science test its efficacy according to the rules which disclose its merits or demerits, it would be just to observe the Scriptural precept, 'Judge not.'" "Proofs are better than mere verbal arguments or prayers which evince no spiritual power to heal" (Science and Health, pp. 344, 355).

[David Anderson in *The Yarrawonga* (Australia) *Chronicle*.]

A recent reference in the *Chronicle* to Mrs. Eddy, the Discoverer and Founder of Christian Science, in association with the notice of a "new mysticism," or mode of treatment of disease by meditation and silence, may have conveyed to some readers the erroneous impression that she was a theosophist, and that the Christian Science religion is akin to theosophy, or that its metaphysical healing has something in common with the mysticism then under review. Mrs. Eddy never was a theosophist, and there is no analogy between theosophy and the demonstrable truths of Christian Science.

Christian Science rests on the basic statement of the infinitude of omnipotent God, "the same yesterday, and today, and forever," and its healing is effected through the realization of the potency and unceasing activity of the divine Mind, operating through law as constant and unchanging as its author is unchangeable. Christian Science finds no room for exercise of the human will, but shows how the carnal mentality can be subordinated to the Mind which was in Christ Jesus. It makes no attempt to heal through will-power or mental suggestion, and consequently seeks no aids of sense concentration or of meditation on, or repetition of, resonant words. Its teachings and practise are entirely antithetic to all such aids. The silence which Christian Science inculcates is the "silent prayer, watchfulness, and devout obedience" which "enable us to follow Jesus' example" (Science and Health, p. 4); and to illustrate that direction of the Master preparatory to prayer, "Enter into thy closet, and . . . shut thy door," Mrs. Eddy writes: "We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness" (Science and Health, p. 15).

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The healing of Christian Science is now admitted by many opponents who erstwhile had nothing for it, root and branch, but solemn and sulphurous condemnation. By and by they will acknowledge the last of the three stages through which Agassiz says every great scientific truth must pass, and will declare they have always believed it. It should not, however, be forgotten that "the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to test the reality of the higher mission of the Christ-power to take away the sins of the world" (Science and Health, p. 150).

[Albert E. Miller in *Waterbury* (Conn.) *American.*]

In a recent editorial a statement appears which was evidently written without weighing the matter carefully on all sides, and I desire to offer a few words of additional comment on the subject. You say, "The value of publicity is only too well appreciated by every experienced campaigner. The Christian Scientists were almost the first moral or social propagandists to understand it, and for a time they used the press with great freedom and with perfect willingness on the part of the press." This statement charges Christian Scientists with having taken the initiative in using the columns of the daily press to set forth their doctrine. You will be interested to learn, I am sure, that with Christian Scientists this publicity was not sought, but resulted from the necessity of correcting misunderstandings of this faith and answering the frequent attacks made upon it.

The frequency with which Christian Science was misrepresented in the daily press some years ago clearly showed that a lack of understanding of the subject existed which could hardly be allowed to stand. Fair play, to say the least, required that Christian Scientists be given better treatment, and committees were appointed by the churches of this faith to see that as far as possible misstatements involving Christian Science should not go uncorrected. As a result, editors of newspapers and other periodicals have gladly complied with requests for space in which misstatements concerning Christian Science could be corrected, and the public has thus received greater enlightenment on the subject. Nothing could be fairer, and one sees an attack upon this faith in the public prints much less frequently in these days; in fact, it may be said that religion generally has been benefited by this course of action.

["Onlooker" in *Gazette-News,* Blackpool, England.]

One of our local ministers has been delivering his soul on the subject of "The Fallacy of Eddyism." Some persons seem to have a peculiar taste for misrepresenting, and then attacking, phases of religion which, on their own confession, they do not understand. On this occasion the preacher said it was stated that the creed of Christian Science was based on the Bible, but he failed to see it. The failure to see it surely does not mean that it cannot be true. I do not know whether it is true or not. I am not a Christian Scientist, but I have done a little logic, and I do like fair play for religious phases of thought other than my own.

I suggest another text to this gentleman, "Master, we saw one casting out devils in thy name, . . . and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." I take it that Jesus knew what Christianity is, and to say that "Christian Science is distinctly antichristian," in the face of the above rebuke to an intolerant follower, is nonsense. "The tree is known by his fruits," and the fruits of Christian Science will bear investigation. Christian Scientists may not be orthodox in creed, and their scientific point of view may be hard to grasp, but no sane person can deny that Christian Science produces works of healing that our orthodox churches cannot produce.

The attempt to prove Christian Science unchristian by quotations from the Bible is rather ludicrous in these days. No one values the Bible more than I do. That is why I object to the taking of verses from their context and using them to prove one's own point of view. By this method one can justify slavery and polygamy and the murder of witches.

I know a good many Scientists, and am proud to think they regard me as a friend. It is an honor. As a class of people they are the most ladylike and gentlemanly I have ever met. If I were not content with my own faith, I should want to embrace theirs, if only because of the beautiful traits of character it seems to develop in them. As to the healing, this preacher said there was not half the healing in it as could be found in other religious communities. It had been practised centuries ago by Brahmins and Hindus. So much the better for the Hindus and Brahmins [if this were true]. They must have known more about Christianity than the Christian church in the twentieth century. To class Christian Science healing with "the black art and devilry" reveals a hopeless obscurantism. It makes me feel bad. I told you I was not a Christian Scientist; if I were I should not be so affected.

[Editorial in *The Morning Telegraph,* New York, N. Y.]

There are in the United States, in round numbers, a million Christian Scientists. This means that there are a million optimists spread over the country who are enjoying good health and helping others. A life insurance company recently announced that persons are living to a greater age; that seventy years no longer is life's limit. As a matter of fact, it is said that if one lives in a right manner he may exist a century. Doctors are claiming credit for this increase in the length of life, but Christian Science really is responsible for it. One million Christian Scientists and five thousand healers are practising what they preach among the other millions of America, and even as a little leaven leaveneth the whole lump, so have they inspired the country with the spirit of Mrs. Eddy.

True faith will not let the body suffer. Mrs. Eddy says: "A person healed by Christian Science is not only healed of his disease, but he is advanced morally and spiritually" (Retrospection and Introspection, p. 34). This woman, the discoverer of a great truth, has been at least partly responsible for the better bodily and mental health of this country. Doctors did not do it, for they work on the body; Christian Science works on the mind, and the moral nature. There are no pessimists among Mrs. Eddy's followers; they preach and practise the doctrine of hope and good will. That the country is better and enjoying health, is due to the efforts of these Christian Scientists.

[Editorial in *Rock Island* (Ill.) *Union.*]

Those who profess belief in scientific truths, and who claim liberality in their views on religious and other kindred subjects, are, and should be, the first to concede the right of others to freedom of thought. Liberality should be in all directions, but this is not always the case. For example, the Puritans came to this country because of a desire to worship God according to the dictates of their conscience. They at once proceeded to become as bigoted and as unrelenting toward those of other beliefs as were their English persecutors. The "free thinker" who cannot see good in orthodox religious beliefs, ceases to be a free thinker. He may contend for principle, but he may not condemn. So, those of the present day who can see nothing good in Christian Science, must modify their attitude. The very fact that between one and two millions of the people of our country have espoused that belief, and among them the best people, shows conclusively that there must be something

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good in it; and people are coming to that position. There was a time when people were not kind to the followers of Mrs. Eddy; they concede now that the church has accomplished much good.

It should be the attitude of all good, broad-minded men to attack only the very corrupt and that which produces evil results. They should defend that which makes for happiness and contentment. They should not seek to take away that which offers consolation without offering something in its stead. We cannot all believe alike, but we can concede to others the same rights to their beliefs that we hold sacred to ourselves.

[Willis D. McKinstry in *Fredonia* (Kan.) *Herald.*]

In a recent issue, under the heading "Revival Sparks," we read, "In Christian Science there is neither Christ nor science." We are informed that this expression was used in a sermon by a clergyman who is conducting a series of meetings in your city. Our critic is but criticizing his own sense of Christian Science, and his statement shows quite clearly that he has failed to grasp its truth or its teachings. Christian Science is no new form of religion or worship; it is the reestablishing of primitive Christianity as taught and demonstrated by our Lord and Master, and practised by the early Christians for three centuries after the crucifixion of Christ Jesus.

All Christians claim to believe in the omnipotence and omnipresence of God; then why should it be thought impossible for Him to manifest His goodness to His creation today, the same as in the beginning? Is not God just as able to heal the sick as He is to redeem the sinner? The fact that Christ Jesus was able to perform many mighty works is proof positive that the same works may be wrought throughout all time by any and all who spiritually understand God's law; for God is "the same yesterday, and today, and forever," and Jesus said, "I am the way," that is, the way to be followed by all mankind.

Mrs. Eddy through years of faithful research and study of the Bible discerned the spiritual meaning of its teaching, and through this revelation of Truth she proved the verity of Jesus' words: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The knowledge of God and the Christ as gained through the study of Christian Science causes mankind to hunger and thirst for the fruits of Spirit; awakens a desire to love one's neighbor as one's self and to do unto others as he would be done by. Those who understand and live the truth as taught in Christian Science are able to "prove all things; hold fast that which is good."

Through an understanding of the Scriptures as taught in Christian Science, mortals are able to take Christ into their daily lives and to show their Christianity by becoming better men and women.

[Arthur L. Worthen in *Vinita* (Okla.) *Chieftain.*]

I would like to make a few remarks on a sermon on Christian Science as reported in a recent issue of your paper. It seems strange that any one should object to Christian Scientists for trying to relieve poor suffering humanity from its burden of pain and sorrow, and I cannot believe that our clerical critic does. What he objects to, I believe, is the method which he thinks Christian Scientists employ. He seems to be under the impression that Mrs. Eddy denies that there is such a thing as disease. What she does teach regarding disease is very clearly stated on page 460 of the Christian Science text-book, "Science and Health with Key to the Scriptures," as follows: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

She does teach, however, as did Jesus, that disease and sin are not from God, and are to be overcome by knowing the truth about them. Jesus denied the evidence of the physical senses on every hand, and annulled so-called physical law by his clear understanding of spiritual law. It was through his understanding of these laws that he was enabled to heal those who were infirm, both in body and mind. Furthermore, he said that all those who understood these laws could get the same results which he did, and even better. St. John reports him as saying: "He that believeth on me, the works that I do shall he do also."

Jesus preached a gospel that healed the sick; or rather, he preached the gospel by healing the sick, and that is what Christian Scientists are trying to do. Christian Science employs the same method in destroying sin that it does in destroying sickness; for we find that the one is the cause of the other. One must not think, however, that the physical healing is the consummation of Christian Science, by any means; but it is part of the work to be done by those who would keep his commandments. It is to be a mark of discipleship; for "faith without works is dead."

Christian Scientists use the same Bible and worship the same God that other denominations do. They acknowledge the same Christ, and endeavor to keep the same great commandment to love God supremely, and one's neighbor as one's self. They have their commentary on the Bible, "Science and Health with Key to the Scriptures" written by Mrs. Eddy. It is through the study of this book that the Bible has yielded up its treasures to unnumbered thousands after they had sought in vain elsewhere.

[William C. Kaufman in *Anaconda* (Mont.) *Standard.*]

The reference made to Christian Science, calling it "suggestive treatment," is misleading, and would give readers a wrong impression of it. Christian Science treatment does not deal with mental suggestion; it is the truth about God and man realized. In the mental treatment known as the "suggestive treatment," disease is admitted to be a fact which is overcome through the human will. Christian Science teaches that God is Life, Truth, and Love; that this divine Principle is manifested as Spirit, Soul, divine Mind; it recognizes Him as the only presence, law, power, cause, and effect. It regards man as made in the image and likeness of God; in other words, that man is the reflection or expression of God, Life, Truth, and Love, not in a bodily form, but in a mental manifestation of quality and essence. Since sickness or disease cannot partake of the nature of God, divine Spirit, it is no part of His creation; therefore it is foreign to God or His creation, hence it is untrue, unreal. This process of spiritual thinking disposes of matter and is a corrective to all error, sickness, disease, or any discord. It should be made plain that "suggestive treatment" may suggest either truth or falsity, but that Christian Science does not suggest anything, but brings to human consciousness, through a spiritual understanding of Truth, a realization of that which is true.

[Written for the *Sentinel.*]

KIND WORDS.

CHARLES C. SANDELIN.

Words soft-spoken and kind,
  Like sunbeams through clouds of day,
Into the heart to grief resigned
  Stealthily find their way!

Lightening the darkness there
  Till the full-orbed sun doth shine:
Thus thy brother's burden bear,
  Knowing his good is thine!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"AND BE YE THANKFUL."

AT the annual meeting of The Mother Church, held this week, it was stated by the clerk, in his report, that the number of persons admitted to membership in the church during the year just closed was greater than ever before in any year of its history; also, that the number admitted at the semiannual admission of members on May 30 of this year was the largest number received at any one time since the church was formed.

The full significance of these statements cannot be understood except by those who realize that no one is solicited to join this church, and but few join it until after they have been healed of disease of some kind, or have experienced such a moral or spiritual regeneration as has completely changed their whole outlook upon life. What effect, therefore, such facts as these will have upon those persons who have been unwilling to admit the stability and inherent strength of the movement founded by Mrs. Eddy, is something with which we have no occasion to be concerned. All we need to know is that we have proved for ourselves in Christian Science the word of the prophet Isaiah, that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear," and that divine Love is ready to heal mankind when mankind is ready to be healed. Jesus said that to understand God is life eternal, and so long as Christian Scientists endeavor to prove the truth of these words, so long will the healing of all manner of diseases continue to win adherents to and strengthen the cause in which they have enlisted.

Mrs. Eddy, when she formed the Church of Christ, Scientist, declared that its object was to "reinstate primitive Christianity and its lost element of healing" (Manual, p. 17). That this lost element of healing is being reinstated, is proved by the verbal testimony of thousands at the Wednesday evening meetings each week, in addition to the testimonies which with their message of hope and healing enrich every issue of the *Sentinel* and *Journal*. And not only this, but the better idea of God which Christian Science is inculcating, is shown in a letter received at this office, from which we quote as follows:—

"The Bible is a new book to me, for Science and Health truly opens up the Scriptures. In the struggle with bad health I would often ponder the Master's words, but at times I would think that perhaps it was God's will for me to suffer out my life, that this was possibly the only way for me to gain a home in heaven; but I am thankful to know that God is too just to send suffering on His children. What a grand thing it is to understand God, instead of merely believing on Him!"

It is comparatively easy, therefore, to deduce from these premises a logical explanation of and reason for the steadily increasing membership of the Church of Christ, Scientist; namely, that through the apprehension and application of the teachings of the Master, as interpreted in the light of the text-book given us by our revered Leader, mankind is being freed from the bondage to sickness and sin which has so long been accepted by the Christian church as a part of the divine plan for the salvation of the children of men; and that it is the high privilege of every Christian Scientist to spread abroad this healing truth, to become a living epistle which may be known and read of those with whom he comes in contact. Nor should we ever forget, in our gratitude to the giver of "every good gift and every perfect gift," to be thankful for the Leader through whose untiring labors for mankind the Scriptures have again been opened up to us, and the promise of the Master, "He that believeth on me, the works that I do shall he do also," has become a demonstrable truth. Remembering this, we may well recall our Leader's counsel to "avail ourselves of the blessings we have, and thus be fitted to receive more" (*Science and Health*, p. 3); and for the new year upon which we are entering, take for the church which she founded and nurtured the message of the apostle Paul to the church at Colosse: "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

ARCHIBALD MCLELLAN.

AS MASTERS, NOT SERVANTS.

CHRIST JESUS lived the ideally free life. In every struggle with the world, the flesh, and the devil, he overcame. Instead of yielding to circumstance, he ruled it with right. Even Calvary presents no exception to his triumph. The passion embraced nothing of defeat. He passed through the most serious possibility of human happening, only that he might voluntarily prove for himself and for all mankind the superiority of Truth over error, of the spiritual understanding of Life over the mortal belief of death. This was the inspiring and saving import of the cross: the Master consented unto death, as St. Paul puts it, that he might demonstrate for all mankind the inherent authority of that Truth and Love which is our eternal portion.

Moreover, the Master's definite assertion that he was the Wayshower for the spiritually aspiring, together with his specific command that we live his life and do his works, leaves no question unanswered as to our privilege and duty. Our triumph over sin, sickness, and death is to be as unconditioned by material sense experience as was his,—it is to depend upon the knowing of divine law and obedience thereto, and upon these alone. Said he, "I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you."

This possibility of the permanent sovereignty of the Christ-life is one of the daring assertions of Christian Science, and it begets immediate realization of a contrast between the duty of professed Christians, the world over, and their doing, which is no less discouraging than discreditable. The attitude of the average Christian believer is one of consent to many unideal experiences as not only inevitable but as wholly profitless. Christian Science recognizes that so long as any factor of material sense remains, so long the assaults of temptation and disease may be expected, but it points out and proves that these assaults may be so met and mastered that a spiritual advance will be wrested from the struggle in every instance; in other words, that for those who have gained the Mind that was in Christ Jesus, all situations and events, however seemingly ill, shall work together for their good; that they shall present not only the opportunity, but the stimulus for the conquest of self. This is the mastery which pertains to man, a demonstration of peace and joy independent of human conditions. St. Paul could say to the Romans that he rejoiced in tribulation, knowing that through the power of Truth it "worketh patience; and patience, experience; and experience, hope," and this, as St. John has said, "is the victory that overcometh the world."

An almoner of the bounty of brotherhood, visiting one who had lost her home and everything in it by the late floods in the West, was impressed by her buoyancy and cheer, her manifest superiority to the situation. "Loss," said she, "we have suffered no loss! On the contrary, we have experienced great gain. For years husband and I have been laboring for the things that perish, and we had well-nigh lost sight of their nothingness; but now we have acquired a true sense of values, and we are rejoicing in the

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richness of our possession!" Here was one who gave great promise of becoming a genuine Christian Scientist. To think of sense satisfaction as a life end is to identify its loss with defeat, and the superficiality of professional Christianity is often revealed in the tragedies of experience. The knowledge of divine Principle and its eternally safe ideas is able to reverse the seemings of sense and to lay hold upon spiritual realities, it gives one a firm footing upon the "rock of ages," and this experience is not infrequently named, "My coming into Christian Science."

JOHN B. WILLIS.

INSPIRATION, HOW GAINED.

IN the book of Job we are told that "the inspiration of the Almighty" giveth men understanding, and Christian Science would add that no true understanding can be gained in any other way than by divine inspiration. It is believed by many that inspiration is the coming of a supernatural influence to men, which fits them to receive and give forth divine messages, especially in times of doubt and darkness, and this without any special effort on their own part. Again, there are those who hold that every brave and noble thought deserves to be classed as inspired, and this would include the products of art even where these do not reach beyond the mortal concept of existence. We shall, however, get nearer to the truth if we remember that the word really means inbreathing, and that the divine ideas come most perceptibly to the one whose deep desires may be expressed in the psalmist's words: "As the hart panteth after the water brooks, so panteth my soul after thee, O God;" or to use our Leader's words, "The desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void" (Science and Health, p. 2).

From the Christian Science standpoint, inspiration comes in some measure to all who long to know and realize the deep things of God, and its outward expression can best be judged as is the "faith that makes faithful." We thus look for the inspiration that inspires with high and holy thinking, with pure and purposeful living, whether it come to man, woman, or child. In the Christian Science Sunday schools the aim of all the teachers should be to gain for themselves such an inspired sense of the power of divine Truth that the pupils will all feel its resistless influence and be drawn toward the Christ-idea to receive the bread which "giveth life unto the world." We must not forget that inspiration found its best response at one period in the child Samuel, and that through him the people were led a long way toward the realization of the divine ideal of national existence which means first of all the righteousness that blesses all mankind, and the consequent prosperity that does no less. Peter tells us in his second epistle that "holy men of God spake as they were moved by the Holy Ghost," which is explained in Science and Health as "Divine Science; the development of eternal Life, Truth, and Love" (p. 588). As this revelation of divine power comes to humanity, "the windows of heaven" are opened, and with the healing comes the inspiration which does indeed make all things new.

We should often remind the dear children in our care that "Spirit, God, is heard when the senses are silent," and that "we are all capable of more than we do" (Science and Health, p. 89); ofttimes, too, the teacher must realize this for the pupils, when the senses are not silent but are clamorous. We fully believe that divine inspiration comes to us through the Bible, as understood in "Science and Health with Key to the Scriptures," God's message to this age, for we have daily proofs of the power of the word in the healing of sickness and the overcoming of sin. Shall we then doubt for a moment that it will do for the children what the apostle declared God would do to His flock at that day, namely, "make you perfect, stablish, strengthen, settle you."

We read in the Scriptures of many who from their childhood loved the inspired word as it was then known to men, and whose lives were made strong and beautiful in so far as they lived in obedience to it. It matters not that some persons deny its present power to heal, for unnumbered thousands are proving in their own experience that Christ is "the same yesterday, and today, and forever," and that our age is specially blessed in the gain of divine inspiration which forever reminds us that "with God all things are possible." Who shall question this, or its full significance as applied to the children who are being instructed in the word of God from Sabbath to Sabbath, directed ever to the Love that "inspires, illumines, designates, and leads the way" (Science and Health, p. 454)!

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

EVANSTON, ILL.—It is expected that the Sunday school room of the new Christian Science church will be completed so that services may be held there in the near future. The use of this room will do away with the necessity of holding any service in the Evanston theater, which has been used for the regular morning service and the Sunday school ever since the old building was torn down last September.

This church will cost, when completed and furnished, nearly one hundred thousand dollars. The building occupies very nearly the whole of the large lot at the southwest corner of Chicago avenue and Grove street. It is set back about twenty-five feet from the front on Chicago avenue, and the width is 89 feet, with a depth of 125 feet. The exterior is of gray pressed brick with Bedford stone, and the interior will be largely white enamel.

The church finances are in excellent condition. All contractors' bills have been paid as presented and audited, and money is on hand to meet the rest as soon as presented. The total amount in hand and pledged is within a very few thousand dollars of the outside estimate of the cost.

Evanston Index.

ZURICH, SWITZERLAND.—The local branch society of the Christian Science church has been obliged to leave the old quarters, having outgrown them, and has moved into the former Schwimmhalle on the Eisengasse, which for a time had been used for industrial purposes, but now has been transformed into a suitable place of worship, which can accommodate about one thousand people. In this hall Prof. Hermann S. Hering delivered a scholarly lecture on the fundamentals of Christian Science on Saturday and Sunday, the 12th and 13th of April.—*Züricher Post.* (Translation.)

LINCOLN, NEB.—The Christian Science church has deeded to the city a building lot valued at one thousand dollars, as a site for a Carnegie library. The lot is given free, on the condition that it be used solely for library purposes.

Kansas City (Kan.) *Gazette Globe.*

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THE LECTURES.

TAUNTON, MASS.

The Christian Science lecture delivered by Prof. Hermann S. Hering at Odd Fellows' hall was attended by a large audience. Charles H. Merrill of the local church introduced the speaker as follows:—

The world today, from nation to individual, is reaching out for peace, harmony, and freedom from sin, disease, and death. Christ Jesus said nineteen centuries ago, "Ye shall know the truth, and the truth shall make you free." He came showing humanity what this truth was. Today Christian Science is showing humanity what this truth is that makes men free, and how it can be obtained. Five years ago my case was pronounced by the physicians as incurable. The understanding of this truth through the study of Christian Science, made me free. This afternoon we shall hear from one who by his own proofs and demonstration is able to give you some knowledge of Christian Science.

Taunton Gazette.

ROCKY FORD, COL.

The opera house was well filled by a very attentive audience to hear the lecture on Christian Science by Judge Clifford P. Smith. In introducing the speaker, C. O. Clark said in part,—

It is probable that there are represented among you here this evening, widely divergent opinions concerning God and His creation; concerning man, his origin and destiny; Christ, and the scheme of salvation; but your presence indicates that the incessant yearning on the part of humanity, throughout all ages, to know more than is already known, is still being felt; and you have come, perchance, to learn if in this claimed rediscovery of the Science of Christianity there is aught of truth, any hope, some measure of comfort and consolation.

Let me assure you, as one who once stood outside the pale of its benefactions, and whose mind was filled with all the prejudices, fears, doubts, and misgivings it would seem possible to entertain, that the message of Christian Science is not a deception. It has come reaffirming the words of the Master, "I am not come to destroy, but to fulfil." It seeks not to impair your faith in the presence and power of God, but to increase it. It seeks not to take away your love and reverence for the Holy Bible, but rather to enable you to read it with greater joy, knowing that every promise therein contained is possible of fulfilment in your own experience. It comes to open the door of understanding, that we may enter "the secret place of the most High," where we may "abide under the shadow of the Almighty;" and to give a consciousness wherein we may realize with the psalmist that "there shall no evil befall thee, neither shall any plague come nigh thy dwelling." It comes declaring that "now is the day of salvation." It comes bringing men the message of "on earth peace, good will toward men." It comes singing a new song. Yet it is the old, old story that we have loved so long.—*Rocky Ford Tribune.*

DUBLIN, IRELAND.

At the lecture on Christian Science by Bliss Knapp, at First Church of Christ, Scientist, the speaker was introduced by Lady King, who said:—

You have come to hear, perhaps for the first time, something of what Christian Science is and of what it is doing for mankind. Christian Science is the law of God, ever-present and ever-operative, healing the sick, reforming the sinner, and comforting the sorrowing by one and the same divine method. Paul writing to the Romans says: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The mighty works done by Jesus of Nazareth in the first century of the Christian era, and by his followers for three hundred years after his ascension, were in demonstration of this law.

In 1866, this law of Life, Truth, and Love was discovered by Mrs. Eddy, and she named it Christian Science. Having fully tested and proved the efficacy of her system of healing through divine Mind alone, she gave the result of her discovery to the world, and I am one of countless thousands who today are rejoicing in the sense of health and freedom that has come to us through its means. Christian Science has come to this age because this age is ready to receive it.—*Correspondence.*

LAKEWOOD, OHIO.

Inclement weather did not prevent a very large attendance at the Christian Science lecture held in Gordon Square theater. The lecturer, Virgil O. Strickler, was introduced by Dr. W. W. Totheroh of Lakewood, who said in part,—

In recent years it has been quite common in certain circles for the opinion to be expressed that ours is an irreligious age, but to those who are discriminating it cannot fail to be apparent that it is not religion to which the multitudes have become indifferent, but rather scholastic theology; that is, dogmas, creeds, traditions, and ritual, the mere carpenter products of men, or the wood, hay, and stubble which has repeatedly been substituted for spiritual truth. There is today, the world over, dissatisfaction, discontent, and unrest. This is manifest in the realms of state, commerce, trade, society, but nowhere more markedly than in the realm of religion.

In Christian Science, however, hundreds of thousands, representing all classes and conditions, and scattered the world over, have had their yearnings satisfied. They have reached this state through diversity of experience, physical, mental, moral, and spiritual, but their testimonies constitute one grand anthem of praise and thanksgiving. It is peculiar to Christian Science that its adherents have all experienced the significance of the Scripture passage which is the key-note of its teachings, "Ye shall know the truth, and the truth shall make you free." Naturally, there is a wide-spread and an ever growing desire to know what Christian Science is. Its message, abounding with Bible truth, reason, hope, cheer, joy, and particularly its manifold healings, have attracted universal attention. With its challenge that it be judged by its fruits, quietly and unostentatiously it has steadily gone forward, everywhere bringing blessing, and winning the gratitude of saved men, women, and children.—*Cleveland Enterprise.*

JEFFERSON CITY, MO.

William R. Rathvon, who lectured on Christian Science at the opera house before a fairly good audience, was introduced as follows by Perry S. Rader, reporter for the supreme court:—

My purpose in appearing here is to let the lecturer of the afternoon feel that he is among friends in a town where truth is always accepted with an open hand. The test of any religion is the lives of its devotees. If it makes a man good, it is a good religion. By that test the Christian Scientists have nothing to explain or to apologize for. So far as my observation has gone, they are a people of large charity, of a tolerant spirit, of great kindness to their fellow men, refraining from harsh expressions or harsh criticism, from saying or doing things that hurt. Added to that, the great purpose of the Christian Science religion is to heal men of their diseases, and that must be the ultimate aim of the Christian religion, as it was from the beginning. All who are in harmony with that great purpose ought to be glad to listen to any man who comes with something which promises to relieve and finally to remedy the pains and suffering that they have or seem to have.—*Correspondence.*

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MERIDIAN, MISS.

Frank H. Leonard, who delivered a lecture on Christian Science in the church edifice, was introduced by V. L. Crawford, whose remarks were in part as follows:—

I am not a Christian Scientist, but I have recently made a somewhat fragmentary study of the subject, which has been a source of delightful spiritual illumination. I have always tried to hold myself, as I conceive every man should hold himself, in an attitude of receptivity to the truth, whatever may be its source. I want to say, and I feel it is due Christian Science that I should say, that many passages of Scripture appeal to me with a deeper, a more far-reaching significance, and with added power, as a result of my investigation of the teaching and view-point of Christian Science. I have also been profoundly impressed with some of its striking statements of hitherto, to me, unobserved truth.

Christian Science, if I understand correctly, stands primarily and fundamentally for a knowledge, an understanding, a spiritual comprehension of God, "whom to know aright is Life eternal" (Science and Health, Pref., p. vii); that this comprehension of God, and our spiritual relationship to Him, brings to fulfilment that promise of the Master in these words: "Ye shall know the truth, and the truth shall make you free." and brings us into an immediate experience of freedom, of dominion, of power, peace, love, harmony, and immortality. I do not know of any stronger appeal that could be made along the line of the dignity and majesty of man than we find in Christian Science. It tells us that man is "the spiritual image and likeness of God" (Science and Health, p. 591); a reflection of Him as light is a reflection of the sun; that in our true selfhood we are His spiritual offspring. Why, then, should we doubt His tender care? The will of God carries plenty for His children. I shall nevermore fear evil or harm from any finite source so long as I can realize the presence of omnipotent Love.

Christian Science teaches us that now is the day of actual salvation; that the kingdom of heaven is not a place in the geography of the universe, but is within, a mental state of harmony, of peace, and of joy wrought out in the individual consciousness through spiritual understanding. It teaches us that evil, fear, sickness, disease, and death are nothing, because God did not create them; therefore they have no source or origin, no scientific nature or basis, no reality, no power. All reality and power belong to God. Christian Science teaches us that only that which is right is eternal; only the spiritual embodies the elements of permanency and immortality.

The supreme illumination of my study of Christian Science has been this: the teaching in a new, deeper, and more significant sense that God is Love, not in attribute only but in essence; and this to my mind comprehends the whole of Christian Science teaching. To understand His love, as Mrs. Eddy so well expresses it, "is the work of eternity, and demands absolute consecration of thought, energy, and desire" (Science and Health, p. 3).—*Correspondence.*

RIVERSIDE, CAL.

The Christian Science lecture at the Loring theater drew a large number of people who for an hour and a quarter listened to an able presentation of the doctrines of Christian Science. The speaker, William D. McCrackan, M.A., was introduced by Librarian J. F. Daniels as follows:—

A librarian has an unusual opportunity to note the tendencies of his community and of all the community life that goes to make up the national life. Nothing is clearer today than the fact that people are very much in earnest in their search for better standards of conduct that will lead to the durable satisfactions of life, and that bring to society something of the happiness which has been relegated to the life hereafter in the more forbidding rules of theology. In that search the human body and all the ills and weaknesses that flesh is heir to, have been encountered as barriers in the way. We have already several schools of thought which seek to conquer the frailties of this human tenement. Physicians have become eclectic; we have begun to train our children in diet, in open air, and in the excellence of temperance, and good health is becoming fashionable. Not only the medical and spiritual advisers recognize the issue, but the layman takes it upon himself to organize about this idea of a sound and healthy race. The parent-teacher associations, the clubs for the study of eugenics, and many similar groups, base their reasons and their activities within this field of health and happiness.

Christian Science interprets all this human need with a spiritual significance that is unique, and those who bring the message to us have been selected for qualities which give them credit with all creeds and sects, no matter what differences may obtain in the opinions of the individuals. We are here today to listen to one who has proved his title and who delivers his message with authority.—*Riverside Press.*

MODESTO, CAL.

An audience which crowded the Isis theater to the doors, listened with close attention to the lecture on Christian Science delivered there by Francis J. Fluno, M.D. In introducing the speaker, Miss Ada Lawrence, first reader of the local organization, said:—

One of the purposes for which this lecture is given is to correct an erroneous impression which some people have in regard to the teaching and practise of Christian Science. We who are students of Christian Science know that we have found the "pearl of great price," the truth that Jesus said would make us free, not only from sickness, but from all discordant conditions of the flesh and the limitations of the material senses. It brings into our lives a joy and peace which the world can neither give nor take away. I am sure the lecture will appeal to all who are great enough to be humble, and who are so loving, compassionate, and spiritual as to be truly Christian.—*Modesto Herald.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Batavia, Ill.—Odenthal hall, 8 p.m., June 16.
Bloomfield, Neb.—Pospeshil theater, 8:15 p.m., June 19.
Chagrin Falls, Ohio.—Assembly hall, 8 p.m., June 12.
Columbus, Ohio (Second Church).—Memorial hall, East Broad street, opposite Sixth street, 3 p.m., June 15.
Cripple Creek, Col.—June 10.
Dayton, Ohio (First and Second Churches).—Memorial hall, 8 p.m., June 10.
Enid, Okla.—American opera house, 8 p.m., June 16.
Excelsior, Minn.—Opera house, 8 p.m., June 20.
Hagerstown, Ind.—I. O. O. F. hall, 8 p.m., June 20.
Humboldt, Iowa.—8:30 p.m., June 19.
Kewanee, Ill.—Grand theater, 8 p.m., June 10.
Kokomo, Ind.—Sipe theater, 8 p.m., June 9.
Minneapolis, Minn. (Third Church).—Auditorium, 3:30 p.m., June 15.
Oklahoma City, Okla.—Overholser theater, 3 p.m., June 15.
Rock Island, Ill.—Illinois theater, 8:30 p.m., June 17.
Saginaw, Mich.—Masonic temple, 8:15 p.m., June 12.
Salem, Ohio.—Grand opera house, 3:15 p.m., June 15.
San Diego, Cal.—Spreckles theater, 8 p.m., June 20.
Seneca, Kan.—Church edifice, 8 p.m., June 12.
St. Louis, Mo. (First Church).—Church edifice, Kingshighway and Westminster, 8 p.m., June 16.
Toledo, Iowa.—Wieting opera house, 8 p.m., June 17.

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TESTIMONIES OF HEALING.

I desire to acknowledge to the field at large my gratitude for healing which occurred twelve years ago. In all this time, while my heart has been constantly overflowing with gratitude to God, and also to our beloved Leader, yet I have neglected to send my testimony to the *Sentinel*.

My healing came about in this way. After long years of invalidism, during which time I tried by the use of drugs and other material means to overcome fatigue, suffering, and pain, as these proved of no avail, I gave up in despair. This was Truth's opportunity! So-called hereditary liver trouble, chronic peritonitis, headaches, etc., were some of the names under which the adversary manifested itself. A copy of the *Christian Science Sentinel* came into my home at that time. I saw the name on the title-page, and threw it from me, for, like many others, I was prejudiced against my own false concept of Christian Science; but I soon found the paper in my hands again, for something impelled me to read it, and Truth began its leavening work from that moment.

I soon heard that testimony meetings were held in our city, and I was anxious to attend, for I now felt that Christian Science was my last hope. Not feeling strong enough to go alone, a friend went with me, and we found a pleasant room, where were gathered a few persons of various ages. I thought the talk good but visionary, and left the room utterly cast down, thinking I had sufficiently investigated Christian Science, the last resort, and found it wanting. Later, in coming into some understanding of the work of Truth in neutralizing error in the human consciousness, I knew the name and nature of the error which was then manifesting itself in me. The readers had spoken encouragingly to me and had given me some literature to read, which I had no intention of doing.

The next day, the darkest of my life, found me in great distress mentally and physically, but with those papers in my hands, endeavoring to read. I began to feel that if I could only know God, as did those whose testimonies I had read, and could have the faith in Him which they unquestionably had, I should be "every whit whole." Up to that time I was wholly unacquainted with God, and had not prayed since childhood. The reading of those papers was enough to convince me that Christian Science was the one thing I needed.

That night I asked to be left alone, and while sitting in darkness, except for the light which shone in from the street, it suddenly came to me to pray for that faith for which I so longed. The thought of freedom from suffering did not occur to me then, for my one desire was to find God. The result was that the material sense vanished, leaving me conscious only of spiritual harmony. My husband came in from the next room to see how I was, and in answer to his inquiry, I looked up at him and said, "I am all right, only so hungry." For months I had been slowly starving, because food caused me great discomfort; but I arose from my chair free, and prepared for myself a substantial lunch, eating food of which I had not dared to partake for a long time. Just before retiring, my husband said, "You never had a sick headache end like this. I do not know what it is that has come to you, but—I thank God for it." Instantly I knew that it was God who was to be thanked, and replied accordingly.

My prayer was answered; I had at last found God. The realization of this fact so overwhelmed me that I could not say another word. I slept soundly for the first time in years, and waked up the next morning with the same sense of peace which had come to me immediately after my prayer; but I seemed not to know on first awaking what it was that made me so happy, when suddenly all was made plain; my prayer for faith and acquaintance with God was heard, and the answer came in instantaneous healing, verifying the Scripture, "Acquaint now thyself with him, and be at peace." I had "become conscious for a single moment that Life and intelligence are purely spiritual" (Science and Health, p. 14), and in that moment old things passed away and all things became new.

Mere words fail to express my gratitude for this revelation of the actuality of God's presence and power. Material remedies, to which I had long been in bondage, lost all place in my thought and were thrown away. I purchased a copy of "Science and Health with Key to the Scriptures," and before finishing the preface I felt sure the book contained the truth about God and all things. I read every spare moment. Demonstrations soon followed the application of its teachings to the problems which presented themselves, and after a few months a friend was healed of a supposedly incurable disease through my fervent prayers.

Each day brings to me a deeper sense of reverence for God, unspeakable gratitude to our dear Leader, and increasing love for all mankind. My highest desire is so to live that my life may attest my worthiness to bear the name of Christian Scientist.

MRS. KILMENY B. HOLT, Fitchburg, Mass.

It is surely a pleasure to testify in Christian Science. To many the seeming difficulty in giving testimony inheres in the fact that words are entirely inadequate to express gratitude, but the pleasure derived from the knowledge that one's testimony may serve to illumine the way for others, places the deficiency of words in the background. I was not led into Science through physical healing, although such demonstrations have since been numerous. My interest and understanding were brought about through the influence of friends and prolonged study of the Bible and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

It was not long ago that I was a frail lad in the grades, with an insatiable thirst for learning which the schoolroom text-books failed to satisfy. There seemed to be something infinitely greater which they did not contain. I attended three Christian Sunday schools at various times, but these, too, seemed to miss the point, for the majority of the lessons dealt more with history and geography than with the word of Christ. I trust this will be interpreted as I intend, not by way of criticism, but as an expression of my actual experience. When the light first came to me, I was still in the labyrinth of these perplexities, but after a time I began to study our text-book, and with increased understanding I was guided along the straight and narrow way. The difficulties always adjust themselves as we gain the correct interpretation, followed by the right application of the divine law. In my own instance, mental uplift accompanied this, together with the complete healing, both physical and mental. I finished the high and normal school courses and later spent some time as a teacher.

In April, 1911, an added proof was given me of the efficacy of Christian Science. Early one Sunday morning, I was severely burned when a coal stove blew up. The burning cinders and hot ashes fastened themselves to my face, and the pain was intense; but I quickly declared the truth and tried to realize that as God, good, is all power and ever present, no accidents could occur and pain could not be real. Contrary to all mortal so-called laws, I immediately washed off the burning cinders and hot ashes with cold water. I then hastened to get Science and Health and tried to read, but found the pain so severe that I could not sit still. My eyes refused to stay open, for they too were badly burned. I had my elder sister read to me, while my younger brother went to ask a friend to help me. As soon as the treatment was started, the pain began to subside, and soon it had entirely disappeared. I went to church that morning, and only a few noticed the effects of the experience. No ill results followed, and it was indeed a sign to

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me. Science has made a happy home happier for our family, and every member now attends the church service and loves it.

For the innumerable blessings which Christian Science has brought me, and for the knowledge that there is a haven of rest for the children of God, I am truly thankful, and feel that I can show my gratitude only by a constant effort to know the truth, and by applying the divine law of Life in prayer and watchfulness, in keeping with Christ Jesus' express command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

My physical as well as mental regeneration has been lasting, and I feel that I am progressing daily. I have enjoyed the blessing of class instruction and am preparing to take further steps of God's choosing.

J. HARRY BENSON, Niles, Mich.

In the hope of doing good to some poor sufferer, I send this message, in thankfulness to God, to our blessed Redeemer, and to our dear Leader, Mrs. Eddy, for the healing truth of Christian Science, which found me seven years ago a total physical wreck, according to the material senses. I had for years consulted the best physicians, and one of them told me that the only hope for me was an operation, but that my condition was too weak for such an ordeal. In my distress I consulted another doctor, who was willing to perform this operation at once, thinking that I might find some relief; but the operation left me worse than before. My friends openly stated that my days were numbered and waited for me to pass on.

At this time Christian Science was brought to my notice, and I began to investigate it at once, although with little hope. My healing was very slow, but today I am a perfectly well woman. The chief trouble, which was of ten years' standing, and which was said to be the result of childbirth, has entirely disappeared. I can truthfully say that I owe my life to Christian Science. It has lifted me from a sense of death to life, from that of sickness to health, from sorrow to joy, and from darkness to light.

Another demonstration of Truth's power, which saved my daughter as well as a laundress, was in their rescue from the effects of escaping gas. When I went into the laundry, the laundress had fainted. Trying to find out what was the cause of this, I myself began to succumb, and it was the same with my daughter, who tried to come to our rescue. Dragging myself to the telephone, I called up a Christian Science practitioner, who said she would declare the truth for us at once. Meanwhile, though we were constantly declaring the truth, the condition seemed not much better, and I was thinking of sending for an ambulance to take the laundress to the hospital; but I telephoned again to the practitioner, and she told me to turn off all gas and open all the windows. Up to this time we had not known what had caused all the trouble, but the practitioner discerned the cause, and came to our home to help us. She said that as this was a case of emergency, she would declare the truth for the laundress. She did so, and in about an hour the woman was able to go home alone. We all gradually recovered, and the next day were quite well.

To me, the wonderful part of this demonstration was, that the understanding of Truth gave me the strength to attend to all this, while seemingly in a fainting condition, as the three of us were alone in the house. Besides this, I have been healed of acute lung trouble, rheumatism, and many other ailments. Words cannot express my gratitude for all that Christian Science has done for me.

MRS. LINA LIENEMANN, Milwaukee, Wis.

I would like to tell others how Christian Science came to me in an hour of great need. I had gone through a serious operation and was not relieved. I went to several prominent physicians and was told that another operation was necessary. In a few months I was operated on again and was helped very much, but the main trouble a hemorrhage of ten years' standing, was not relieved. The different physicians told me if it did not stop I would have to go through another operation, and that it would be the last.

I was most miserable both mentally and physically, but I turned to God for help and prayed earnestly for healing. I was then called to St. Louis, and while there something seemed to tell me to go to the Christian Science church. I finally went to one of the churches there, and I felt that I had never seen a more joyous and happy lot of people. They were very kind to me, and one lady took the trouble to look me up at my room one night to tell me of the power of Truth. As she told the wonderful story, it was to me as the opening of the gates of heaven. I was filled with joy, and a great spiritual awakening took place in my consciousness. I had been wearing glasses which a specialist had recently told me I must always wear, but my eyes were healed that evening, also a bad case of hemorrhoids. I took up the reading of Christian Science, and in a few months was entirely healed of the other ailment.

Divine Truth has been my strength in the time of sorrow, bringing to me that peace "which passeth all understanding." I am grateful to God, and also to our dear Leader, Mrs. Eddy, for Christian Science.

MRS. ELIZABETH BICKLE, Glenwood, Mo.

Four years ago I had what *materia medica* called an exophthalmic goiter, and seemed to be getting worse all the time. An examination by our doctor brought the verdict that no medicine could help me, and he advised me to start at once for the one hospital where he felt the dangerous operation could be performed which he said was my only chance.

Just a day or two before this some remarkable cures through Christian Science had been brought to my attention, and although I had been very much opposed to what I thought it to be, I now decided to give it a trial, and at once asked for help. There was a slight improvement from the first, and I became so interested in the teachings of Science and Health that I never thought of the operation again. At the end of four months the disease had disappeared to its native nothingness, the heart action had become normal, and I began to gain in flesh. I found then the meaning of Jesus' words, "Ye shall know the truth, and the truth shall make you free."

Words can never express my gratitude for this beautiful demonstration of the power of divine Truth; but to be able to read the Bible understandingly, to know and to prove that God's promises in it can be realized here and now, is more than all else. My hope is that I may prove by my works my thankfulness for all that Christian Science means to me. My heart overflows with gratitude to Mrs. Eddy for bringing to us anew this truth which Christ Jesus taught and demonstrated.

MRS. ETHEL BALDWIN FOOTE, Champaign, Ill.

[Translated from the German.]

We heard of Christian Science several months ago, and I feel greatly indebted for the many benefits we have received since that time. I am unable to express my gratitude in words for the kindness shown to me by the one who explained the truth to me. We daily experience the fact that it is possible for us to reject the claims of evil and declare them null and void on the basis of the knowledge that God is omnipresent Love, which is constantly being revealed to us, and therefore that we are at all times able to overcome the sense of fear.

Through Christian Science I was healed in two weeks' time of a leg trouble, the pain leaving me after the first treatment. Since childhood I had suffered with severe pain in the stomach, and later on an abdominal complaint mani-

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fested itself, with much attendant nervousness; but all these ills have been healed. My husband joins me in giving this testimony, since he, too, used to be ailing constantly. One of us was always afflicted in some way; but there has come a thorough change in our lives, all troubles having vanished as if blown away by the wind. It will be our firm endeavor to attain to that understanding of Truth which will make our lives more and more harmonious as we walk in the holy paths of Christian Science. I thank God from the depths of my heart for all these benefits, and also thank our dear Leader, Mrs. Eddy, who has shown us the way to divine Love.—FRAU EMMA ELEND, Hannover, Germany.

We have received many blessings in Christian Science, and the following experience meant much to me as a proof of the ever-presence of divine aid. One day more than a year ago, my little daughter, at that time about eleven months old, fell from her carriage to the concrete floor. I heard the child's scream, but it brought no sense of perturbation, although I had been studying Science and Health for a few months only; but every thought of Truth and Love which I had gleaned during that short time seemed at that moment of need to enfold my being as a banner, and to free my consciousness from all sense of accident and discord. I knew that God does not permit the mutilation or injury of His little ones, and I was comforted. A fellow Scientist was staying with us at the time, and my wife rushed to him with the child for treatment, and then came to me in a state of great fear and mental disturbance; but this condition was destroyed almost instantaneously, and replaced by a sense of assurance so complete that she returned to her household duties without finding it even necessary to inquire how the child was faring. The baby was at that moment seated on my friend's knee, laughing with joy at the ticking of a big watch. There was no scratch or mark on her, no sign of tears, no fear, no memory of that accident, and when we left the house for a walk a few minutes later, she was again playing as before. May this simple testimony bring to those who read it the wonderful sense of God's nearness and protection which the experience brought to me.

My wife had been lame from early childhood. While a baby her hip had been badly injured, and was imperfectly set. As she grew, the deformity increased, and the growth of her right leg was impeded. On reaching womanhood one limb was some three or four inches shorter than the other, and a doctor stated, on examination, that the hip-joint was completely abnormal. The words he used were, so far as I can remember, that "a false joint had formed." After we became interested in Christian Science, my wife wrote to a practitioner, asking for absent treatment, and the next morning she came to me with a look of radiant happiness. For the first time in her memory she was able to stand upright and plant both feet flat on the ground. What a marvelous release from the bondage of a lifetime, and what happiness it was to be able to discard the unsightly boot which had been used to lengthen the limb artificially! This cure was not completed immediately, but progress has been steady, until at the present time her walk is normal, and it is only on rare occasions that a slight limp manifests itself; and this I know will shortly disappear entirely.

One Sunday morning I awoke in great pain and with a high temperature. I was unwilling to submit to the sense of illness, so got up, and after calling up a Christian Science practitioner on the telephone and asking for absent treatment, I went down to the office. I undertook to do some work which demanded my attention, but the effort required was tremendous, and the conditions had seemingly become so aggravated by the time I reached home again that I was compelled to take to my bed. I felt myself in a high fever, and the pain in my head and body became so intense that toward evening I asked my wife to telephone to the practitioner again. All that evening and night I tossed about in my bed in semidelirium, till just as day was dawning I fell asleep, and thanks to Truth, I was at my office desk at nine in the morning perfectly fit for my day's work.

In the early part of December, while playing Rugby football, I received a tremendous blow in the face from the head of one of the players. I was compelled to leave the field, bleeding profusely and suffering greatly from pain and shock. On reaching my dressing-room I examined my face in the glass and found that, to mortal sense, my nose had been badly broken and knocked several degrees out of the straight. The nose was not manipulated at all, but I at once telegraphed for absent treatment in Christian Science, and the difficulty was wonderfully met. The hemorrhage ceased, the train journey home was performed with no pain and very little discomfort, and after dinner that evening I was able to sit down and do about four hours' paper work, which required careful thought and mental concentration. My nose, though nothing was done physically to set it, has mended and gradually grown straighter, until at the present time it is not noticeably crooked, and I have not a shadow of doubt as to the ultimate completeness of the mending.

I long to show myself adequately grateful for all that Christian Science has done for me,—for my wonderful physical healing, for my moral regeneration, for the understanding that I am given in the upbringing of our child, and for the uprooting of fear out of my consciousness. May my life and thoughts attest my appreciation of all the good that Christian Science has brought to me!

J. W. E. GILLESPY, R. N., Sheerness, Kent, England.

Some time ago an article appeared in the *Sentinel* which impressed me very deeply. One sentence from it has often recurred to me: "No matter what your problem may be, meet it with love." I could not at the time see how one could meet every problem with love, but an incident of recent occurrence served to make it clearer to me.

My baby girl had been troubled for months with what seemed to be stubborn inaction of the bowels; frequently five and six days passed without a movement, yet throughout this trying time there was not once an indication of fever. This alone should have put my fears to rest, and shown me clearly that my child was governed by divine law, material law, so called, having been proved powerless. But though the proofs of God's care and protection were daily brought home to me, I grieve to say that it was a long time before I mentally gave my child into the care of the all-loving divine Mind; in fact, it was not until I met that great Love with love in response, with love and trust, realizing that God did not need my anxious care to help in keeping His little one harmonious. When finally I came to that point where I could in thought free the child from my fears and fancies, loose her, and let her go, she responded quickly and beautifully, manifesting in a very short time the harmonious action of spiritual law.

I learned much during this time, and now, when any thought of inharmony comes, the question presents itself, "Wherein have I been lacking in response to divine Love, when and where have I not reflected that Love?" Quite recently this question, squarely faced, uncovered to me a mistake I had made in criticizing and condemning one whom I thought lacking in love and charity. My error recognized and acknowledged, and the effort made to overcome the sense of criticism with the love which refuses to know anything but good of any one, brought about that true state of consciousness wherein an old physical trouble that had tried to present itself, found no response in discordant thinking, and so disappeared almost immediately.

On page 418 of Science and Health Mrs. Eddy says, "By the truthful arguments you employ, and especially by the spirit of Truth and Love which you entertain, you will heal

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the sick." My gratitude for each new lesson learned is boundless, and can best find expression in the endeavor to put such lessons into daily practise.

IRENE WALSH NASMITH, Vancouver, B. C., Canada.

I had attended churches all my life, listened to sermons in all denominations, but none seemed to satisfy my need. Spiritualism and hypnotism also attracted my attention, only to leave me farther away from the truth, and I had almost lost faith in God. My nervous system became a wreck, and I had severe headaches for weeks at a time; then my eyes were so weak that I could hardly read, and I was miserable and dissatisfied, when a kind friend advised me to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I did.

My husband and I had no faith in anything religious, but I soon gained faith in Christian Science. Being of a goodly nature, he was only too glad to grasp at anything which would bring us peace and health, and for twelve years we have relied on Christian Science for healing in our family. Our two little girls have been healed of many ailments, among them being throat trouble in a serious form, which was overcome in two treatments. My husband has received many benefits, both physically and financially. I have been healed of all my ailments and am now perfectly well. The physical healing is, however, nothing to the happiness and satisfaction experienced through the little spiritual understanding I have gained in Christian Science. For this and many other blessings I am ever grateful to Mrs. Eddy, who so patiently put this wonderful truth before the world.

MRS. ALICE RICHARDS, Santa Ana, Cal.

I have been under Christian Science influence nearly all my life. When I was twelve years of age I began to attend a Christian Science Sunday school. Before this time my school work seemed very hard, and I disliked to go to school, but after I studied more of Christian Science my lessons were a pleasure to me. When we came to Santa Ana, I had a fear of not holding my grade, but instead I was examined and put into a higher class. The next year was to the material sense of things very hard, but through Christian Science I gained an understanding that all true knowledge is in Mind, and that spiritual knowledge is for every one; and so the way was made clear. Not only in my school work have I been helped, but in many other things as well. On one occasion I was healed of a very serious attack of throat trouble, and I was also healed in two treatments of eye trouble.

For these and many other demonstrations of the power of Truth I am very grateful. I cannot express how much good I have received from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.—PEARL RICHARDS, Santa Ana, Cal.

In deep gratitude I express my thankfulness to God for Christian Science and for the many blessings which it has brought to me. My son, who was employed at a wholesale chemist's, was working much with drugs, and he was often taken ill. He would be seized with very violent pains in the lower part of the stomach, with severe retching, after which he was left very weak. These attacks were becoming more severe as well as more frequent, and to friends who saw him the illness appeared to be a very serious one, especially at his age; but he was treated in Christian Science, and in a short time completely healed, and has enjoyed good health ever after.

Since coming into Christian Science I have not used any medicine, nor have any of our family of nine. To God I give every praise, and daily realize that in Christian Science there is not a demand without the supply. I feel ever grateful to our Leader, Mrs. Eddy.

E. HAYDON, Addington, Christchurch, New Zealand.

FROM OUR EXCHANGES.

[*The Congregationalist and Christian World.*]

Each new generation, though it has its own tasks and triumphs, has also a right to ask of its predecessor that its starting place shall be advanced upon the road that leads humanity to its final goal. We of this generation cannot be content to hand down just what we received, to add no gain of our own winning. Shall the tree in autumn shed not only leaves, but also all its summer growth of branch and bough? Shall there be no advance of justice, knowledge, insight into the needs and opportunities of men for all our years of trial and endeavor? Our overcomings are a part of God's renewals. Our children will have their own work and care, but if we have done our part there will be some hindrances moved out of the way, some wisdom garnered, some progress made secure. If not, we stand condemned as faithless servants who have wasted what God committed to our care.

We are today in the midst of one of those springtime periods when God is working visibly to renew and regenerate the life of men. The growing sense of social responsibility, the desire that justice shall run before charity and prepare the way for freedom and brotherhood, the very restlessness that disturbs our easy-going thoughts and ways, are signs that God is working through the hearts of men for growth and for renewal. As the devout soul rejoices in the beauty of the spring, finding in it a token of God's renewing presence in the earth, so we find hope and offer thanksgiving for the spirit of a time that seeks to make justice and brotherhood at home in the affairs of men. The change will cost us something. There will be overturnings, misunderstandings, loss as well as gain. But the question we have to ask ourselves is whether these are the companions and necessities of growth, or the mere breaking down of aimless destruction and decay.

Do you believe that God seriously intends to work through change to the betterment of human life and character? Is the spirit that so evidently works in men the spirit of renewal and of growth? Then you will neither be in haste to complain that all the changes do not come while you are watching, nor to stand aside and take no part in the tasks and troubles of your own generation.

[W. B. Selbie, D.D., in *The Christian Work and Evangelist.*]

Religion seems to have lost its theological and dogmatic interest. It is great on history and psychology, revels in the subjective, and is content to soothe rather than to challenge or sanctify. But the situation is one of transition rather than of crisis. To those who really believe in the guiding hand of God, the present distress is not the beginning of the end, but only the darkness that precedes the dawn. No doubt God's judgments are abroad in the earth, and men are feeling the hand of His discipline. Doubt and criticism, uncertainty and fear, have their purpose to serve in the providential order. They are a challenge both to faith and intelligence. Our business as thinking men is to use them, to read what they have to tell us of the signs of the times, and to find in them the heralds of a brighter day; for we cannot put back the hands of the clock. For good or ill we are committed to this twentieth century; we have to live under its conditions and to speak in its tongue; no return to the dogmatisms of a dead past will avail us.

If religion is to live in these days, it must have a living message for these days. Such a message must be couched in language which the age can understand, and must take account of its special defects and needs. If men have lost hold of religion, and fail to find in it the old motives and sanctions and appeals, we may be sure that the fault is not altogether that of the men. We have to ask whether the religion itself has not changed, whether it still retains its

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soul, whether it stands as once it did for power and life, or has degenerated into empty forms. In other words, if men have lost the whole note of certainty, why is it, and how can it be restored?

[Rev. J. Parton Milum, B.Sc., in *The Christian Commonwealth.*]

The kind of restatement that matters today is not that which will enable a person living a quiet and refined life to accept the historic religion esoterically interpreted. What is wanted is such a presentation of Christ as once thrilled through the ancient world, causing all hearts to leap at the thought of a coming redemption, a Christ who stands for perfected individuality in a reconciled social order, a spirit that shall so quicken the soul-life of the common people that like seeds in springtime they shall burst their bonds, a spirit perceived by some of us knocking at the gates of civilization like Alaric the Goth at the gates of Rome, yet not "to destroy, but to fulfil."

Economic processes alone will not bring in the new age. Consciousness has an ever greater part to play in history. The vehicle of men's common consciousness has been their religion. This has been sufficiently exemplified already. In one of his last and least-known works, "The End of the Age," Tolstoi remarks that the first and surest sign of impending social change is the dissolving of current religious ideas. We do not fear this dissolution; on the contrary, we hail it with joy, for already there have arisen within us, we know not how, inklings of that experience of a world-wide spiritual unity for which the world is ripe. An economic adjustment without that spiritual experience would fail to relieve our deepest poverty, the poverty of personality, of soul-life. But what is very much more to the point is that the economic adjustment itself will not be made until the people's minds are welded by the fire and force of the religious revival. Christianity born anew shall relate the individual to the whole, focusing in men's consciousness the martyrdoms of the past, the sorrows and imperfections of the present, and the promise of the future. And the telling of this gospel from mouth to mouth has power to emancipate from the narrow seed-self and to admit to the universal life.

[*The Universalist Leader.*]

The visible flower is not life; it is an expression of the mysterious Life back of the flower. So there is, back of all externals and expressions of Christianity, the Life itself. It is the essence of all true living, the motor-power of all conscious endeavor to a nobler and better life. Christianity includes all organizations, all creeds, all rituals, but is not confined by them; all of them combined are but faint expressions of the great universal Life that knows neither mete nor bound. Now we can answer the question, What is a Christian? It is one who has this Life, who is animated by this Spirit, who is filled with this essence, no matter what the organization to which he belongs or the creed which he professes or the ceremonies he observes. It may be one who is outside of all these organizations, who professes no formulated creed, who observes none of the accustomed religious rites; for Christianity is a name given to a universal Spirit which touches the spirits of men everywhere, and some of the finest, purest, and divinest are outside of all man's organizations, creeds, ceremonies.

[*The Christian Register.*]

We submit that the cardinal business of churches is to foster righteousness and to help bring about in the world what we all understand as the kingdom of goodness. Let us strive for this end, and we may hope to be in unison at once with all true hearts in the universe; we shall care the least possible about names and titles, for ourselves or for others; we shall be sure that he is the greatest who serves the most; and we shall never be able to find out who this is. It is not even important to know.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

Two new translations into German have been made and are now on sale. "Die Christliche Wissenschaft: Das Evangelium von dem Reich" ("Christian Science: The Gospel of the Kingdom"), a lecture by Judge Clifford P. Smith. "Im Dienste des Vaters" ("The Father's Business"), containing five articles.

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Monitor

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A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

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ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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For table: English, German, Swiss and French money equivalents, see inside front cover page.

MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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ITEMS OF INTEREST.

National.

The Supreme Court of the United States in the case of the Belden Water Power Company versus the United States, Justice Lurton writing the opinion, decided that the federal government had prior rights over riparian owners in the Sault Ste. Marie river in Michigan. The Sault Ste. Marie is a navigable stream in which the government had begun the erection of a dam, when it was sued for damages by the water power company as the owners of the riparian rights which, it was alleged, were violated by the government construction. The decision is far-reaching, for apparently it settles for good the question of the power of the government over intrastate streams and recognizes the authority of the federal government as superior to that of a state. This power has been questioned in many states and may have a direct bearing upon the Connecticut river improvement project, which has been held up for many years through considerations of local ownership.

The La Crosse Telephone Company and the Wisconsin Telephone Company have been ordered to make a physical connection between their toll lines or systems. This is one of the first contested cases of its kind to be brought before the railroad commission since the passage of the physical connection law two years ago. It is said by telephone men there that the case will be appealed to the state supreme court, and if beaten there, it will go to the United States Supreme Court. The commission gives the companies thirty days to comply with the order.

Immigration to the United States has been heavier this year than during the three previous years, 747,998 immigrant aliens having been admitted to this country during the nine months from July, 1912, to and including March.

The law abolishing the mayoralty form of government for Denver, Col., and establishing the commission form, went into effect June 1. The new commissioners were chosen in a special election on May 20.

International.

The eight-months war between Turkey and the allied Balkan states is ended. "The Peace of London" was signed May 30 in the picture gallery of St. James palace. Sir Edward Grey, the British foreign secretary, presided over the formalities. After informing the ambassadorial conference of the signing of the peace draft, Sir Edward Grey suggested that the conference limit its discussions to three questions: a constitution for Albania; the delimitation of the southern frontier of Albania, and the status of the Ægean islands. The program submitted to and approved by the powers consists of four articles. The first deals with the proportion of the Ottoman public debt to be assumed by the allies. Article two refers to the taking over by the allies of the engagements and rights of Turkey in respect to third parties concerning works and concessions in the conquered provinces. Article three deals with the claims of the allies resulting from expenses and damage incurred by them as a result of the war. The fourth paragraph is concerned with the exchange of prisoners and expenses connected with this and kindred questions. The Bulgarian minister of finance says the Balkan states will ask for a war indemnity of four hundred million dollars, of which Bulgaria's share would be two hundred million dollars.

Senator Bérenger, the French reformer, widely known in connection with schemes for the promotion of public decency, virtue, and good morals, is now about to associate his name with a vast scheme for the relief of the out-of-work and destitute, especially those who have large families to support. The building of so-called workmen's dwellings does not meet the case, as such dwellings are really occupied as soon as built by workmen who can afford to pay for a fair amount of comfort. The people, on the other hand, who are evicted, especially when they have large families, have got into trouble because they are totally destitute. Senator Bérenger advises that temporary or permanent barracks should be constructed for them. With the buildings there should go large playgrounds for the children, and finally, this sort of workmen's barracks could be supplemented by suitable trade schools, in which the children, when they reach a certain age, could be taught a trade and fitted for self-support.

According to the most reliable information from Peking, the Russo-Chinese-Mongolian negotiations have terminated. The agreement was submitted to closed meetings of the Senate and House of Representatives at Peking, and it has been favorably received and referred to a special committee of both houses for examination. The terms are as follows: China undertakes not to disturb the *status quo* regarding the previously existing outer Mongolian autonomy and recognizes the Mongolians' rights to preserve peace in outer Mongolia and prevent colonization by foreigners. Russia recognizes outer and inner Mongolia as an integral part of China, undertaking to respect China's rights there. Russia, as before, may maintain consular guards and officials in outer Mongolia, but no other officials, and she is not allowed to colonize there. China accepts Russian mediation between herself and Mongolia and grants Russia commercial privileges there, while China controls international relations.

The returns from the federal elections held last week in Australia, indicate the probable defeat of the Ministerialists. The Liberals scored heavily in the rural districts, while the metropolitan districts polled strongly in favor of the Labor party. The issues involved in the general elections for the commonwealth were the most momentous yet submitted to the people of Australia. The electors were asked by the Fisher ministry to grant vastly increased constitutional powers to the commonwealth Parliament, and to lessen the state's powers correspondingly. These proposals were put to the people in the form of six separate referendum questions, the voting on which was simultaneous with the polling for the election of the new Parliament. This referendum formed the issue between the Liberals and the Labor party.

The Oppenheim excavation and discovery expedition of Berlin, Germany, in central Mesopotamia, has unearthed a number of interesting treasures during the last few months. Among the most remarkable discoveries is a palace of large dimensions. During the course of the work, stone implements, ivory, bronze, and numerous pieces of pottery have come to light. The results of these excavations, from the historical as well as from the architectural point of view, are so important, and they involve so much work, that Baron Oppenheim has engaged five hundred native Arabs, who will be employed under five German architects.

An arrangement has been made under which sovereign rights over an area of eighteen thousand acres of land and water at Jervis bay have been transferred to the commonwealth of Australia by the state of New South Wales. The land will be used for a naval college and other federal purposes. Over two hundred and forty thousand acres have been handed over by New South Wales, free of cost, for capital purposes, while eighty-eight thousand acres have been acquired from private owners.

The two sister dreadnoughts, La Provence and La Bretagne, have just been launched by the French government. The navy department has so improved its construction yards as to be able now to compete successfully with other countries in the building of dreadnoughts, and to complete in less than three years the largest type of battleship afloat.

Over four hundred nightingales and other small birds have just been liberated by the Paris authorities in the Luxembourg gardens.

Industrial and Commercial.

Looking forward to the moving of northwestern crops, four great railway systems are planning to spend sixty-five million dollars on improvements in 1913. The Great Northern, the Northern Pacific, the Chicago, Milwaukee & St. Paul, and the Chicago & Northwestern are the roads affected. Improvements will include terminal facilities, new trackage and equipment. The Great Northern will expend ten million dollars for fourteen thousand units of rolling stock. Over five hundred miles of new railway lines will be constructed in North Dakota alone, to take care of the development of the country. When these new lines are completed, every one of the forty counties in the state will be touched by a railroad.

Evidence of the growth of cooperative trading in the United Kingdom is furnished by the report of the chief register of the Friendly societies, registered under the industrial and provident societies act. Cooperation, as represented by societies carrying on industries or trades, small societies carrying on businesses, land societies (including small holding associations), enrolled at the end of 1911 a membership of 2,932,590. The total accounts of the societies dealt with in the report aggregated $340,445,235, representing an addition of more than $23,750,000 during the year 1911.

The railway which is being built between Nice and Vievola, and which will unite the French Riviera with the railway system of northern Italy, was begun in 1910, and will not, it is expected, be completed until 1917. The cost of the work when completed is estimated at one hundred and forty million francs. The opening of this line will reduce the distance by rail to Turin from 179½ to 132 miles.

The building of the great transsiberian railway first brought into notice and active operation the coal mines of Siberia, and the announcement is now made that the construction of a railway in the Altai region is to take place this year. This will open up a district extraordinarily rich in ores,—iron, copper, silver, gold, zinc, and coal.

To restore to that part of the midlands of England, known as the Black Country, something of its primitive timbered appearance, is the object of the Midlands Reafforestation Association. Owing to its endeavors the pit mounds and furnace slag heaps of south Staffordshire will be reclaimed and made to grow useful timber.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

NOTES OF THE ANNUAL BUSINESS MEETING OF THE MOTHER CHURCH.

In fulfilment of the promise made in these columns last week we are presenting to our readers a more complete report of the annual meeting than was possible in the time at our disposal for the issue of June 7.

Following the opening exercises, the retiring president, Bliss Knapp, C.S.B., read the list of officers for the ensuing year, as follows: Frederick Dixon, C.S.B., of London, president; John V. Dittemore, C.S.B., of Brookline, clerk; Adam H. Dickey, C.S.D., of Brookline, treasurer. In presenting the new president Mr. Knapp spoke briefly, saying that one whose work had so thoroughly identified him with the cause as had Mr. Dixon's, needed no words from him in coming before so cosmopolitan a gathering as is included in the membership of The Mother Church. Mr. Dixon's response follows.

Address of the President.

It is impossible to stand on this platform without a sense of deep gratitude for being permitted to fill the office of president of The Mother Church for the coming year. Never since the foundation of this church, by our Leader, has it stood more squarely to the four winds than today, and this is due, in no small degree, to the wisdom and faithfulness of the Board of Directors, supported by the loyalty of the members. It was Mrs. Eddy who taught us all what true loyalty means, and so the loyalty of the movement is devoted not to persons, but to Principle, in unswerving obedience to the form of church government laid down, with such surpassing foresight, in the Manual of The Mother Church. In the exact proportion in which we individually reflect this loyalty and obedience, shall we do our part in holding up the hands of those who are occupying positions of responsibility and difficulty.

There is a well-known proverb that the strength of a chain is its weakest link, but like a great many proverbs it will not bear the strain of a metaphysical deduction. In Christian Science, the strength of a chain is its strongest link. It was the ability of Mrs. Eddy to demonstrate the power of Truth, and not the ignorance of her feeblest supporter, that founded and upheld The Mother Church in its early days. It is the demonstration of Mrs. Eddy, seconded by the realization of those of her followers who have understood most of the vision of the Christ which she unveiled for them, that is today making available the spiritual forces which are compelling the movement to become a world power. As we grasp this, we recognize the responsibility, placed upon each of us, to meet the demand of our Leader for better healing. "The highest spiritual Christianity," she wrote in her "Message to The Mother Church," in 1901, "in individual lives is indispensable to the acquiring of greater power in the perfected Science of healing all manner of diseases" (p. 2).

I wish I could find words in which to picture the stupendous majesty and grandeur of the Christian Science movement as I see it, blurred in a glass all too darkly. It, in the words of the Hebrew writer, is truly gaining dominion "from sea to sea, and from the river unto the ends of the earth." Some of our lecturers could tell you much of what they have seen, from Hongkong to Melbourne, and from Table bay to the Golden Gate. But even they have only seen, as it were, the Broadways and Unter den Lindens, the Watling streets and Appian ways of the field. Some time ago I talked with a man who told me of the tiny meetings, where the Lesson is read, from Bushire to Karachi on the Persian gulf: you see we are getting very near the garden in Eden. Day after day letters come to me, generally asking for literature, from the very marches of the British empire, from the outpost of Quetta, from far-away Bechuanaland, and from the Gold Coast, where white men are counted by tens, and black men by tens of thousands. Only last summer, a Boer, from the Orange river, with a historic name, dilated to me on the way our literature was flooding not only the great towns, but the villages and homesteads of the South African veldt.

In correcting, however, our geographical perspective, we must not diminish our spiritual horizon. I said, last year, in this very place, that a famous statesman had advised the empire builders to buy big maps and learn to think in continents. But I went on to point out that this would not suffice for Christian Scientists, who must learn to think in hemispheres. At the same time, thinking in hemispheres is of little value unless you realize simultaneously that the "things which are seen were not made of things which do appear." This, indeed, in a word, is what the Christian Scientist must do. Talk relatively so as to be understanded of the people, think absolutely so as to understand God. *The Christian Science Monitor* is today thinking aloud in hemispheres, but that thinking will be as the clashing of cymbals or the blaring of a trumpet, unless its dynamic force is the recognition of the eternal fact that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468).

It is this "foundational fact" which constitutes the good news that The Mother Church through its literature is giving to the world. It is sometimes said that there is no missionary work in Christian Science. If by missionary work is implied verbal persuasion this is inevitably true. You can persuade a man by words of a sentiment or a dogma, but a scientific fact has to be mastered and understood. The literature of Christian Science is devoted to reasoning its premises, not rhetorically, as Paul objects, by enticing words, but by sheer weight of argument supported by practical demonstration. This literature the Publishing Society supplies in the most abundant and varied form, leaving no excuse for the circulation of those apocryphal aids intended to perform the impossible task of hewing a royal road to the mastery of metaphysics, and succeeding only in darkening "counsel by words without knowledge."

The dissemination of the publications of the Publishing Society may be termed the missionary effort of the movement, the ultimate object of which is to bring "Science and Health with Key to the Scriptures" into the hands of every man. This work is being organized in a thoroughly efficient

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way from Dan to Beersheba, and it is one in which it is possible for every member of The Mother Church to aid, for while the demand is insatiable, the supply, though generous, is all too inadequate. If those who buy this literature, without any effort, on the news stands or in the reading-rooms of the world's great cities, realized what a single paper may mean in some mining camp in the Andes or to some forlorn white man in Uganda, not a copy which comes out of the publishing house would be wasted, nor would it have a less distinguished future than the copy of a *Christian Science Monitor* I heard of the other day, which, having passed eighteen times, I think, from household to household, in Russia, was still continuing its dilapidated career. The test of what we think of our literature is what we do with it.

These are a few of the ways in which the members of The Mother Church may emulate the example pictured for them in those mighty metaphors which, during his residence in Corinth, Paul borrowed from the Isthmian games. By holding "thought steadfastly," as Mrs. Eddy says, "to the enduring, the good, and the true" (Science and Health, p. 261), every one may prepare himself with the same resolution and devotion with which the Grecian boxer prepared himself. Then, when he descends into the arena for that struggle which is "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world," his blows will bring healing and not wounds, joy in the place of sorrow, life instead of death, for he too will be fighting "not as one that beateth the air."

The first report called for in the items of business was that of the treasurer. Mr. Dickey's report, which gave in detail the status of the various funds of the church, was most gratifying, affording as it did a comprehensive review of the wide-spread activities of The Mother Church and showing a financial condition which assures an even wider dissemination of the truth taught by the Discoverer and Founder of Christian Science, Mary Baker Eddy. Some phases of this work are given more in detail in the report of the clerk which follows.

Annual Report of the Clerk of The Mother Church.

In the Manual of The Mother Church our Leader has not only provided for these annual meetings, but has clearly defined their purpose. "These assemblies," she says, "shall be for listening to the reports of treasurer, clerk, and committees, and general reports from the field" (p. 56). Inasmuch, therefore, as the clerk of an institution is its recording officer, his annual report should constitute a record of its growth and progress during the preceding year. In attempting to fulfil this responsibility on behalf of The Mother Church, one is immediately confronted with a realization of the impossibility of doing more than to recall to thought some of the outward and visible signs of the reappearing of Christ's Christianity and its natural and inevitable accompaniments.

The Church of Christ, Scientist, as an organized religious movement, is just entering upon the thirty-fifth year of its history. It is recorded that "in the spring of 1879, a little band of earnest seekers after Truth" (Manual, p. 17), humble and devoted disciples of the revelator to this age of the Science of Christianity, Mary Baker Eddy, proceeded under her inspired guidance to found and organize a church which should revive and preserve that true Christianity which was revealed and demonstrated by the Galilean Prophet. This church was intended to be the human vehicle by which divine Truth should be carried to sick and suffering humanity, demonstrating its mission as the promised "Comforter," and fulfilling the prophetic vision of Isaiah that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

How well this church is fulfilling its mission, and thus typifying the church triumphant, is recorded, not primarily in its numerical growth or material prosperity, though these are eminently satisfactory, but rather in the achievements of its members in their consecrated effort to fulfil their responsibilities to God as the beneficiaries of the teaching and example of the Founder and Leader of the Christian Science movement. It can again be reported that the growth in membership of The Mother Church during the past year has exceeded that of any previous year of the history of the denomination. There has also been evidence of a clearer understanding, on the part of Christian Scientists throughout the field, of the sacred responsibilities assumed in joining this church, and the importance of constantly striving to raise the standard of its membership. It is not an advantage either to the church or to the one who would join it, to assist in effecting an applicant's membership until such time as his knowledge of Christian Science has passed beyond the stage of blind faith or simple belief in the truth of Christian Science, into some measure of demonstrable understanding of its teaching, together with a very clear and sympathetic recognition of the aims and purposes of its Founder. Unless one gives unmistakable evidence of the ability and the intention to comply with the apostolic injunction to become "a living stone" in the building of the "spiritual house" which this church organization typifies, he should not be encouraged to apply for membership. True membership must ever mean at-one-ment, not merely enrolment.

The increase in new organizations during the year has been at the rate of one every three and one half days, there having been a total increase of one hundred and two, including five in England; Germany, Switzerland, Australia, New Zealand, and Porto Rico are also represented in this number.

The prosperity of the Christian Science movement being dependent upon the work of healing and regeneration, the increase during the year in the number of persons devoting themselves solely to the practise of Christian Science is both interesting and significant. One year ago there were published in the practitioners' directory of *The Christian Science Journal* the names of 5193 persons throughout the world who were devoting themselves exclusively to Christian Science healing. At the present time the number is 5394, making an increase for the year of 201.

Reports made to the clerk's office show that during the past year about eight hundred and fifty thousand persons have attended the lectures delivered by the various members of the Christian Science board of lectureship. These figures indicate an approximate increase in attendance above that of last year of over one hundred thousand. For the first time, lectures have been given in Germany and Switzerland in the German language. The reports show that the results from this new departure have been eminently satisfactory.

Since the last annual meeting, a German translation of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has been published and placed on sale. The results of this step, not only in Germany but among German-speaking people in the United States and elsewhere, are most gratifying.

The growth of the Christian Science publications necessitates another addition to the publishing house which will meet the present needs of the Publishing Society. The larger portion of the cost of this addition will be paid from Mrs. Eddy's specific bequest of fifty thousand dollars to the general fund of the church, and it is anticipated that all future additions or improvements to the publishing house will be provided for out of the earnings of the publications, thus eliminating the necessity of any financial demands on the field for this purpose.

At the last two annual meetings the statement has been made that there was every reason to believe that Mrs. Eddy's intentions and desires in regard to the disposition of

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her estate would be fully carried out according to the provisions of her will. It is, therefore, with profound gratitude that we are now able to confirm this statement by reporting, what is probably known to most of those present, namely, that the efforts to prevent the fulfilment of our Leader's wishes and expectation that the residue of her estate, after the payment of specified legacies, should be used "for the purpose of more effectually promoting and extending the religion of Christian Science as taught by" her, were entirely abandoned a number of months ago. The final proceeding is now pending in the New Hampshire court to determine in detail the exact manner in which the executor shall turn over the residue of the estate. A decision of this formal question is expected very soon. In connection with the solution of this problem, it should not fail of mention that all questions of doubt as to the ability of The Mother Church to receive this bequest in trust, for the purpose named by Mrs. Eddy, were removed by a special act of the Legislature of Massachusetts. It should be clearly understood that the residue of Mrs. Eddy's estate will not come to The Mother Church for its own purposes and uses, but must be held and administered by it as a trust fund for the purpose designated in her will, namely, of "more effectually promoting and extending the religion of Christian Science" throughout the world.

We stand today at the threshold of a new era. The most cherished forms of the world's belief are being proven to be "broken reeds," upon which humanity can no longer lean. From the depths of the world's helplessness the cry again goes up, as of old, for a savior who shall deliver mankind from its oppressors. In this period of mental revolution, are we as Christian Scientists prepared to fulfil our responsibilities and take advantage of the privileges which God has given us? Those guardians of Christ's Christianity in the apostolic age who were awake to the sublime opportunities which were theirs, earnestly and prayerfully sought and found the higher meanings and broader interpretations of the great truths which they had been taught. And so it should be today with those of us who have taken the name of Christian Scientists. Let us gain a broader sense of what constitutes the sublime mission of the Church of Christ, Scientist. Our Leader has proven to us that the teachings of Jesus the Christ "are not theoretical and fragmentary, but practical and complete" (Science and Health, p. 98), and it is likewise inevitably true that Mrs. Eddy's inspired messages to humanity, as recorded in her published works, including the Manual of The Mother Church, having come to us from the same unfailing source, must also be "practical and complete" and unfailing, when spiritually discerned and demonstrated.

This church, whose mission is to rouse "the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science" (Science and Health, p. 583), can advance only in proportion to the wisdom and loving consecration of Christian Scientists. May we therefore each day gain a clearer realization of the spiritual significance of the laws and ordinances which God has given us for the guidance of this spiritually inspired organization of The Mother Church. May we also recognize the subtle intimations which sometimes come to argue legitimacy to those evils which, in the false name of growth and progress, would, if they could, render of no effect our Leader's life-work. Mrs. Eddy has said that the consummation of her hope would rest in the higher attainments of students in the understanding of her teaching. May each one of us, therefore, strive to fulfil in larger measure this hope of our Leader by greater vigilance and greater faithfulness to our trust. This is God's movement, and if we are faithful, we may prove the truth of the words of the prophet, that we "are not come unto the mount that might be touched," but we "are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem."

Reports from the Field.

Thirty minutes was given over to three-minute reports from the field. From Hamilton, Ohio, thanks were expressed to The Mother Church and to the whole field for the help rendered in the time of the floods. Reports were heard from Concord, N. H.; First and Second Churches, Minneapolis, Minn.; Wilmington, Del.; Lynn, Mass.; Omaha, Neb.; New York city, and one of the coast cities of California. Some of these made special mention of the good work that is being accomplished by the introduction of Christian Science literature and services in penal and other institutions.

Clarence C. Eaton read written reports from churches throughout the field: from Hartford and New London, Conn.; Wilmington, Del.; First, Second, and Third Churches, New York city; Second Church, Indianapolis, Ind.; a joint report from the eight churches of Los Angeles, Cal.; a joint report from the churches in Chicago (forty-four lectures delivered; fifty-five thousand persons attended); and a telegram from First Church, Cincinnati, Ohio.

Reports from the Lectures.

Bliss Knapp told some of the experiences in his lecture tour around the world that indicate the growth of Christian Science. On the boat that took him to Honolulu he found himself seated opposite the ship's surgeon. They grew friendly and organized a ball team to pass the time. At Honolulu, all those who had played ball with him attended the lecture—they wanted to know what a baseball player could say about Christian Science. At Honolulu there were seven hundred people out for the lecture. At Yokohama he attended the Wednesday evening meeting, where there were twenty-one persons present. At Shanghai he found a very vigorous group of Scientists holding services. The Hongkong people had just completed their church building. He went to the regular services, and the lecture delivered by him was well attended. This church is doing a great deal of distribution work. At Manila between four and five hundred persons were present at the lecture.

In New Zealand and Australia he found that there are scores of groups of Christian Scientists holding meetings. The growth there is tremendous. There are many unorganized groups of Scientists as well as the regularly organized churches and societies. The people are very eager for Science, also. In Perth two people came over five hundred miles to hear the lecture, and in other places people made great efforts to have him come and talk to them about Christian Science. He lectured in Christchurch, Tasmania, Fremantle, Thursday Island, Adelaide, Brisbane, Sydney, and Melbourne to large and eager audiences.

Bicknell Young told of the growth of Christian Science in Sweden. People have begun to understand something, he said, of Mrs. Eddy's teaching. Some years ago they established services in various places, notably in the city of Stockholm. About two years ago the workers there asked the government, under the constitution, that they be recognized as a Christian church. This petition was sent to the convention, or synod, of ministers of the state church. Some of the literature, including the text-book and periodicals, were sent to this company of ministers, and for over a year these men met every fortnight and, so the Scientists were informed, spent most of the time at these meetings in discussing Christian Science. There was no satisfactory result from these conferences, however, as after a while the petition was rejected. They were then permitted under the law to appeal to another body, also composed of ministers of the state church, and four in number. This body came to the conclusion that Christian Science was not a Christian religion and again their petition was rejected. But there was still another chance—they could appeal to the King; and they did. They were kindly received, and held a number of conversations with the prime minister. One man

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gave a testimony of his healing before the minister, who told it to the King. About a fortnight afterward a telegram was received by Mr. Young, saying, "Legalized."

Col. William E. Fell told of the progress of Christian Science in the north of England. He said that twelve years ago the Scientists in that section could be numbered on the fingers of one hand. Today there are twenty churches and societies, while in quite a number of communities they have not yet been organized. Just now there is a good deal of church building going on in this part of the country. Leeds is the last to build, and is erecting a church edifice at an estimated cost of fifteen thousand pounds. The Christian Science movement is progressing rapidly in Yorkshire; and this progress is based on healing.

Prof. Hermann S. Hering related some of his experiences and the impressions he received while delivering lectures (in the German language) in Germany and Switzerland. He said that there was a great interest in Christian Science in Germany. In Berlin there was a congregation of eleven hundred at the Wednesday evening meeting. At his first lecture in Hannover there was such a "jam" that they had to open some of the ante-rooms. Fully eighteen hundred people were there. When he went up on the platform he saw there a man in a brilliant uniform who had a stenographer with him. He was told that this man was the lieutenant of police, that all of his lecture would be taken down, and if he said anything illegal, he would be stopped by the lieutenant and perhaps arrested. There were no interruptions, however, which showed that there was nothing illegal in his lecture, which probably appears as a part of the archives of the city of Hannover.

There is great interest in Christian Science in Braunschweig, and the halls were crowded. People were standing three rows deep at the lecture, twenty-five hundred being present. A professor had lectured, previously, to his students, making a very bitter attack against Christian Science, and advised his hearers to go to hear this American who was going to lecture on Christian Science, and they would learn what a dreadful thing it was. He told them to start a discussion and neutralize everything that the lecturer should say. The police feared a disturbance, and asked a member of the society to preside. There was none, however, but instead the most marked attention, and at the end of the lecture there was a very unexpected and rousing applause. At Zurich Professor Hering delivered two lectures and the halls were crowded; at Stuttgart, likewise, and at Frankfurt. There was such a crowd at Berlin that three lectures were necessary to meet the demand. The German people are very loyal.

John Sidney Braithwaite told of the active work in London. The number of lectures delivered last year was half as large again as in the previous year. Crowds had to be turned away. The distribution of literature in London is organized in a very complete way. Increased demand and greater interest in the literature is reported everywhere. One fire station that was given a subscription to the *Monitor* proposed to bind the copies of the paper, and has done so. The most important point is the greater recognition that Christian Science is receiving in every direction. About a year ago an act was introduced in Parliament, which was intended to aid the doctors and be harmful to Christian Scientists. When the act was finally passed, however, it was so worded that it will be possible under the wording for Christian Scientists to obtain all the recognition they require when they need it.

The Rev. William P. McKenzie was the last speaker, and said he intended to cover what there was left of the world that had not been heard from. He told of the Christian Science movement in Canada as noted in his lecture trip through that section; also some of the experiences the Scientists there had been subjected to, particularly in Calgary, in meeting opposition and bitter attacks. He also spoke of the encouraging outlook in Texas and other southern states where he had lectured.

HEALING AND PRAYER.

LOUISE SATTERTHWAITE.

WHEN I first heard of Christian Science and was told that these people thought they healed the sick by prayer, I asked, "Are they mad?" Some time afterward I was impressed on reading one of George Bernard Shaw's books, in which he speaks of Christian Scientists as consistent enough to rely for all things upon the God whom they declare, and believe to be, omnipotent.

At the time that I pronounced Christian Scientists mad because they relied on prayer to heal the sick, I believed myself upheld in this opinion by all that is intelligent, and by common sense, and yet at that time I was suffering from the failure of the best-known, and I might say the most expensive, medical methods for relieving disease. I had taken whatever was prescribed for me by specialists at the head of their profession, and had painstakingly done all they had told me to do, and as carefully refrained from doing all they had forbidden. I hung upon the words of the physician with faith and awe; I regarded his professional judgment as the last word of the science which continually announces new and important discoveries. This is said, not in a critical spirit, since among my physicians there were honest thinkers and hard workers, who labored most earnestly to help me; nevertheless, the conditions grew steadily worse.

Very relevant, surprisingly so to me, is the colloquy of Macbeth and the court physician, where Macbeth says:—

> Canst thou not minister to a mind diseas'd,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And with some sweet oblivious antidote
> Cleanse the stuff'd bosom of that perilous stuff
> Which weighs upon the breast?

To this the physician replies:—

> Therein the patient
> Must minister to himself.

Macbeth rejoins:—

> Throw physic to the dogs; I'll none of it.

So was it in my case, physic or its equivalent was of little avail. In my mind at that time dwelt despair, a crushing sense of the futility of life and of living; sorrow, discouragement, unremitting discord. I knew not God, that was the sum and substance of it; and not knowing Him I knew not Life, nor its meaning, and my own and the world's misery depressed me day by day, to the lowest possible degree. What, indeed, can strychnine or digitalis or calomel do in such a case? What can sleep do, or journeying in pleasant lands, since the shadow of your own inharmony travels ever with you? What can baths do, or the manipulation of bone or flesh? Inside the prison cell of a darkened consciousness the prisoner still grinds the wheel of his own sick thoughts.

There are those who, looking on the other side of the shield, will ask, What can a knowledge of God do for organic disease? Can religion quicken failing circulation into life and health? Can spiritual consolation help with imperfect digestion, bloodlessness, poor eyesight? This is what I once asked, this indeed was the seeming anomaly which staggered me; but today I am a living witness to the fact that the right knowledge of God gives healthful, happy thought and a stability of contentment; and this happy thought, combined with true prayer, quickens the body and every part of it into abundant, joyous life.

Our Saviour deemed it no disgrace to use the power of God to relieve suffering; nor did he deem it an absurd thing that he should banish all kinds of sickness and organic disease from those who asked for help. Remembering these things, why should the world cavil and sneer at those who humbly look to God by the bedside of pain, and at the same time pray with the certainty and efficiency bred of a trained scientific knowledge of the nature and law of Mind? Even less may the world sneer on beholding the results of scientific prayer, by which the lame walk, the blind see, the invalid is raised to health, and the so-called "incurables" come forth whole, "walking, and leaping, and praising God."

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SELECTED ARTICLES.

[Frederick Dixon in *Bedford Daily Circular*, Bedford, England.]

I have read Phillip Hall's last letter to you without, to be quite candid, finding in it anything beyond a whirl of texts, the value of which in argument a great church paper not very long ago dismissed as futile. One thing, however, stands out in it, with all the emphasis of the Matterhorn flung up against the blue Swiss sky, and that is the fact that this critic wants Christianity judged by what men say, whereas Christian Science wants it judged by what they say and do. He is desperately anxious to prove that the command to heal the sick was never intended to be taken seriously, in spite of the fact that Christ Jesus and the disciples not only persistently preached the gospel but healed the sick, and that the former declared that he was "the way." He wants to water away the statement that "faith without works is dead" to some purely ethical meaning, about which men may dispute *ad infinitum*.

It is precisely this attitude of certain religious sects which is largely responsible for filling the Christian Science churches. Christian Scientists demand that Christians should give proof of their faith by their works, and they insist that the works which Jesus did, and to which he alluded, are the works which he claimed as evidence of the fact that he was the Christ. They do not disguise from themselves that it is very much easier to preach the gospel than to heal the sick, unless the gospel preached does heal the sick. It is this largely which has made Christian Science a living force in the world today. The critic may go on writing letters to the papers, criticizing Christian Scientists and the Christian Science movement as fiercely as ever he likes, but he will never stop the progress of the movement one hair's breadth, so long as the movement continues to accept the commands of the Founder of the Christian religion in their obvious meaning, and so to preach the gospel and to heal the sick.

[Albert E. Miller in *Marietta* (Ohio) *Register-Leader*.]

It would be difficult to imagine how a greater number of misstatements could be introduced into an article of equal length than one finds in the criticism of Christian Science in the *Register-Leader* of recent date. Christian Science is as widely separated from the things which your correspondent names in part one of his attack as are the poles separated from each other. Christian Science has nothing in common with mesmerism, spiritualism, hypnotism, and other phenomena of this sort. Christian Science is based upon the teaching and practise of Jesus of Nazareth, and it heals the sick by entire reliance upon divine power as did Jesus and his disciples.

To charge Mrs. Eddy with having absorbed queer superstitions and strange beliefs in her early years, is at variance with the truth. Mrs. Eddy's early education was, by reason of her invalidism, mostly dependent upon the home training and loving direction of her family, and her studies were very largely planned by her brother Albert, who was a graduate of Dartmouth College, an eminent lawyer, and a chosen representative to Congress from his native state, New Hampshire. Her advantages in this respect were superior to those of the average child, and to state otherwise is to claim that which is untrue. It is absurd to charge the members of the Christian Science church with being compelled to distribute the literature of their faith. Whatever the members may do in this respect, they do gladly and voluntarily, as they realize the necessity of sharing the good one has if one would possess more, and they very naturally recommend to others the perusal of that literature which they have found beneficial and helpful in teaching them how to overcome disease and sin.

The charge that Mr. Quimby was the originator of this teaching has been refuted many times, in season and out of season. Mr. Quimby was one of many to whom Mrs. Eddy applied for relief from her ailments, and through his magnetic treatment she seemed to obtain, for a time, a measure of relief. In her enthusiasm for this new-found cure she may have assumed, for the time being, that his gift was traceable to a higher source than that of the others who had endeavored to help her. Later, however, she found that the help she had thus obtained was temporary in its effect, and through her vanishing hope she was forced to the discovery of Christian Science, whose Principle is God, the giver of every good and perfect gift. It is sad indeed that one should be called upon to refute such base falsehoods as those uttered by our critic concerning a woman whose whole earthly life was one tireless effort to benefit others. Mrs. Eddy's later years witnessed in a measure the fruition of her early hopes. Those who had been sick and sorrowing poured in upon her their grateful testimonies of the healing of sickness and of their emancipation from sin. Let me assure your readers that the onward march of the Christian Science movement has in no sense diminished, and today there are being reared in many cities of America and abroad beautiful church edifices which testify to the strength and permanence of Mrs. Eddy's teaching.

Let no one fear that Christian Science will rob mankind of God or of the Holy Spirit. The movement is made up very largely of those who have had experience and early training in the older churches, and they have found in Christian Science the fulfilment of their early religious hopes. The teaching of Christian Science concerning the unreality of matter is one that is shared by many eminent thinkers, and if it were not logical and sound the fact would have been demonstrated long before this. The denial of the power and reality of sin and sickness, based upon the indisputable truth of God's allness, is one which every Christian will do well to ponder. The prosperous and permanent character of the Christian Science church today is notable and significant. Your critic's effort to abuse Mrs. Eddy for having demonstrated the efficacy of God's power to meet every human need is ill-timed. For success and prosperity to attend one's consecrated effort to live aright is by no means at variance with Scriptural teaching, notwithstanding that our critic would have us believe to the contrary.

The hope and prayer expressed in the article to which I have referred, that the attack which the article makes on Christian Science "will not antagonize" but will enable some to find Christ, will, let us hope, find their fulfilment in a broader inquiry into this teaching and the resultant benefit which will accrue to all who give this subject impartial investigation.

[Charles K. Skinner in *Benton Harbor* (Mich.) *News-Palladium*.]

Clergymen and all other opponents of evil in its many forms are to be congratulated upon having the moral courage to warn the public against the pitfalls of the present day, provided they know the facts concerning them. We presume that the minister knows the truth of the play which he censures; but when he drops his cue and by innuendo attacks a religion of which he has little information, the good which he is doing begins to be lost sight of by the many who know the truth about the aforesaid religion and its Discoverer and Founder.

This critic tells your readers that "sin exists and did exist long before Mrs. Eddy began to claim she knew so much," etc. I cannot imagine a Christian minister wishing to be discourteous to the memory of such an eminent American woman as Mrs. Eddy, or to misrepresent her teachings, when the truth concerning them is so readily obtainable. At this late hour no one is justified in so doing, for the various writings of the Founder of Christian Science can be read in every city in the land.

Neither Mrs. Eddy nor her followers have ever denied the existence of sin or evil as being apparent and very real to mortal sense. On page 210 of Science and Health she writes thus: "To mortal sense, sin and suffering are real;"

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on page 188: "Passion, depraved appetites, dishonesty, envy, hatred, revenge ripen into action, only to pass from shame and woe to their final punishment;" on page 404: "A corrupt mind is manifested in a corrupt body. Lust, malice, and all sorts of evil are diseased beliefs, and you can destroy them only by destroying the wicked motives which produce them." More than one thousand references condemning sin in its various forms can be found in the text-book, "Science and Health with Key to the Scriptures." Would it not be a more kindly act to withhold criticism of others until one really knows whereof he speaks?

[Editorial in *Portland* (Ore.) *Spectator.*]

Christian Science offers a broad field for the contemplation of humanity. The physically ailing say it heals them; the mentally ailing say it cures them; the spiritually ailing say it saves them. Its appeal, therefore, is wide, and its efficacy seems far-reaching. The growth of Christian Science has been remarkable—almost as much so as its effect on those who practise its teachings. It seems a religion of sunlight, that gives its followers a notably cheerful interest in life. They seem to have given up the thought that they must die to be happy. Christian Science, according to one of its lecturers, teaches that heaven is not reached through the dark door of death, but by right living, and that heaven is a living, active state of goodness on earth.

It is a very pleasant belief, and if followed, even without expectation of any other heaven than the one that Christian Scientists make for themselves here on earth, it must indubitably lead to that heaven which the rest of us hope for beyond the grave.

[George A. Law in *Bristol* (Conn.) *Press.*]

In the review of a new book recently appearing in your columns, the term Christian Science was used in connection with the mention of different methods of mental healing in a manner which might cause an erroneous impression regarding it. When it is understood that Christian Science healing is accomplished in the same way that Jesus healed, it is at once appreciated that its practise is not the operation of the human will or of the human mind, and also that it is in no way similar to any system operating by means of the human mind. Jesus was explicit in stating that he healed by spiritual means. He said: "The works that I do in my Father's name, they bear witness of me." "Many good works have I showed you from my Father."

The advent of Christian Science is simply a return to primitive Christianity as taught and practised by Jesus, in which healing the sick was an important element. Jesus' instructions to his followers were, "Preach the gospel," "Heal the sick," two inseparable admonitions; and in history we find that this spiritual healing was practised in the Christian church for some three hundred years after Jesus passed from this plane. Christian Science is today reinstating this part of Christian practise which has so long been neglected.

[Willis D. McKinstry in *Walnut Valley Times*, Eldorado, Kan.]

Regarding Christian Science our critic says, "It is not Christian, and certainly not science." Christian is defined as "one who believes, or professes or is assumed to believe, in Jesus Christ; one whose life is Christlike; professing Christianity;" hence it is readily understood that to believe in Jesus Christ is Christian. Now Christ Jesus gave a rule by which one can know whether or not he really does believe on him. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." To be a Christian in fact is to do the works of the Christ—"preach the gospel." "heal the sick."

Webster defines science as "knowledge; knowledge of principles and causes; ascertained truth or facts." Thus to have a knowledge of that which is, to understand the Principle or cause of existence, to know the why of being and its operation, is science. The Word of God, spiritually understood and scientifically demonstrated, is Christian Science. It is an exact science, because it has a divine Principle and rule of demonstration; it is Christian from the fact that it is the truth ascertained, or true knowledge about Christianity as taught and practised by Christ Jesus. The teachings of Christian Science illumine the Scriptures, they impart to mortals the spiritual understanding of the Bible; hence, in the degree that one understands, has the spiritual knowledge of God, His universe and His law, he is able to demonstrate that the healing and redemptive power of infinite Love is available now, and thereby prove his Christianity.

Our critic also says, "They argue there is no heaven." In "Science and Health with Key to the Scriptures," the text-book of Christian Science (p. 587), Mrs. Eddy gives the spiritual definition of heaven as "harmony; the reign of Spirit; government by divine Principle." She also says: "Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of any one whom God has appointed to voice His Word" (p. 560).

The Scriptures record him who established Christianity as saying, "As ye go, preach, saying, The kingdom of heaven is at hand." "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." These words of the Master do not indicate or teach that heaven is a locality, that it is some far-away place which man shall enter into to be saved. "The kingdom of heaven is at hand," "the kingdom of God is within you," signifies that heaven is a divine state of consciousness, and it was through this spiritual consciousness, or divine understanding, that St. John's human concept of existence gave place to the divine idea and he saw the new heaven and the new earth.

It is not a difficult matter to understand why the multitudes followed the Christ, nor does one need to be a master theologian to explain why "more than one hundred thousand have left the churches and gone off after Mrs. Eddy," as our critic states.

[Editorial in *Lemoore* (Cal.) *Republican.*]

It is amusing to see the knocks that are being given to Christian Science; yet this organization continues to grow, and many are willing to testify as to what it has done for them. The old orthodox theology is crumbling fast, and will be compelled to give way to a more scientific study of the human family and the power of mind over matter. We are not a convert to the Christian Science faith, but we do know that this teaching is far in advance of the old theology of hell-fire and brimstone after death, and calomel and quinine while you are living. It is a day of progression and enlightenment, and the people are thinking for themselves.

[Frank Bell in *The Democrat*, Allentown, Pa.]

The speaker quoted in a recent issue as having satisfied himself that he does not need to believe in Christian Science because of the effects he observes from sitting on a tack, might indeed be said to be painfully in error. The illustration is not original with our friend, and it has gained no weight in transit. The "idealism gone mad," to which the critic refers, is not to be compared, we should say, with the materialism gone mad that would attempt to evolve a philosophy of life from the point of a tack.

Criticism of Christian Science as an effort to induce the material senses to ignore their own sensations, is misdirected. One who gives the literature of Christian Science

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serious consideration, without which no important subject may be grasped, will readily discover that it concedes to material belief all the ills of the so-called physical man and all the blunders of the so-called human mind. In fact, it cites these phenomena in emphasizing the necessity of apprehending a better selfhood than flesh and blood and a higher intelligence than material brain, if one is ever to rise above the suffering and mistakes of human existence. That this is a most practical and useful idealism is demonstrated in the experience of those who have put it to the test, and found that by its means sickness and sin, twin monstrosities of materiality, may be deprived of their baseless claim of power and dominion over man.

In asking to be judged, not by the extent to which it conforms to theories or dogmas, but by the good it produces in the lives and affairs of its adherents, Christian Science meets the modern demand for demonstration rather than profession, deed rather than word.

[W. C. Williams in *Baltimore* (Md.) *American*.]

It is regrettable that the eminent surgeon who recently denounced Christian Science did not require of himself the same study and investigation necessary to understand the practise of Christian Science that he would require of those who wished to understand surgery before attempting to speak authoritatively on the subject. To speak of it in the terms he did, manifested a bitterness which to those who do not know better would seem to indicate a spirit of retaliation rather than a desire for the welfare of humanity.

Christian Science has stood the test of more than forty years, and all Christian Scientists are deeply grateful for the improved physical condition of their families since they turned to Christian Science, and the reason for it in most cases was their inability otherwise to obtain relief. That they have been made better spiritually and morally, all who know the lives of Christian Scientists will attest. They endeavor daily to practise the teachings of Jesus, and if they prefer the methods of Christ, the "Divine Physician" (a statue with this inscription commands the entrance to Johns Hopkins, where the surgeon spoke), to the material concepts of the present age, this surely does not call for condemnation. The healing he achieved is not claimed, I believe, to be inferior to that of today, and he commanded us all, or all who believe in him, to heal as he healed, through reliance on God alone.

This is the teaching of the Bible, not in an isolated place, but throughout. Is the Bible unreliable? Science is knowledge, and the knowledge of God as exemplified by Jesus is the only true science. Materialistic science, with its basic facts continually changing, is not absolute knowledge, therefore not real science. Which is illegitimate?

[Thomas F. Watson in *Montague* (Cal.) *Messenger*.]

The *Messenger* in a recent issue contains an editorial which objects to the statement made by a Christian Scientist that "sickness and sin were never made or supported by God." The editor says: "If God did not create these disease-producing bacteria, who did?" In Genesis we read that "God saw every thing that he had made, and, behold, it was very good." Then, as "disease-producing bacteria" are not good, they could not have proceeded from God. If God had sent sickness, sin, and death upon His children, Jesus would not have healed them, for he said, "I came down from heaven, not to do mine own will, but the will of him that sent me."

The Bible teaches us that it is God who "forgiveth all thine iniquities; who healeth all thy diseases," and as God is unchangeable, "the same yesterday, and today, and forever," His power is as great today as it was nineteen hundred years ago. Jesus neither used drugs nor recommended hygienic methods; he healed through the power of Spirit, and said, "Follow me;" also, "He that believeth on me, the works that I do shall he do also." His commands, "Go ye into all the world, and preach the gospel," and "Heal the sick," were for all his followers in every age. In Gibbon's "Decline and Fall of the Roman Empire" we read that Christian healing was practised by the early Christians for three centuries after Jesus' resurrection, in accordance with the Scriptural text, "And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." The Bible states, in Psalms, "He sent his word, and healed them;" and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, teaches us how to understand the word of God which heals the sick and saves the sinner.

The editor's fears lest the adherents of Christian Science be a menace to the community because of their reliance upon God instead of upon medicine, are groundless, for Christian Scientists obey the law, report all cases of contagion, and observe all sanitary regulations. They do not go about "scattering disease and death," as the editor intimates, but they are endeavoring to follow the Master in being daily about their Father's business, obeying the command of him who said, "Ye are my friends, if ye do whatsoever I command you."

Through the study of the Bible and Science and Health, all may learn how to be "transformed by the renewing" of the mind. Christian Science is a religion of doing, not merely believing, and it is willing to be judged by its fruits. Hundreds of thousands have testified to its efficacy. Mrs. Eddy has well defined Christian Science "as the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1). It destroys ignorance, superstition, and fear, and it does comfort the sorrowing and heal the sick.

[W. E. Fell in *Yorkshire* (Leeds, England) *Post*.]

Your correspondent, "Working Man," is misinformed when he says that Christian Science is "hypnotic suggestion disguised." To call hypnotism "Christian suggestion" would be a misnomer. I am not aware that the advocates of hypnotism make the claim that it has anything to do with Christianity. It certainly is not the healing established by the Founder of the Christian religion and practised by his followers. Hypnotism is the domination of one human mind over another. Christian Science, on the other hand, is the operation of the divine Principle of all being, the primal cause of all that exists, God, the infinite intelligence, or divine Mind. There is no mental manipulation in Christian Science, and no suggestion in any form, for it is incapable of misapplication; it can work only good. This Science is safe in every respect, and the patient falls into the hands of God, and not of men. It does not trifle with effects, but eradicates the cause of disease, thus destroying forever the effect, the disease. The cause of sickness is invariably to be found in sin, fear, or ignorance in some form or other. When this ministry heals the patient of sin, it heals him of sickness, and *vice versa*. It is therefore ethically and pathologically Christian.

However perplexed you may at any hour become about some question of truth, one refuge and resource is always at hand: you can do something for some one beside yourself. At the times when you cannot see God, there is still open to you this sacred possibility, to show God; for it is the love and kindness of human hearts through which the divine reality comes home to men, whether they name it or not. Let this thought, then, stay with you: there may be times when you cannot find help, but there is no time when you cannot give help.—GEORGE MERRIAM.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"TREASURE IN HEAVEN."

When Christ Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he doubtless recognized that he was setting a standard of conduct which only the greatest measure of love, goodness, wisdom, intelligence, and understanding could look forward to as the manifestation of man in the image and likeness of God. He had no false hope that mortal mind, the belief of life and intelligence in matter, could reach this perfection of being, and that this mortal mind and its substratum, matter, should be glorified. He did know, however, that humanity is capable of rising to that spiritual perception of God and His idea, man, which is the understanding that he said is life eternal. He knew that matter could not be spiritualized, but that thought could be raised to such a perception of God as Life, Love, divine Principle, Mind, as would give humanity a more spiritual outlook and a higher ideal; an understanding which would make real in human experience those qualities to which Mrs. Eddy refers when she tells us in Science and Health (p. 465) that "the attributes of God are justice, mercy, wisdom, goodness, and so on."

Mrs. Eddy's contribution to humanity was the discovery of the Principle and rule of Jesus' words and works, which ever pointed to the perfection he urged all mankind to seek and which he knew to be the reality of being, and the application of this discovery to the needs of mankind through teaching and practise. Through her book, "Science and Health with Key to the Scriptures," and her other writings, and the demonstration of the truth therein contained, she has shown the futility of depending upon mortality and material things for the perfection which Jesus urged: therefore Christian Scientists are turning away from the glamour and complexity of matter to the sublimity and simplicity of spiritual things in their progress heavenward.

Jesus said to one who came to him, asking what good thing he should do that he might assure himself of eternal life, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." At this supreme test of the earnestness of his desire, the young man faltered. He had kept the commandments, observed the outward forms of the prescribed religion, but his love of things material, "the god of this world," outweighed all else, and he "went away sorrowful." He was unable to balance temporal possessions against the heavenly treasure that fadeth not away, to estimate at their true value the things which though not seen are eternal. And when the disciples, wondering, asked, "Who then can be saved?" Jesus answered them, "With men this is impossible; but with God all things are possible."

So, too, Mrs. Eddy tells us that "we are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ" (Science and Health, p. 192). Today as of old the call of the Master rings in our ears, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me;" and though we too may have kept the commandments, the letter of the law, from our youth up, we know now that we truly follow Christ only as through purified lives, the giving up of all that would mar the perfection of God's image and likeness, we are able to do the works that he did. To heal the sick, bind up the broken-hearted, free from the shackles of sin them that are bound,—to be able to do this in the name of the Master means that we are attaining, in some degree at least, the perfection he demanded and which has become possible through Christian Science, the knowledge of God which is the assurance of eternal life to him that hath it.

Archibald McLellan.

TRUTH'S STANDARD.

A man may think he can choose his own standard of living, as to right or wrong doing, with some popular virtues to balance certain vices deemed necessary adjuncts of mortal existence; yet this can never satisfy any one, for the simple reason that an inflexible standard always has existed and always will, and Christ Jesus stated it in unequivocal terms when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Lest any one should think this demand severe and impossible of attainment, we should as quickly as possible realize that this requirement comes from the infinite Love that knows all good to be possible to man as God's likeness, and we should also see that nothing short of perfection can ever satisfy man's real nature with its infinite capabilities and possibilities. Here it may be said that the working out of the humblest problems of daily experience, with the demand for perfection ever held in view, would make of the toiler a thinker, of the artisan an artist, and all men coworkers with God.

To the Christian Scientist there is but one standard for health and right living, and it includes the mental, moral, and spiritual qualities which alone truly represent manhood. Any system which ignores this fact must fail to meet the needs of humanity, for these can never be supplied by any attempt to establish physical health on a material basis, with the promise that moral uprightness will result therefrom. Both reason and revelation point to the fact that man is both primarily and ultimately a spiritual being, and until this is understood and made the basis of all healing work and moral reformation, no system of cure can be truly scientific or successful. It is not enough that an attempt be made to link together health and morals on a merely physical basis, as, for instance, by warning people of the penalties which will follow the violation of moral law, or by seeking to enforce material "health laws" so called. No one can deny that mortals are law-breakers, for all human history supports this statement. It is only when God is known as infinite good, as unchanging divine Principle, and man is understood to be His idea, that obedience to God's law becomes possible and permanent.

Our revered Leader says: "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: 'For in Him we live, and move, and have our being'" (Science and Health, p. 361). When this is understood and held constantly before thought, one can say with the psalmist, "I delight to do thy will, O my God." Again, we are told that none should glory in wisdom, in riches, or in might, but that man should glory in knowing and understanding God, and in reflecting the divine activity which is thus set forth in the prophecy of Jeremiah: "I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight."

Truth's standard is here presented, and as we respond to its high and holy demand we should never forget that the result must be an ever-increasing measure of health, harmony, and prosperity, for Principle is unvarying; in keeping with the words of Scripture, "I am the Lord, I change not." The prophet Malachi, who gives us this word, calls upon us to do our part, knowing all the while that God never fails to do His. As we obey, wickedness is to be destroyed, root and branch, and the Sun of righteousness will shine forth "with healing in his wings." Further, the promise reads, "All nations shall call you blessed: for ye shall be a delightsome land." These assurances are for all

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who hear and heed, and who do not attempt to substitute personal opinion or fleshly desire for Truth's exalted and unvarying standard.

ANNIE M. KNOTT.

OUR ADEQUATE SUPPORT.

BASIC truths are always universal, they refuse to be compassed by the specific. They must have range, be behind everything, and many of us have either failed lamentably to see this, or else we have persistently forgotten it. We are greatly given to saying "Lo here!" or "Lo there!" limiting the truth to our human perspective, identifying right with persons or policies, especially with some class or party. We are for capital or for labor, for conservatism or for liberalism, for Smith or for Jones, instead of being for justice, for integrity, for fair dealing; in a word, for righteousness and truth, for the rule of the ideal on every plane and in every relation of life.

Inspiration and courage must be the fruitage of one's knowing that every right idea has very much more than men or movements to lean upon; that it is related to omnipotence, and has all the resources of the kingdom of heaven to support it. This is true of all right action. Said Jesus, "If God so clothe the grass of the field." He discerned, as he would have us discern, that rightly interpreted the sprouting of a seed is a world event. To him, there was no least thing unrelated to the largest; hence the sustaining significance to his thought and ministry of the wayside flower and the star-strewn sky. They brought him disclosures of Life and law.

Mrs. Eddy has said that we too "must act as possessing all power from Him in whom we have our being" (Science and Health, p. 264), and to do this it is imperative that we gain the realization that every least verity, every right idea we cherish, is directly related to God; that there is no isolated fact in His universe; that He is All-in-all. This realization dispels discouragement, ends the stress of anxiety over little things, the rule of the local. It enlarges one's horizon by continually lifting up his thought. He thus finds escape from weakening self-consciousness and gains that poise which attends a knowledge that in standing for demonstrable truth he is brought into immediate touch with and is supported by the infinite.

This has been the weakness of professional Christianity, that it has lost sight of the greater in the less, of spiritual infinitude in human sense situations. The thought of obligation has been largely denominational, it has been zealous for the standing and success of Christian organizations, rather than for the reign of righteousness in the individual life and in all the world. Following Christ Jesus, Christian Science teaches that every activity of the truth, the Christ-idea, is supported by spiritual causation and the totality of being, and that these alone are the ultimate conditioning verities. It insists that "the word of God," the eternal law of right, shall be recognized and reckoned with in every experience, relation, and circumstance of life; that our supreme concern shall be that right prevail and that we find our comfort and peace in conscious reliance upon and devotion to it.

He who perceives that there is but one creator and one law, perceives also that every least expression of truth is linked to all truth. He is therefore logically impelled to declare that anything not in keeping with and immediately related to the activities of Spirit cannot spring therefrom and at best is but a product of human sense which can be only relatively important. Thinking first of the kingdom of God, our true position with respect to all church and social matters will appear, and we shall present to our fellow men an example of breadth and ethical-mindedness which will command their respect and ultimately win their emulation.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

ROCKLAND, MAINE.—First Church of Christ, Scientist, at the corner of Cedar and Brewster streets, was dedicated Sunday [April 27], with services at 11 a.m. and 7:30 p.m. The historical sketch was in part as follows:—

The first meetings were held in the summer of 1895, when a practitioner met weekly with a few patients for the study of the Bible Lessons. In 1897 meetings were permanently established at a home on Limerock street, and were held continuously on Thursday afternoon or evening for about three years, or until 1900. During the occupancy of Grand Army hall for Sunday services, which began in 1898, mid-week meetings were still held at this same home.

After a time rooms were secured in the Ulmer block, and by holding regular Sunday and Wednesday evening meetings, the order of service as given in the Manual of The Mother Church was established. At last we were in line. While in this hall, in the year 1900, we received the charter for our church, opened a reading-room for the benefit of the public, and also organized a Sunday school. After a year or two we were forced to vacate for more commodious quarters, which were found in the Kimball block, where a hall was leased for a term of five years. The congregation still increased in numbers, and soon after the expiration of the lease it became evident that we would have to secure a still larger place for the meetings, and the board of trustees was desirous that it should be a permanent home. The building secured for this purpose was a disused church edifice, and this was duly transformed and made suitable for our use.

The members of this church and congregation bear grateful testimony to the transforming influence of Christian Science in physical, mental, and moral regeneration, and through their services and meetings are now sending to the weary and heavy laden a message of "good tidings of great joy," namely, that God in His boundless love does today heal the sick as well as reform the sinner.

The Rockland Courier-Gazette.

WILMINGTON, DEL.—The corner-stone of the new Christian Science church, at Park place and Van Buren street, was laid yesterday morning [May 30] at seven o'clock. The ceremonies were simple but impressive. The church, which is to be built of stone in a classic style of architecture, with a seating capacity of five hundred, the Sunday school seating three hundred, will cost about fifty thousand dollars, exclusive of furnishings. The location of the church on Van Buren street, a short distance from Delaware avenue and adjoining Cool Spring park, is an ideal location for this style of architecture.—*Wilmington Morning News.*

LONG BEACH, CAL.—The contractors are making excellent progress on the edifice of the Long Beach First Church of Christ, Scientist, which will be completed on the valuable church site on Elm avenue, between Fourth and Fifth streets, some time in the early fall. The brick walls are now being raised, and everything is in readiness to run the concrete floor of the auditorium, while other portions of the structure are progressing with corresponding despatch.

Venice Evening Journal.

BLACKPOOL, ENGLAND.—The Christian Scientists are rapidly making headway in Blackpool. The church in Egerton road has become too small for them, and we learn that land has been acquired at the corner of Hornby road and Park road on which it is intended to erect a new church in the near future.—*Blackpool Herald.*

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THE LECTURES.

PATERSON, N. J.

Henry Marelli was honored by the Christian Scientists in being chosen to introduce Virgil O. Strickler, the lecturer of the evening for that band of followers, in Orpheus hall. Mr. Marelli, who is not a Scientist, said:—

Every person in this world would like to be, in the true sense of the word, free. Why is it, then, that this desire which predominates over every other desire in the human breast, is not gratified? Simply because the customs and superstitions of the past, consciously or unconsciously, blind us to that which alone can give us the desired freedom, namely, the truth and a knowledge thereof. Universal peace among nations, for which legions of good men and women are striving, as well as universal peace of mind among all people, will come only when the truth is universally known. Christian Scientists preach what they believe to be the doctrine, or religion if you please, of truth, claiming that to be in full possession of the truth not only brings peace and comfort to the mind, but cures bodily ills as well.

That there is substance behind their cause is attested by the growth of the Christian Science church since its inception, by the testimony of many who claim to have been restored to health and happiness through Christian Science, and by the thousands of intelligent, cultured, well-meaning men and women to be found in its ranks. Their cause, therefore, is deserving of the earnest consideration of all persons who seek the truth; and certainly every one should be anxious to learn the truth, because, as I have already indicated, it is only the truth that can gratify our most urgent desire, namely, the desire to be free.

We have been invited tonight to listen to a message. If this message opens our eyes, even though partly, that we may see the light, even though dimly; if it opens our minds, that the light may penetrate, even though in a slight degree, —then the work of the one who is to address us will not have been in vain, and he will have made our community better by reason of his having been here.—*Paterson Guardian.*

GLASGOW, SCOTLAND.

A lecture on Christian Science was delivered to a large audience in the Queen's rooms by Bicknell Young. The lecturer was introduced by Robert Lang, Esq., of Johnstone, who said in part,—

Living in the midst of a community which is interested so largely in the question of education, both academic and technical, and associated as we are in the development of the engineering, shipbuilding, and other industries for which Glasgow is so justly renowned, we can the more readily appreciate the very great advance which has been made in the scientific world during recent years. When we turn our attention to the religious world, we find there also, as in the scientific world, the evidence of marvelous progress. About thirty-four years ago The First Church of Christ, Scientist, was inaugurated by Mrs. Eddy, its Founder. Its membership consisted of twenty-six persons, all earnest seekers after Truth. They took as their message the full command of the Master, Christ Jesus, to preach the gospel, to heal the sick as well as the sinning; and already, although only thirty-four years have passed, the branch churches of this Mother Church have grown and spread until they now encircle the globe, like a network of mercy, carrying with them their message of truth and love to the people of nearly every civilized country in the world.

Wherever a Christian Science church has been planted, it has been arranged as part of its organization that a lecture on Christian Science should be given by it at least once in each year, so that all persons in the community who so desire may have a special opportunity of learning as to its real nature and governing Principle. From personal experience as well as from observation I can assure you as to its marvelous efficacy as a healing power, physically, morally, and mentally.—*Correspondence.*

LINCOLN, NEB.

In introducing William R. Rathvon, who lectured on Christian Science in the church edifice, E. E. Arterburn spoke in part as follows:—

It was said by Christ Jesus, "Ye shall know the truth, and the truth shall make you free." I can truthfully say, from my own experience, that even a little understanding of Truth, God, of man, and of the spiritual universe, does make free. It has restored to me my dear wife after the skilled medical profession and the general public had pronounced the verdict that death was inevitable, after the sweat of death rested upon her brow and she had said good-by to her family of little children.

It was reliance upon God that enabled Moses to lead the children of Israel out of their state of bondage; that delivered Daniel from the lions' den; that fed the multitude in the wilderness, and that made a place of safety in the burning fiery furnace. It was Jesus of Nazareth, the great demonstrator, the appointed one, who brought this truth to a sinful world. It was this understanding of God and the real man that made it possible for the Master and his disciples to overcome sin, disease, and death. He says to you, to me, and to all people, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."—*Correspondence.*

CANON CITY, COL.

An extremely interesting and instructive address on Christian Science and its doctrines was given at the opera house by Frank H. Leonard. The speaker was introduced by Mayor Frank P. Smith, who said in part,—

Having been asked by our local Christian Science church to introduce the speaker this afternoon, I want to tell you that I am most happy to do so. Not only as mayor of the city am I pleased to welcome representatives of any and all religious denominations to the community to present their views to our people, but as an individual I am glad to see them given a hearing. I also wish to say that I have been trying to live under the teachings of Christian Science for twenty-five years, and I can recommend it as one of the greatest blessings to which mankind ever fell heir. I have seen the sick healed, the sorrowing comforted, many and many a time. It is a preventive as much as a curative. It tells you that Jesus' promises were for all mankind in every hour. Impossibilities never occur. The healing we have experienced is applicable to every man and woman that may need it. God is no respecter of persons.—*Daily Record.*

ABERDEEN, WASH.

The following remarks were made by J. W. Clark in introducing Judge Clifford P. Smith, who lectured at the Grand theater on Christian Science:—

The history of man is a history of two things: his idea of a temporal government, and his concept of a spiritual guide. The veriest savage has his fixed ideas on these two questions, even as has his most highly civilized brother. Men from the beginning of time have been improving their temporal governments; they have likewise sought to extend their knowledge of spiritual truth. Christian Science marks a step in the progress of the human race in its desire to come closer in touch with divinity. We are privileged tonight in having with us one who has studied the truths exemplified by Christian Science.—*Correspondence.*

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LOS ANGELES, CAL

Under the auspices of eight churches of Los Angeles, Prof. Hermann S. Hering delivered three lectures on Christian Science. At Shrine auditorium he was introduced by G. G. Johnson, who said in part,—

We are here to learn more of Christian Science, to learn more of God, to learn more of our relationship to God; we are here to learn more of truth, that truth which makes men free, free from evil thinking, from evil doing, from hatred, malice, and sin, from all inharmony which would enter into the human consciousness; we are here to learn more of the Science which was rediscovered by Mrs. Eddy and which will heal all of our diseases. I desire to say that I am one of the great crowd of witnesses who can testify to this wonderful healing power. I was brought from helplessness to the condition I am in today. Physically, the lame was made to walk; spiritually, the blind eyes were made to see; I was indeed raised from the dead.

At his lecture in Third Church edifice Professor Hering was introduced by F. O. Cass, who said in part,—

When our great Master, Jesus the Christ, was on earth, he went through the cities and villages of Judea preaching and teaching a better and higher knowledge of the one infinite God than the world then had; and he proved his absolute knowledge of God with scientific certainty. When he was about to rise above the earthly vision of his followers, he left this command: "Go ye into all the world, and preach the gospel to every creature." In this age Christian Science, as taught by Mrs. Eddy, comes in a spirit of love and gentleness to arouse the thought of the whole world as to the deep spiritual significance of the gospels and to declare that every word the Master uttered was, is, and eternally will be, true and must be fulfilled. Christian Science also proves its assertions with absolute certainty by demonstration in healing the sick and sinning. It teaches that the kingdom of heaven is at hand,—not in matter, but in Mind.

Correspondence.

PORTLAND, ORE.

Francis J. Fluno, M.D., addressed a large audience in Masonic temple on the subject of Christian Science. He was introduced by W. A. Petteys, principal of the Weston school, who spoke briefly as follows:—

We are living in an intensely practical age, when every advancement is measured by the standard of utility, when human endeavor is directed largely to the betterment of present-day conditions. In a certain sense, religion is being put to the same test, that form offering the greatest helpfulness in solving present-day problems being the one most likely to inspire the closest scrutiny. That Christian Science offers the largest measure of life, health, and success to mankind now, accounts for its universal appeal. The truth applied by Jesus in the first century, in saving mankind not only from sin but from every form of sickness as well, is not recognized by too large a number of people today, failure to appreciate it being due in great measure, we think, to misconceptions as to what the truth embodied in Christian Science really represents. To the end that these misconceptions may be corrected, the board of lectureship performs an important function in the development of Christian Science.—*Portland Journal.*

DARLINGTON, ENGLAND.

Bliss Knapp lectured on Christian Science in Mechanics hall. He was introduced by Ernest H. Pease, Esq., who said:—

As frequently occurs in the early stages of all great and far-reaching movements, the Principle and tenets of Christian Science have been grossly misrepresented, generally, I believe, through complete ignorance of what these really are. In order to give people an opportunity of hearing for themselves the truth about this most practical and elevating form of religion, a Christian Science board of lectureship has been organized. The gentleman whom I have much pleasure in introducing to you tonight, is a member of this board, and therefore fully qualified to expound the true doctrines of this Science. Although not a member of the Christian Science church, I am deeply interested in all its tenets, and in the wonderful revolution in thought that Mrs. Eddy's teaching has brought about. One often hears people laugh and say that Christian Science is all very well for hysterical women, but of course it cannot possibly cure any case of chronic disease. Now my personal experience has been such that I can honestly refute this statement. I have been cured entirely by Christian Science, with the help of a Christian Science practitioner, of a painful and chronic form of rheumatism from which I had suffered for thirty years, during which time I had been under a number of doctors and tried endless medicines and cures, but never derived any permanent benefit. I hope you will forgive my occupying your time with a personal experience, but if there are any here tonight who have lost hope of being cured through *materia medica*, I should like them to realize that there is a new and sure way to health and happiness.—*Correspondence.*

HANNIBAL, MO.

A representative audience of about six hundred and fifty people assembled at Park theater and listened most attentively while Judge Clifford P. Smith delivered his lecture on "Christian Science: The Religion of the Kingdom." Mayor C. T. Hays introduced the lecturer, saying in part,—

Of all the wayshowers, Jesus the Christ was the most perfect reflection of the divine that has ever been on this earth. About the middle of the last century a wonderful woman, probably the most unique figure in history, with the possible exception of the Maid of Orleans, founded a religion based upon the teachings of Christ Jesus. I am not familiar with her system, but I take pleasure in introducing to you one who is prepared by careful study and practical demonstration to give you an authentic exposition.

Correspondence.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Atchison, Kan.—Church edifice, 8 p.m., June 26.
Chicago, Ill. (Second Church).—Church edifice, Wrightwood and Pinegrove avenues, 8 p.m., June 24 and 26.
Duluth, Minn.—June 23.
Green Bay, Wis.—Church edifice, corner Cheney and Monroe streets, 8:15 p.m., June 24.
International Falls, Minn.—City hall, 3 p.m., June 22.
Lake Geneva, Wis.—Y. M. C. A. auditorium, 8 p.m., June 26.
Long Beach, Cal.—Long Beach Auditorium, 8 p.m., June 26.
Los Angeles, Cal. (joint lecture).—Shrine auditorium, 3 p.m., June 22; Wilcox hall, Cahuenga avenue and Hollywood boulevard, Hollywood, 8 p.m., June 23; Elks hall, Seventh and Palos Verdes streets, San Pedro, 8 p.m., June 24.
Los Gatos, Cal.—Ford's opera house, 8 p.m., June 19.
McCook, Neb.—Masonic temple theater, 2:30 p.m., June 22.
Neillsville, Wis.—Grand opera house, 8:15 p.m., June 27.
Oakland, Cal. (Sixth Church).—Piedmont Photo theater, Piedmont avenue, near Fortieth street, June 23.
Pomona, Cal.—Belvedere theater, 8 p.m., June 27.
Prophetstown, Ill.—Auditorium, 8 p.m., June 27.

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TESTIMONIES OF HEALING.

My father was a deeply spiritual man, and from his teaching and example I gained a simple faith in God, which never really left me, though after the passing on of my beloved parents I left home and plunged into the pleasures of the world. I cannot remember a time when I did not feel weary and often ill, but my intense love of excitement and amusement always kept me busy, and working up to high pressure by sheer will-power. I entered a hospital for training as a nurse, and becoming deeply interested in the theoretical side of my profession, I soon became steeped in medical law, the results of which I was to reap later on in fear and consequent illnesses. I was always receiving special treatment in the form of stimulants and strong tonics to build up my system, but I often had to go off duty through illness. I lived in constant dread of taking cold, and with unfailing regularity, for seven or eight years before coming into Science, I was annually laid low with influenza, since when I have had only one attack, which was completely overcome in two hours by a realization of the truth of being, as taught in Christian Science.

After my marriage I seemed to go down-hill very rapidly from a health point of view, developing several complaints which had been lying dormant for years. I spent a most wretched two years, and I can now see that I must have been a great trial to my dear husband. Mentally I was a wreck, and I could not begin to tell of my misery, which I know now was caused through self-righteousness, self-pity, envy, hate, a whole army of conspirators. At the end of two years of married life I left home, ostensibly to seek health in a sea trip, since in spite of every care and many medicines and stimulants I did not improve, and my life seemed so much a failure that I prayed to die.

I was, however, searching for the truth. I spent some weeks in Melbourne looking into every new theory, but not one of them satisfied me. Always there was with me that Spirit-lighted word, truth, and my earnest prayer to be guided straight to it, wherever it was, I now know kept me out of by-paths of error. One never to be forgotten day I was strolling along the street, when my attention was arrested by a brass plate which bore this inscription, "Christian Science Reading Room—Open to the Public." I stopped and looked at it, and had a little argument with mortal mind, which said, "That's only something Christian, and you've had enough of that; you're after truth, not a new religion;" but I said, "I like the look of the word Science, and I said I would be faithful and search everywhere." So up I went to the room, and after the other occupants had left I opened a conversation with the lady who was in charge, and was at once impressed that she had a logical, sensible knowledge of her subject. When I became argumentative, she quietly handed me the text-book, "Science and Health with Key to the Scriptures," saying that it would answer all my questions satisfactorily. I read the book that night for some hours, and from that time dates the beginning of my healing.

Next morning I felt changed; all the old tired feeling was gone, and the tender love I then felt for everybody, and the longing to tell them that they were all living and moving and having their being in infinite Love, has never left me since. Some physical difficulties for which I had been taking special treatment, showed improvement the day I resolved to throw away the remainder of the medicine. The worst ailment is now remembered only when it is necessary to bear testimony to Truth's power to heal.

Through studying the chapter on Marriage in our inspired text-book, I began to see how cruelly I had behaved to my husband. I saw plainly that our unhappiness was all the result of my own stumblings, and I wrote him a loving letter and told him of my new-found heaven in Christian Science. After my return I found I had a lot of work to do, that old wrong habits of thought had to be met, and I had one especially big battle with distrust and jealousy, which was completely destroyed through the study of the Bible and our text-book, which by this time had become unsealed to me, and I had grown to love to study the Lesson-Sermons.

It would take many pages to tell of all the experiences of healing which I have had and those of which I have known among my friends, cases which according to *materia medica* could never be healed. It seems wonderful to me that all the teaching of medical science which I had imbibed was completely destroyed for me in twenty-four hours, showing that there is no such thing as chronic error or sickness. Error simply is not, the instant we see the truth.

I am truly thankful for Christian Science, as we live in a trying climate where most women have to go to the coast for the summer, and where the changes are so sudden and decided that in the old thought I used to suffer with bowel trouble; but now that I have Christian Science always with me, I never have the slightest fear of change, knowing that God is changeless, and our shade and shelter. Christian Science has brought to our home life a taste of heaven; and although my husband does not study it, he knows that he has this demonstrable truth to thank for the great change that has come about in our domestic life. There is still a great amount of land to be reclaimed from the enemy, but I know through my past wonderfully satisfying experiences that divine Mind will go before every step of the way.

My sincerest desire is that I may keep this beautiful gem of pure thought, Christian Science, uncontaminated by any false teaching, and retain it on its spiritual basis. I am glad to be a member of The Mother Church.

ALICE MIRIAM CAPORN, Kalgoorlie, Western Australia.

[Translated from the German.]

It is with deep-felt gratitude to God for the many blessings which have come to me through Christian Science that I wish to tell of some of my experiences for the benefit of the readers of the Christian Science publications, since *Der Herold der Christian Science* was in part instrumental in our coming into Christian Science. A year ago last winter our little one was taken ill, and we went in the first place to a Christian Science practitioner in this locality, but we had a physician diagnose the case. My dear wife never administered to the child any of the remedies prescribed, even though the futility of material means had not been entirely accepted on my part. I had yet to be shown in a convincing way, that as material beliefs gradually disappeared and we parents as well as the grandmother of the child came into the realization that God is the only healer and helper, the trouble with its attending symptoms would yield. This was done, and the child is now in better health than ever before.

It seems impossible to tell of all the many blessings which I and my family have experienced through the study of Christian Science. At times we are overwhelmed by a sense of gratitude to our all-loving Father, and we tell each other of all that has come to us, and what we are receiving daily and with every breath we draw. We have experienced, and have had plain evidence thereof time and again, that an attitude of constant gratefulness to God, the dispenser of good, enables us to receive more. Our Leader, Mrs. Eddy, knew this, and wisely pointed out the necessity of thanksgiving. How selfless and wise of her to have provided for a translation of Science and Health to be made into German in such a way as to leave the spirit of the inspired word unimpaired! We here in Hannover are afforded a splendid opportunity of keeping in touch with the true source of infinite knowledge and with the divine wisdom contained in the Bible. For the manifold blessings we have received in Christian Science we cannot be too grateful to God, and words are insufficient to express our deep feeling of thankfulness.

WILHELM KROEGER, Hannover, Germany.

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I did not come to Christian Science for physical healing, but because I was very unhappy, wandering about in the darkness and fears of mortal beliefs, afraid of God though trying to love and serve Him. In a *Christian Science Journal* sent me from America, I had my first glimpse of God as we learn to understand Him in Christian Science, of God as Love, Life, who alone can satisfy us. It was like a great light shining in upon my darkness. I had never heard of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," but I saw it referred to many times in the *Journal*, and I sent for it that night, with the hope that it would tell me more of divine Love. At first I did not understand much of what I read, but I did grasp the fact that Christian Science gives all power to God and no power whatever to anything else. I read the book every minute I could, and physical healing came without my giving it a single thought. Lung trouble, with all its attendant miseries, left me during this reading; there was no room for disease in my consciousness. Indeed, there is never any room for darkness when the light streams in, and as we open our hearts to the light of Truth, we find health and peace and joy in abundance.

I have no words to express my gratitude for Christian Science and my thankfulness to all who have so kindly helped me. Mrs. Eddy says: "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good" (Science and Health, p. 450). What greater joy could any one have on earth! We know that every clear, pure thought of Truth lightens the darkness for our fellow men and carries on our Master's work.

F. L. CARRINGTON, Kingston, Barbados, British West Indies.

I wish to express my gratitude to God for Christian Science. It came into my home as a ray of sunshine, and I am truly thankful for the spiritual uplift which is gained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Every day I want to learn more of this great truth that makes us free.

MRS. VIOLET STAHLBAUM, Portland, Ore.

That God is an ever-present help has been proven to us frequently during the past four years. Although we have been interested in Science for about nine years, we failed at first to see the necessity for working actively in the truth; but man's extremity, as always, proved to be God's opportunity. We had been helped to overcome bodily ailments many times through Christian Science, for measles, colds, serious throat difficulties, and internal disorders had been met and overcome; yet there remained something more for us to experience before we came to a fuller realization of the power of Truth and its effects on mortal mind and body.

We had thought to prepare for the future by investing in properties which promised quick returns, and we laid great stress on what we could then do for Science and for ourselves, looking almost entirely to the inherent power of material means to supply all we expected to need, instead of "leaning on the sustaining infinite," which "today is big with blessings" (Science and Health, Pref., p. vii). We were not content with investing the cash on hand, but through undue influence invested more. Then began a struggle. Car strikes came on, and business was in a deplorable condition; consequently the values of real estate decreased instead of increasing, till finally there was no demand for it at all. Nevertheless, there were payments and interest to be met, and here our first real hard blow came, for business was so inactive that my husband's services were thought to be no longer needed, at least not for some months, perhaps.

Our monthly income diminished after payments and interest had been subtracted, and we found ourselves without available means. Then, too, we were living out of town, and there were only two more rides left on my husband's commutation ticket, and we had less than three dollars in cash. Our subscription to the *Sentinel* and *Journal* expired that month, but it seemed impossible to get along without them, so I asked my husband to take two dollars and go to the reading-room in the city and subscribe for the *Sentinel* and *Journal* for six months each, as they were food to me. He did so; and as he was in the city, he thought he would go to his former place of business to see a friend. On entering the door his employer hurriedly came to him, saying, "You are the person I want; I have just dictated a letter to my stenographer asking you to return, as we need you." We, of course, realized that divine Love had opened the way. This was in itself proof of the Master's promise, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

All our trials were not passed, however, for Love meant that we should be purified; but within about two years our obligations were met, and we enjoyed mental and physical freedom. It was only as we divested mortal mind of its false claim to reality that we went higher and enjoyed the sense of dominion over all things material, and only as we laid our earthly all on the altar of our Father-Mother God, placed our hands trustingly in His, and earnestly prayed, "Lead Thou me on!" Seemingly these trials came thicker, faster, and darker just before the dawn broke in its soft gentle way, as if to say, It has never been dark, save to mortal sense; the light is always here; darkness is only the supposed absence of light, and you shut light out by believing that there is power in material things. We now thank God that we had these trials, for the test has brought us into possession of the spiritual substance which no mortal giveth, neither can any take it away.

We owe endless gratitude to God for our deliverance, for the Science by which we were brought to learn of "things spiritual" (Science and Health, p. 335) as revealed through our beloved Leader, Mrs. Eddy, in that most wonderful book, "Science and Health with Key to the Scriptures."

MRS. N. L. E. HENSHAW, San Francisco, Cal.

[Translated from the German.]

Some three years ago, at the time when my attention was called to Christian Science, I was suffering from the after effects of a painful operation for gall-stone. Assurance had been given me that I would be freed thereby of distressing paroxysms, and I submitted to the operation with no little trust. The opposite effect was the result, however, for I was left with a fistula which caused exactly the same suffering, and the discharge from it necessitated my wearing a bandage constantly. My condition grew worse as time went on and seemed unbearable to me.

When Christian Science found me, I asked for treatment with a sense of new courage. I was comforted and assisted with loving patience, and helped myself as best I could, although the struggle went on for two years, and it seemed as if in the end all the work in my behalf would prove a failure. Then, when I had almost made up my mind, upon medical advice, to prepare a second time for the operating table, a small ray of divine light dawned upon my thought, treatment in Christian Science having been resumed. It then took but a short time for the old wound to close, and I was freed! The words of the psalmist best express my thought: "Bless the Lord, O my soul: . . . who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

Thanks to Mrs. Eddy for her work toward universal salvation, and thanks to all who have lovingly and patiently assisted me with word and deed in seeking the straight way leading to the recognition of divine Truth. It is my sincere desire so to live and love that I may be able to help others as I have been helped.

ELISABETH FREUDENHAGEN, Rheinsberg (Mark Brandenburg), Germany.

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In gratitude for the blessings received from Christian Science I wish to tell of them, in the hope that some sufferer may read my experience and be encouraged to try this healing truth. For ten years or more I suffered from rheumatism in the feet and legs, and during that time I tried many doctors and many ways to get rid of the disease, but without success. I would be taken down suddenly, without warning, and would suffer intensely for days, and sometimes for weeks. I had heard of Christian Science, but had no thought of its being anything that I wanted, for I was perfectly satisfied with my own religious beliefs. It was only after a very severe attack, in which the doctors could give me no relief, and after persistent urging by some neighbors to try Christian Science, that I decided to take treatment. While it was a seemingly long fight, I was completely healed of the trouble; and though I had worn glasses for a number of years, I have not used them since that time.

I am very thankful to God, and grateful to our beloved Leader, who made it possible for us to receive this Truth-healing.—A. WEDIN, Humboldt, Kan.

Feeling convinced as I do that I owe my life to Christian Science, I freely give this testimony. About two years ago I began to read "Science and Health with Key to the Scriptures" and gained some little knowledge of the truth. On Oct. 11, 1911, when I left Wetaskiwin for my home twenty-two miles south, I had to cross the Indian reserve nearly all the way. I was driving two horses and was in the buggy alone, when after about six miles, I attempted to take the shells out of my gun. In some way the gun was discharged and my arm shot nearly in two between elbow and wrist. I was four and a half miles from Hobema, a siding or station on the reserve, and before getting half the distance I fell from the seat and could not see for several seconds. I then recovered and struggled back on the seat, holding the lines in my teeth in order to take a new hold of them with the right hand. This was repeated several times before I reached the Indian agent's house. When I got there, they helped me all they could by binding my arm above the elbow, and I took the first train, which was due shortly after I arrived there, in search of surgical aid. I could not communicate with a Christian Science practitioner, for there were neither telegraph nor telephone connections at this place; but ten miles farther south I reached Ponoka, where I found a doctor and a surgeon. I told them from the start that I needed their services only as far as surgery was concerned, and I requested them to telephone for me to the Christian Science practitioner at Wetaskiwin, who would have charge of the case.

At this time I was very weak from loss of blood, and the doctors did not think I could survive an operation, so they decided to wait until my sons came. The accident happened at three o'clock in the afternoon, I reached the doctor's office at five, and the operation was performed about half past eight the same evening. After I telephoned the Christian Science practitioner, about six o'clock, I began to gain strength and to lose all fear. I declared I was all right and ready for the operation, which was over about seven hours after the accident. Thank God, I had little pain either before or after the operation, and the next morning, with my son's help, I walked from the doctor's office to the hotel across the street. After four days I was removed by train to Wetaskiwin, where my sons, also the Christian Science practitioner, lived. There I engaged another doctor, simply to dress my arm. After the first week this doctor told me that unless I had different treatment I would lose my life from blood-poisoning, or, at best, I would be obliged to have the arm amputated and take a course of medicine, as otherwise the condition would undermine the strongest constitution. I made no reply at the time, as my family were nearly frantic with fear, but consulted with the Christian Science practitioner, who assured me differently. The next time the doctor came to dress my arm, I told him that if he would simply dress it, well and good, otherwise I would have to employ some other physician. He answered by setting another date to dress the arm, and for over two weeks after this he continued to care for it. During this time and until fully healed, notwithstanding what the doctor had foretold, my arm continued to improve very fast for one of my age (I was in my seventy-second year), and in about three months it was fully restored and I was quite as fleshy as before the accident.

Except for the little knowledge I had of Christian Science I never would have reached the agent's house where I first had my arm bound, after bleeding nearly an hour. Through the help I received after I telephoned the Christian Science practitioner, I suffered little pain, and all fear was removed. All who saw me, wondered how I could stand it without a murmur; they little knew how I was getting my help, though my own family knew the source.

In addition to this healing of my arm, I have lost my desire for tobacco, after using it for over fifty years. For this wonderful healing, and much more, I am exceedingly thankful to God, and also to the author of our text-book, "Science and Health with Key to the Scriptures."

CHARLES TATE, Water Glen, Alberta, Canada.

Eight years ago Christian Science found me in what seemed a hopeless condition, both physically and mentally. I had been an invalid more than twelve years, and during that time I had six physicians. The last one treated me seven years for what he called incurable stomach, liver, and bowel troubles, and I spent more than three years at his sanitarium. I tried every kind of treatment and diet known to medical science, without receiving any benefit. For seven years the diet was the most rigid, while for one year I had nothing but milk, though there were many days at a time that I could not take any food at all. Finally, the doctor told my friends that I had exhausted medical science, and that the limit of this life was but a matter of a few weeks with me.

I was in California at that time, and my husband was here. He wrote and told me what Christian Science had done for friends of his after doctors had given them up, and asked me to try it, saying that if it did not help me it could not hurt me. I had known nothing of Christian Science up to that time, but I began to take treatment. My healing was slow, but I am now thankful for this, as it has given me an opportunity to study and get the spiritual understanding to help myself many times when error would hold me down. Now, I can truly say that I am healed. I can eat anything I want, and at any time. I have learned that there is no power in food to hurt God's child.

I am more thankful to God for Christian Science than I can express in words. I am also grateful to Mrs. Eddy, and to every one who has given me a cup of cold water in Christ's name.—MRS. AMELIA B. SPRINGER, Boise, Idaho.

After turning to Christian Science as a last resort, and receiving the healing, before severing my connection with my former church I listened to a sermon on "Paul's thorn in the flesh." The minister said: "How surprised Paul must have been the first time he prayed to God and was not healed, after he had healed so many himself; and the second time, still no answer; and the third time answered by these words from God: 'My grace is sufficient for thee.'" Then the minister went on to say, "God afflicts man for his growth in righteousness, and gives him grace to bear it."

I could not conceive of Paul doing the works he did with a bodily affliction, and when I reached home I took my Bible and, starting at II Cor. xii. 7, read until I came to Gal. iv. 13, 14, and found these words: "Ye know how

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through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which [not is] in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." I closed my Bible convinced that Paul had found God's grace, not sufficient to bear the thorn, but to remove it.

ANNA P. ARMSTRONG, Chester, Pa.

Through Christian Science I have been healed of a throat disease and the fear of its annual recurrence. The first attack, lasting over two weeks, was accompanied by much distress and painful treatment by a throat specialist, and was followed by a relapse covering a like period. In partial fulfilment of the prediction made at that time, namely, that I might expect a recurrence of the trouble each year, during the same month of the following year symptoms of the disease became manifest. The aid of a Christian Science practitioner was immediately sought, and while to all appearances the throat passage was almost completely obstructed, this condition was attended by very little pain as compared with the previous attack, and in four days the swelling and its seeming cause had vanished and physical harmony had been restored.

Since the above demonstration of Truth's power many instances of physical discord have been overcome, and mental and financial problems have found their solution through the application of the truth as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures;" but at the present writing I am rejoicing particularly over the spiritual quickening realized through this teaching when earnestly studied and applied. For the experiences of overcoming, the frequency of which is limited only by our admission of a power apart from God, good, I am deeply grateful.—MRS. PERCY R. MOTT, Berkeley, Cal.

To show how thoroughly Christian Science heals, it came to me a few weeks ago that I am now quite free from a sense of great physical weakness experienced both before and for some time after I became interested in Christian Science. For two years, however, I have been free from it, and am naturally very grateful that I have been so completely healed as to have had the disease blotted out of my consciousness, even the memory of it, all this time. It is also interesting to look back and see my experience in Christian Science as a seemingly slow but sure awakening to the fact that divine law is always omnipresent, and that we progress either by obedience or, if we refuse to listen to "the still small voice" of Truth, by the suffering such refusal brings. The awakening to the importance of understanding, choosing, and using goodness in thought, word, and deed, is a glorious privilege to have had, and one for which I am deeply grateful to God, also to His messenger, Mrs. Eddy.

HARRY RUSSON, London, England.

[Written for the *Sentinel.*]

PEACE.

GRACE ADA BOUGHTON LEIGH.

NIGHT, with its silence and its solitude,
Brings all earth's strife unto the feet of Love:
There, in the stillness of the eventide,
To lift our thoughts in prayer to God above.

The mists and clouds which seemed so dense by day
That we had stumbled on with bleeding feet,
Are in Thy presence all dispersed and gone;
And peace and harmony now reign complete.

Love hath renewed our unity with Thee,
And all the clanging strife of day is done.
Father, forgive, as we ourselves forgive;
For in Thy heart of love we all are one.

FROM OUR EXCHANGES.

[Rev. W. F. Adeney, M.A., D.D., in *The British Congregationalist.*]

Fear has always hindered the spread of light and truth in the church of Christ. It tried to check Biblical inquiries during the greater part of the nineteenth century. Bishop Colenso, Samuel Davidson, and Robertson Smith were all sacrificed to fear, shameful fear, for in each case the church concerned has been forced to honor the memory of its heretics. Fear has kept back the honest teaching of young people, and so has prepared them to fall an easy prey to the shallow, skeptical orator. A faithless fear in every case. If it had been a strong faith, we should have been spared all this flustering of the self-appointed guardians of "the ark of the Lord." Can we learn one lesson from these humiliating flusters of timorous religionists,—the one true lesson that it is wiser to trust God and to possess our souls in patience, knowing that He can guard His own cause, since truth is truth and right is right?

There are signs that this new century is going to be a century of the Spirit of God. It is not without significance that our deepest thinker describes his philosophy as the life of the Spirit, and what we want to understand is that the Spirit of God is quite close to us. What we need in ourselves for the awakening of faith, and in many churches for the awakening of life, is simply not to expect a new Pentecost, but to receive the Spirit.

[*The Christian Register.*]

What is the church's present twentieth-century message for helping the people who wander blindly like sheep scattered upon the mountain, who too often fill themselves with chaff and the east wind? Can it satisfy the multitude, the countless millions, with a few small loaves and fishes? Alas! the day of miracle is past. The modern world is avid for other bread. It knows not what it wants, though restless and unsatisfied. But its cravings are immense, its vision is as large as any that has appeared before the soul of man.

How is the church to satisfy these wants and cravings? How is it to pay its debt to the present and to the future? It may be thought that past services will satisfy all claims; but no institution can live long entirely on its past. New blood, fresh vitality, must be infused to give it a new lease of life. But its debt is unlike any other, since it must be estimated in spiritual values and by no material standard. Still, if at times the church seems retrograde in influence, going down-hill instead of on the climb, the need of its ministrations, its hopes and ideals, is not less, but greater, now than in other ages of the world. There is nothing to put in its place. It stands as the one ideal sanctuary and refuge for the weary and heavy laden, the world tired and disenchanted. Its tender and sublime lessons will never be wanting in teachers to minister to sick souls. A purer, holier vision of what it is and what it may become may arise at any moment and fire the hearts of men to a nobler service of faith and spiritual freedom. The young prophets are on the way, we feel, glad to serve the higher interests of man's nature; and the old and honored will not tire of their beautiful disinterestedness in the cause of truth and righteousness until they hear the summons, "Well done, good and faithful servant."

[Rev. Ashley A. Smith in *The Universalist Leader.*]

With our modern tendency to estimate everything by its value in dollars and cents, what marvel that there is no unveiling of the eternal to us; what wonder that we cannot see the deeper meanings of duty and destiny, the diviner issues of our hidden and dormant life! The men, whether in Hebrew or modern days, who have seen most deeply and surely, were men of open thought and heart and vision. We must have the doors of our life open to God before we

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can expect Him to come in. Only a receptive mind can receive His truth, an open soul be touched by His revelation. There is no skepticism so fatal to the higher life as that which asserts that the visible cannot touch the invisible, that man cannot touch and feel and be moved by the unseen presence of God. It has been done in all the ages of time, and because we have not had those experiences shall we therefore discredit and deny their reality in the lives of the great seers and prophets of the centuries? Shall we doubt and disbelieve all that transcends the common experience of our commonplace lives? These experiences on the higher planes of life are the beacon-lights of spiritual history. They interpret life to us in its larger meanings and teach its nobler lessons. These experiences are the keys to the rich treasures of God and the divine life.

[*The Continent.*]

The recent epoch of debate on Bible criticism has painfully illustrated the havoc that can be wrought in the church, not by rivalry of new opinion with old, but by bitterness and clamor awakened between defenders of the old and champions of the new. Undoubtedly the modern movement of critical investigation into the Bible has been attended with many extravagances, but it is certainly possible to say today with all assurance that it has not done the Bible or the church fundamental harm. The power of the Bible over the world is today stronger and deeper-seated than it ever was. Christianity has not been in any wise undermined in its Scripture foundation. The basic word of revelation stands, if possible, even more safe and sound than a generation ago, because it has meantime withstood a colossal test. If, therefore, the church has come through the era of Biblical criticism in any degree a weaker church than before, the weakness results, not from the criticism, but from the spirit of debating it. The mischief has ensued when that which should have been a friendly and high-souled discussion has been permitted to degenerate into a battle of relentless tongue-lashing.

[*The Christian World.*]

You may take no place in the ranks of learning or of science; but none can prevent your entering the lists of love and of service. The learning may in the end prove out of date; love never grows old, never misses its aim. The soul that is fired with faith and hope carries everywhere its instant benediction. It shines in the countenance and radiates health by a glorious contagion. It is like the Alps. The Alps do not know you, never heard your name; but just because they are Alps, their snowy summits catching the sunlight, their glorious air charged with force, their immortal beauty shining in upon the soul,—just by being that, what a boon are they, all unknowing, to the nerve-worn travelers who look upon them! Oh, for more Alpine souls! The soul never grows for itself; it grows that others may climb on it to the heights. It gives all it receives, gives without knowing it is giving. Yes, we are here to give, and to taste its blessedness. Our contribution may seem of the poorest, but the universe would not be complete without it. No ore else can offer it. The Spirit of holiness, striving in His eternal struggle to shape this rude world into a kingdom of light, looks for our cooperation, for our contribution. Shall we offer aught less than our best?

[*The Christian Advocate.*]

When the teacher of a group of small children, after describing the transcendent beauties which shone in the character of Jesus, without mentioning his name, asked the little ones if they knew to whom she was referring, one cried out exultantly, "You must mean my mother." O mother, heavy are the burdens of thy life, and few the compensations awarded thee by the world, yet is it not reward enough so to represent the beauty of holiness to unformed minds that they shall conceive thee to be a manifestation of God?

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been *translated* into the German language and printed as a *special edition* with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

Two new translations into German have been made and are now on sale. "Die Christliche Wissenschaft: Das Evangelium von dem Reich" ("Christian Science: The Gospel of the Kingdom"), a lecture by Judge Clifford P. Smith. "Im Dienste des Vaters" ("The Father's Business"), containing five articles.

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

The lecture entitled "Christian Science: The New Birth," by Bicknell Young, C.S.B., has been printed in regular pamphlet form and is now ready for distribution. Thirty-two pages and cover.

The English pamphlet "Christian Science: Its Principle and Method," by Mr. Young, will be retired as soon as the present edition is sold out, but the Society will continue the publication of the French, German, and Swedish translations until further notice.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

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This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published January, April, July, and October.

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"WHAT·I·SAY·UNTO·YOU, I·SAY·UNTO·ALL — *WATCH*" JESUS

Vol. XV. No. 42.

BOSTON, JUNE 21, 1913

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ITEMS OF INTEREST.

National.

That express companies cannot escape regulation by the interstate commerce commission on the ground that they are joint stock associations instead of corporations, was decided by the Supreme Court of the United States in the case of the Adams Express Company, which successfully resisted a suit brought by the government in the southern district of Ohio charging the company with violating the interstate commerce act. The statute in prohibiting certain practises, mentions "corporations" as being forbidden to engage in them, and the express company took refuge behind the fact that it was not a corporation. "It has been notorious for years," said Justice Holmes, who delivered the opinion, "that some of the great express companies have been organized as stock companies for the express reason, it seems, to evade this law." Pointing out that it was clearly the intent of Congress originally to include express companies, Justice Holmes added that if there were any doubt as to the original intent to include them, it had been removed by subsequent amendments to the law, which have applied it specifically to express companies.

Instructions to postmasters have been issued for handling of C. O. D. parcel post packages, and the regulations will be effective July 1. Charges on packages will be collected from addressees on and after that date, provided the amount on a single parcel does not exceed one hundred dollars. The fee for collection will be ten cents in parcel post stamps, to be affixed by the sender. This fee will also insure the package against loss to the actual value of the contents not exceeding fifty dollars. The sender will get a receipt showing the amount to be collected, the amount also appearing on a tag attached to the package. The addressee will receipt for the package on the tag, which will serve as an application for a money order. C. O. D. parcels may be accepted for mailing by rural carriers, and will be delivered by city and rural carriers and special delivery messengers. Such packages will not be mailable either to the Philippines or to the Canal Zone.

The power of the states to fix reasonable interstate rates on interstate railroads, until such time as Congress shall choose to regulate these rates, was upheld by the Supreme Court of the United States in the Minnesota freight and passenger rate cases. At the same time the court laid down far-reaching principles governing the valuation of railroad property for rate-making purposes. The decision, regarded as one of the most important ever announced by the court, has been under consideration for fourteen months. Railroad commissions from eight states, with the governors of all of them, filed briefs in support of the states in these cases, recognizing that the principles involved affected them all.

A number of men of Baltimore, Md., are planning to incorporate an organization the object of which will be to urge on Congress the establishment of a forest reserve between the cities of Washington and Baltimore. The proposition contemplates the utilization by government of about one hundred thousand acres of natural timber land extending from Bladensburg on the District line, northeasterly halfway to Baltimore, and eastwardly to Annapolis. The value of the territory it is proposed to annex for the reserve ranges from eight to twenty-five dollars an acre, so that the entire tract, it is said, could be obtained from an appropriation of two million five hundred thousand dollars.

The California Legislature, Progressive in its politics, which recently closed its sessions, enacted measures of importance which may be summarized briefly as follows: workmen's compensation act, minimum wage act, mothers' pension act, rural credits commission act, civil service commission act, state water commission act, corporation commission act, primary election act, "blue sky" act, weights and measures act.

It is officially announced that all the heavy concrete work of the six locks of the Panama canal has been completed. The lower guard gates at Gatun and Pedro Miguel and the upper guard gates at Miraflores will be closed as soon as possible after June 15, the plan being to allow Lake Gatun to fill. Gatun lake will be an artificial body of water of one hundred and ten square miles. Its greatest depth will be ninety feet.

The Supreme Court of the United States refuses to review the decision of the Ohio federal courts, which, in effect, hold that contracts between the United States Telephone Company with some three hundred telephone exchanges in Ohio, Indiana, and Illinois towns were not enforceable because in violation of the antitrust laws.

The troubled section of West Virginia in which both miners and operators admit that conditions of practical warfare were present for months, was visited last week by a committee of five United States senators.

Five commissioners were elected in Jersey City, N. J., last week to carry on the commission form of government for which the electors voted last April.

International.

The American meat packing companies operating in Argentina are not considered as a trust by the Argentine government. The minister of agriculture, in his reply to the note sent to the government by six of the leading Anglo-Argentine chilled beef companies, which stated that if the present onerous situation should continue they would close their plants, declared that after investigation the government considered it was not called upon at present to modify the existing conditions. If, however, he said, new facts should later prove that the intentions of the American companies were to develop a combination disadvantageous to the country, he would adopt the necessary measures to prevent such an occurrence.

Moulinais, a French aviator, flying in a Morane-Soulnier monoplane equipped with an eighty-horsepower Gnome motor, covered the distance between Paris and Warsaw, nine hundred and thirty miles, in fourteen hours and twenty minutes of elapsed time, nine hours and fourteen minutes of actual flying time. The average speed was 100.7 miles per hour, but he made two stops. The last stage of three hundred and fifty-five miles was done in two hours and thirty-five minutes, or one hundred and thirty-seven miles per hour.

The Chinese House of Representatives has rejected the foreign loan and the Mongolian treaty. This is a protest by the democratic party against the autocratic methods of the government. Both loan and treaty will doubtless be ratified in a different form later.

Bulgaria has replied in the affirmative to the telegram from the Emperor of Russia asking the Bulgarian government to submit its dispute with Servia to arbitration. A preliminary condition is that the two countries shall demobilize their armies.

Reports announce a satisfactory arrangement of differences between Greece and Bulgaria made temporarily at Salonica by General Ivanoff and Colonel Dousmanis, who have established a neutral zone.

A parcel post bill has been enacted by the Canadian Parliament. It follows in a general way the form of the United States act.

Industrial and Commercial.

As a result of a recent meeting of the Northern Minnesota Development Association, a convention to consider land clearing will be held in Duluth on July 1. The delegates were impressed with the need of organizing companies to undertake the work of clearing land for the farmers, and with this end in view a committee will meet in Duluth to devise ways and means for the improvement of ten million acres in the state. An amendment to the state constitution is before the people, embracing a fund for the reclamation of three million acres of state land.

The project of erecting two thousand model cottages in East Springfield, Mass., under a cooperative building plan, at a cost of five million dollars, was seriously discussed at a dinner of fifteen representative real estate men at the Navasse Club. The plan is to form a large stock company to do the building, and in this way it will be made possible for workingmen and small-salaried employees with a fair amount of savings to build their own homes through the company, or to buy them on easy terms from the same source.

The Newfoundland seal fishery of 1913 has just closed with a more successful record than that of last year; for this year 272,965 seals, valued at $494,406, were caught by a fleet of nineteen ships manned by 3608 men. No ships were lost during the two months' cruise, and no serious accidents occurred, though three of the vessels were disabled temporarily in a gale.

Bids have been asked of eastern shipyards in the past few weeks for ten large steamships for leading transportation lines. They will cost about twenty million dollars, and steel requirements will be about thirty thousand tons, largely plates and shapes.

One hundred and ninety-two thousand pounds of meat, including veal, beef, and mutton, arrived at San Francisco on the steamer Sonoma, this being the third shipment of meat received from Australia.

A group of men have associated themselves together to develop sixty thousand acres of "cut over" lands in the Jump and Yellow river valleys of north central Wisconsin into dairy farms of eighty acres each.

Sewing machines valued at ten million dollars were exported from the United States in 1912, more than four million dollars' worth going to Europe.

The foreign sales of the United States have jumped from twenty-seven millions in 1852 to over one thousand millions in 1912.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

PRACTICAL CHRISTIANITY.

CLARENCE W. CHADWICK.

THE world is famishing for practical Christianity, for it is tired of the dead theories and fluctuating opinions of men, which no longer satisfy. Like the prodigal of old, it has turned its back on the dead past and has begun to think of home. The Father's welcome is no longer a theoretical uncertainty, but a practical reality. The Christ, the Saviour of men, is no longer a mere historical personage, but is the ever-present Truth that heals, blesses, and saves. This Truth still calls to the weary and burdened ones of earth, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The influence of demonstrated Christianity which is broadcast in the world today is the scientific leaven that is spiritualizing consciousness and thus making it possible for humanity to lay hold of the teachings of the Christ. Never before, since the beginning of the Christian era, has the world been so eager to learn of him who spake as never man spake; never before has "the Book of books" been read and studied with such marked interest and respect; never before have the words and works of the great Master meant more to humanity than they do today. No longer is it possible to read the Bible and not be impressed with the great stress that Jesus laid upon his works. The lethargy of "faith without works" had well-nigh relegated Christian healing to a forgotten past when Christian Science announced to the world the power of the ever-present Christ in practical demonstration; and herein lies the secret of the wonderful moral and spiritual awakening which is today evident in all parts of the world.

Christ Jesus was not a theorist; he was the scientific practitioner or demonstrator of God's power, the power of divine Mind. He came to show men how to work out and earn their salvation by doing precisely what he did; that is, by healing the sick, the sinful, and the sorrowing, and raising the dead. By doing his own work perfectly he showed what implicit obedience to God's will would do for one and all. Christian Science has taken Jesus at his word, and is proving to humanity the practical availability of divine power to arouse the slumbering thought through moral and spiritual healing. Only through such healing can the coming of Christ, Truth, ever be realized by the individual; in no other way can the fruits of transgression be destroyed and the sinner be reformed. Mere profession of belief "on the Lord Jesus Christ" never saved from sin or its consequences; the only reformation is the putting off of the old man. Sin indulged brings retribution, and often sooner to a student of Christian Science than to any other religionist, because the coming of Christ to him has revealed the unreality of sin and the sure punishment that follows its indulgence. He who knows not Christ neither understands the mythical nature of evil nor the healing power of Truth. The mental recognition or coming to us of the healing Christ marks the egress of both sin and disease from the mind and body of the individual.

The world is sadly in need of an apprehension of this higher meaning of Christ's mission on earth, and Christian Science is making it practically available for all who will honestly investigate its teaching. Results prove that its presentation of the Saviour's mission in the light of revelation is working marvelous changes in the thought of thinking people the world over. The generous measure of respect which is being shown to Christian Scientists is evidence of a practical rather than a theoretical faith on their part, of a faith that takes hold of the unseen facts of existence and applies them to daily needs. The eagerness with which the authorized literature of Christian Science is being perused by all classes of people is certainly an encouraging sign of a wide-spread awakening. The leaven of practical Christianity is rapidly and effectively permeating every avenue of human thought. A natural and lawful fermentation is the result, welcomed by all who are sincerely striving for the conquest of good over evil.

It is the province of Truth to overturn and correct every system of thought and practise which is not founded on the rock, Christ. The selfish and turbulent elements of the human sense will necessarily cry out against that which decrees and demonstrates the abolition of all that is unlike God, good. Those who reckon from the standpoint of the physical senses will find little satisfaction in this process of divine correction, while those who are spiritually alive to the fact that redemption must come through Christ, will welcome every sign of conflict between right and wrong until Truth reigns triumphant.

The conservation of human health and life cannot be achieved without a right idea of God and of man's relationship to Him. The discovery and administration of a thousand so-called remedies will never reveal to humanity the meaning of life eternal. Neither life nor health can be found in matter, as neither is cellular nor protoplasmic. Through sore travail of mind and body the materialist will cease delving into matter for the issues of life and will meekly accept the teaching of the Master, that a right understanding of God and His Christ constitutes life eternal. Without a right or spiritual concept of God there is no practical human conservation. Right practise is right mental activity. Any so-called activity of thought which excludes the Christ or true idea of God can accomplish no lasting good for humanity. That condition of thought which is ever learning from "the tree of knowledge of good and evil" but never coming to "the knowledge of the truth," will continue to boast of its benefactions to the human race until the troubled dream of matter is pierced by a ray of spiritual enlightenment. Then will it be admitted that "without me [the true understanding of God] ye can do nothing."

The time has already arrived when every human system is being summoned before the bar of Truth to give practical and tangible proof of its right to existence. There are many which are not standing the test of scientific investigation and which would enlist the forces of human law to bolster up a waning prestige and inadequate practise. The annals of history will finally record "the survival of the fittest," physics will give place to metaphysics, and obedience to the

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teachings of the Master will be recognized as the sole remedy for every human discord, whether physical or mental. The recent testimony of an old-school physician to the effect that "the best physicians have least use for medicines and use them almost exclusively for the psychic effect," proves the leavening influence of practical Christianity. The signs of the times evidence beyond all doubt the fact of a mighty upheaval and a veritable resurrection of thought above the materialism of the past. People in all the walks of life are entering more and more into the realm of right thinking and living; they are striving as never before to gain the mastery of self and to vindicate divine Principle. So much of a helpful, practical nature has been accomplished through the ministrations of Christian Science that denunciation and ridicule no longer hinder the onward march of Truth. People of the very best class, from the various denominations, have found in Christian Science something that satisfies, and with the courage of honest conviction they are rallying to its standard.

The experience of one Christian Scientist, while returning to his home in California, serves to illustrate the great gulf between theoretical and practical Christianity and the availability of ever-present, impersonal Love. In the same coach with him was a mother with her invalid child, who was being taken West under the advice of the physicians. One night the babe was very low, and the porter sought for a doctor, but could find none. In this emergency the Scientist went to the mother, and gently reminding her that the great Physician is ever at hand, offered to treat her child. Permission was given, and, to use his own words, "knowing that God is all that is present, the child responded at once, and mother, brother, and everybody in the car rejoiced. One gentleman asked me what did the work, and I replied that it was the all-presence of God. Then he said to me that it was glorious to have a God who is not only always present but is all-presence."

Truly does our Leader say: "Practise not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings" (Science and Health, p. 15).

DIVINE EVER-PRESENCE.

LUCY HAYS EASTMAN.

ONE evening two friends were looking at the glories of the stellar display. One was a student of astronomy, the other an uninstructed admirer of the heavens. As the constellation of Lyra was pointed out to the latter she inquired the name of the dim star in the triangle. "You mean the double star," said her companion. "No," she replied, "the single little star." "Take my place at the eyepiece and tell me how things look," said the student, as he made way for his friend at the telescope before them. Looking through the instrument, the other exclaimed, "Why, I see two stars just where that dim little one appeared to be; and just think!" she added, "they have always been there, but not until the telescope was invented was the truth about them even dreamed of!"

This incident is one of many which might be cited to prove how sadly so-called material sense is in need of something apart from itself whereby to gain a knowledge of things as they actually are, for if it cannot discern the facts concerning material objects, how can it behold the realities of being? Yearningly the Master cried, "Have I been so long time with you, and yet hast thou not known me?" Despite, however, our human ignorance of Truth, there is ever at our side, "nearer than hands and feet," a divine ever-presence, and though unseen by material sense, all down the centuries human consciousness has dimly felt this presence. Since it has believed that the actual can be known only through the medium of the material senses, it has been forced either to put off a knowledge of this presence to an uncertain, unknown future, or else to grope blindly in faith without daring to hope for a satisfying apprehension.

But why should we yield to such ignorance? Why should we permit sense lethargy to deprive us of recognizing the infinite good that forever envelops us? Why let it close our eyes to the spiritual idea of God and His universe which is with us "alway"? Surely it is not God's purpose to withhold from us a knowledge of His presence, any more than a loving father would prevent his children from being closely associated with him. Nay, now is the time to cease declaring God to be afar off, and instead, to behold Him in our very midst, for it is written, "They shall all know me, from the least of them unto the greatest of them." It is indeed a present possibility for human consciousness, even while still wrestling with the beliefs of the flesh, to behold God, at least in part, if it will but put aside material thought processes and look out upon the universe through the lens of Spirit.

Such a lens has been presented to the world of today through Christian Science in its demonstration of the power of the Word, which, when spoken into human consciousness, operates as divine law, moving upon the face of mortal belief and rending the veil of sense from the top to the bottom. John has told us that this Word is not only with God, but it is God, that it is the life and the light of men. Is it not plain, then, that as human thought is uplifted to abide in this Word, to that extent it is abiding in the divine presence? The door of human consciousness is opened to receive this Word by an active desire to know God and the willingness to let go of mortal beliefs, while the spiritual energy with which confidently to assert this Word, in the face of the material testimony that would deny and exclude the presence of God, is generated through an all-absorbing love for good.

The term "to assert" is derived from a Latin verb which means "to bind together." To assert the Word of God, then, is to link consciousness to Truth; the human mind is awakened from its dreams of material presence to behold the one and all-inclusive presence of Spirit. The unillumined human consciousness may well exclaim in the words of David, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it"! Let consciousness but touch the hem of the Christ-mind, however, and with the shepherd king it begins to sing, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." Such a changed view-point from spiritual blindness to sight, from a sense of spiritual absence to divine presence, is neither miraculous nor occult; it is as natural and orderly as is the mental process through which the multiplication table is finally understood.

Gaining the spiritual point of view through self-immolation, we discover man to be a spiritual idea coexistent with God. We learn that he does not have to strive wearily to enter the presence of God; he is already there. He is forever at-one with the purpose, interest, and employment of the one great caretaker of the universe, and nothing can forbid or interdict his intercourse with God. Man is never for a single moment shut out from the divine presence, and thus never for a moment absent from Life, Truth, and Love; and this man, with all his prerogatives and powers, is to be expressed by us.

Did we but realize this possible unity with good, did we but use more frequently the lens of Science to gaze upon God and man in His likeness, how clearly would we understand "the depth, breadth, height, might, majesty, and glory of infinite Love" (Science and Health, p. 520), and with what joyful satisfaction would our hearts cry out, This is enough! In the consciousness of the divine presence, tired humanity drops its burdens, forgets its woes, and ceases to run to and fro in restless search for health and joy. Surely our songs of gratitude and praise will arise when we are

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thus ushered into the healing presence of divine Love, not through penance and pleading, but through the spiritual understanding of the Word of God which Christian Science has made possible. Truly has it been written,—

Oh, blest is he to whom is given
The instinct that can tell
That God is on the field, when He
Is most invisible!

GOD'S PROTECTING CARE.

LLOYD B. COATE.

IN that memorable eleventh chapter of Hebrews the apostle gives the Christian world a summary of what had been accomplished through faith from the time of righteous Abel down to his own day. Just prior to what is called the ascension, as recorded in Mark's gospel, Jesus stated that signs of healing "shall follow them that believe," those who understand God's law. Recently, when portions of Ohio and Indiana were inundated, many Christian Scientists passed through trying experiences. To listen to the story of those who stood upon housetops in the cold and rain before being rescued in a boat, or of others who were surrounded by both water and fire, and of still others who were marooned in attics, and to hear them tell what a comfort Christian Science was to them, is to be reminded of these words in the Hymnal (p. 70):—

O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe;

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.

The achievements through faith, as recounted in the epistle to the Hebrews, were no idle tale to these Christian Scientists; they were a vivid reality to many of them. And why? Because of what Christian Science teaches, that God is All-in-all, omnipotent, omnipresent, and omniscient; that God, divine Love, does not send storm, flood, or fire. In I Kings, we read these words spoken by God to the prophet Elijah: "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice."

Our revered Leader says in "Science and Health with Key to the Scriptures" (p. 410): "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love;" and in Isaiah we have this beautiful promise: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." The great joy that possessed Christian Scientists in those hours of patient waiting was this peace of mind which was foretold by the prophet. They believed that God would provide a way whereby they would be rescued, and their faith was justified.

Some favorite passage of Scripture illumined by the teachings of Christian Science, or some declaration of Truth from the writings of our revered Leader, proved a staff upon which to lean. So, instead of coming out of the flood with long-drawn faces, the countenances of Christian Scientists fairly beamed with happiness, for it had been proven more clearly than ever before, how good God is. Notwithstanding that many lost much in the way of earthly possessions, yet they were happy. They knew that divine Love had given them all they possessed, and would again meet their every need. Through this experience there dawned upon consciousness a brighter glimpse of the real meaning of faith, "the substance of things hoped for,"—a glimpse of reality, God's loving care. They marveled and thanked God for the wonderful Lesson-Sermon which had been prepared by the Bible committee many months before for that particular Sunday, their deliverance and this Lesson-Sermon clearly proving how divine wisdom leads.

In passing through this experience, many realized as never before the meaning of these words of the psalmist: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea;" and were not a little comforted by another promise: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." It was six weeks before the Scientists in Dayton could hold a testimonial meeting, the two congregations meeting in First Church edifice. Later, the board of education granted Second Church permission to hold services in one of the high school auditoriums. Perhaps a few of the many testimonials given since regular services have been resumed will be of interest:—

A husband and wife whose home was in the flood and fire, the house filled with smoke and terrific heat, told of the great comfort Christian Science was to them. They believed that God would provide a way for them to be rescued, and it came to pass, some members of the household being rescued in a boat, others on a raft.

A lady who, after being given up to die, had experienced a wonderful healing through Christian Science some nine or ten years previous, stated that she thought she had been grateful for her blessings, but that she never knew what gratitude really meant until her deliverance from a most trying experience in the flood. She told how she was able to comfort those of other religious faiths while marooned, and this because of her better understanding of God gained through the study of Mrs. Eddy's writings.

A Christian Science practitioner stated that he was marooned in an attic with forty-five people for two days and nights, the water on the street in front of the house being about eighteen feet deep. During this time some of the number were quite ill, and he was able to help them through Christian Science. All were rescued. Knowing that God's promises were sure, he never doubted but that his family would be saved.

Two women, one a Christian Science practitioner, were driven to the housetop and stood there for twenty hours or more before being rescued. This practitioner spoke of the great comfort gained from these words in "Miscellaneous Writings" (p. 277): "'The Lord reigneth; let the earth rejoice.' No evidence before the material senses can close my eyes to the scientific proof that God, good, is supreme. Though clouds are round about Him, the divine justice and judgment are enthroned."

Two trained nurses resided near a Christian Science practitioner in the flooded district. They had a high estimate of Christian Science, and though driven to the attic by the rising waters, they afterward stated, "We had no fear, for we knew that this Christian Science family were praying for all in the neighborhood."

In a most striking manner were these words from our text-book (p. 570) exemplified: "What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave." No sooner had the word gone forth that help was needed, than throughout the length and breadth of the land there swept a tidal wave of love, and the spiritual idea of the brotherhood of mankind was in a measure comprehended; men knew no creed—Jews, Catho-

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lics, and Protestants, all were one family, one God and Father of all being recognized.

The writer is sure that he voices the sentiment of all Christian Scientists in saying that they sincerely thank the Board of Directors of The Mother Church in Boston for sending a worker to Columbus, Ohio, to organize a relief committee for Ohio and Indiana; and they are likewise grateful to all who responded to this call, either with money or clothing. This act of kindness has meant much for the cause here, in that it proves that Christian Science is a practical religion in every respect, whether in the healing of sin and sickness, or in helping people to reestablish themselves in their homes.

"BE THOU FAITHFUL."

W. STUART BOOTH.

KNOWING that the body is not the man, and that only that is real which expresses the qualities of Mind, Mrs. Eddy, in the chapter entitled Glossary in "Science and Health with Key to the Scriptures," has resolved not only things, but also men, into thoughts, and the world at large is beginning to acknowledge this truth as elucidated by Christian Science. In the passage referred to we find that fidelity is given as the leading characteristic of Abraham, and as one studies the life of this ancient worthy it is clear that faithfulness to his highest concept of God and God's will was predominant. When he was called to sacrifice his son Isaac, his faithfulness to his highest ideal of God outweighed the claims of self; and when his demonstration in thought was more complete, he was led to look up, and found that his willingness to be obedient to all that was required of him had been a sufficient personal sacrifice. Thus it was that the descendants of Abraham were designated as God's chosen people, not because God had chosen them above others, but because Abraham had chosen God above all else, and had been faithful to his ideal.

The history of the Israelites shows that peace and prosperity attended them when they were faithful to the one God and His law. Their leaders and prophets who most clearly saw the truth and pointed the way for them, were those whose fidelity to God was unshaken by the claims of sense and self, those who resisted the temptations of place and power with the consciousness of God's omnipresence and omnipotence. Moses was faithful; he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." His fidelity, coupled with humility, made him one of the world's greatest leaders and law-givers.

The fidelity of our great Master, Christ Jesus, was marked even as a boy, when he said to his mother, "Wist ye not that I must be about my Father's business?" It is not surprising, then, that it was said of him that he "increased in wisdom and stature, and in favor with God and man." From the beginning of his earthly career until his ascension Jesus' fidelity to his high ideal never wavered. He did in a short span of time that which every one must eventually do, namely, put off the false, material sense of self for the spiritual and true. His unfailing success and marvelous spiritual growth were due in large measure to his singleness of purpose, his seeking first, last, and all the time to do the will of the Father who had sent him; in a word, to his fidelity.

On page 341 of "Miscellaneous Writings" Mrs. Eddy says, "Fidelity finds its reward and its strength in exalted purpose." Perhaps the life of the master Christian furnished the inspiration for these words, but Mrs. Eddy's own life clearly exemplified the truth stated therein, for in "Retrospection and Introspection" (p. 30) she says: "The motive of my earliest labors has never changed. It was to relieve the sufferings of humanity by a sanitary system that should include all moral and religious reform." That her words and works were God-inspired is attested by thousands of men and women the world around who gratefully testify to having been made better physically, morally, and spiritually as a result of the application of the teachings of Science and Health.

Jesus said that "unto whomsoever much is given, of him shall be much required." This certainly applies to Christian Scientists, for unto them has been given the demonstrable rule for right thinking and living. We can all be faithful by using what we already know of Science, even though that be little. It might be well often to recall the parable of the grain of mustard-seed, "which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs." Jesus said: "If ye have faith as a grain of mustard seed, . . . nothing shall be impossible unto you;" thereby urging a more constant and firm faith in God.

That our beloved Leader regarded fidelity as one of the chief foundation-stones in our character building is evidenced by the closing words of her inspired and inspiring article entitled "Fidelity" (Miscellaneous Writings, p. 343): "Among the manifold soft chimes that will fill the haunted chambers of memory, this is the sweetest: 'Thou hast been faithful!'"

"ALL THAT I HAVE IS THINE."

FRANCES M. GORRELL.

IN the fifteenth chapter of Luke we have the story of two brothers who received their inheritance from their father. One, the younger, took his share "into a far country, and there wasted his substance in riotous living," we are told; while the other stayed quietly at home, caring for the flocks and herds, and obeying, to the best of his understanding, his father's wishes. When the younger brother "came to himself," after a vain search for happiness in material pleasures, he realized that only in serving others could he be truly blest, and in the spirit of humility he returned to his father and found him waiting with outstretched arms. The older brother, blind to the real change of thought and purpose by which his brother was actuated, remonstrated with his father for expressing his joy at his son's return in such a demonstrative manner; but the father-love was broad enough to encompass more than one child, and he said, "Son, thou art ever with me, and all that I have is thine."

In the light of Christian Science this narrative brings to the student many wonderfully helpful lessons. As sons of God we each have an equal inheritance,—of intelligence, goodness, power, love; in fact, everything that God possesses. We may think for a while that by using these qualities in striving to acquire peace and plenty, we shall find the object of our search, but sooner or later we shall learn, as did the prodigal son, that we must return to our Father, God, and ask Him to make us as servants. We, too, shall find the Father waiting with outstretched arms, with the same measure of love and patience, if with all our heart we truly seek Him.

It may seem to us that others have much more than we,—of ability, happiness, ease, or material supply; but we need to turn our thought Godward when this temptation appears, and remember the Father's words, "All that I have is thine." Think of it,—"All that I have is thine"! No anxious waiting for years of experience to accumulate a vast fortune, no competition, no discount, but only affluence, now and forever. In Science and Health Mrs. Eddy says, "Love is impartial and universal in its adaptation and bestowals" (p. 13). As we turn our thought toward God and let it dwell on His wealth, on the true substance, our material condition, whether it be a belief in sickness, sin, or poverty, must perforce give way, and health, purity, and abundance be expressed.

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SELECTED ARTICLES.

[Frederick Dixon in *Kentish Express*, Ashford, England.]

I am sure that the Vicar of Tenterden, in the attitude he has taken toward Christian Science, is acting up to his highest sense of duty. At the same time, will you permit me to say that he seems to be living in a past age? Three centuries ago it might have been possible for him to direct the attendance of the dwellers within the limits of his parish, under penalty of a fine, at the parish church. *Tempora mutantur*, however, if I may quote a very trite maxim, and for a clergyman in the second decade of the twentieth century to write letters to inhabitants of the town in which he lives, demanding to know whether they are attempting to convert his parishioners to Christian Science, and quoting his ordination vow as giving him no option but to do this, is perilously near making the cause he has at heart ridiculous. A lady and gentleman resident in his parish have adopted the teaching of Christian Science. They have read their service in their own house, and such of their friends as have wished, have attended these services. Suddenly this lady and gentleman receive a letter from the vicar, demanding to know whether they are "trying to convert some of his parishioners to the doctrines of so-called Christian Science," and also demanding to know whether they hold services every week. This raises the very serious question of the right of the vicar of a parish to assume the authority to demand such information from his fellow townsmen, and to claim to control the freedom of their actions as to whether they hold Christian Science services or not. One thing is perfectly certain, that if the vicar thinks he is going to suppress Christian Science in this way, he is making a great mistake. He is, on the contrary, merely helping to lay the foundation for the extension of the Christian Science movement in his parish.

Apart from this, the vicar launched against the Christian Science movement what may be termed a doctrinal attack. He attacked it from what he called the medical and religious sides. Until, however, he is able to delete from the New Testament the command of Jesus of Nazareth to preach the gospel and to heal the sick, he will find it impossible to separate these two headings, which are not only complementary to each other, but constitute the very basis of Christian practise. He began his sermon, as all these sermons always are begun, by a reference to false prophets. That reference to false prophets is something in the nature of a boomerang. Because Jesus warned his followers against false prophets, it does not follow that everybody who fails to accept the orthodox position is a false prophet any more than, as Macaulay once said, it proves that because St. Paul was beaten with rods, everybody who is beaten with rods is a St. Paul. The vicar is only really engaged today in attempting something which routed the papal authority in England, which broke its Protestant successor into sects, and which is always foredoomed to failure. He is engaged in the attempt to control freedom of thought, and to make people who do not agree with him, accept his point of view because it is his point of view. If it is any satisfaction to him to call Christian Scientists false prophets, it would be almost unkind not to permit him to indulge in the luxury of the phraseology; but he must remember that he is merely copying the example of generations of men who have failed in the effort to strain human intelligence through their own sieves.

The heterodoxy of Mrs. Eddy, according to the vicar, reaches its meridian at two points. First, she is unsound on the Trinity; second, she demands the practise of healing in demonstration of the precept of preaching. Now the vicar is a little unwise, at this time of day, in drawing too much attention to dogmas. When the answer comes, he can no longer ring a bell and cry "Heresy!" or it would perhaps be more exact to say, if he does ring it, nothing is going to happen. The orthodox view of the Trinity has never been too clearly defined. The effort to do so led to one of the great schisms in the early church, at the Council of Nicæa, and the battle waged there between the Homoousians and the Homoiousians has left Christendom in considerable perplexity ever since. An attempt to state the matter with some definiteness was made in the Athanasian creed, but to a large extent its recital has disappeared from the services of the church. Not a generation ago, its reading had fallen into such desuetude that the Bishop of London commanded all the clergy in his diocese to revive it. A very well-known London rector replied that if his lordship insisted, he would not only read it, he would explain it. The bishop was understood not to have pressed for the explanation. The Christian Science teaching of the Trinity has the advantage of being extremely simple and in perfect accordance with the Bible.

Finally, the vicar's effort to obscure the issue of healing is also bound to develop into the proverbial boomerang. Again and again, in the most unequivocal language, Christ Jesus insisted on the intimate connection between healing and preaching, and made the efficacy of the latter the test of the value of the former. Only by playing with words is it possible to avoid this admission. Because in forty years Christian Science has not succeeded in banishing disease from the world, does it prove that healing is not an integral part of every Christian's duty any more than the fact that two thousand years of preaching have not overcome sin proves that preaching is a work of supererogation? But if those two thousand years of preaching or precept had been the corollary to two thousand years of healing or practise, millions of human beings would not today be inquiring whether or not Christianity is the truth which is to make the world free. "He that believeth on me, the works that I do shall he do also," Jesus said. Dare any one pretend that those works were not largely works of physical healing? and therefore did not Jesus the Christ, and none other than he, make the healing of the sick the test of a believer, and so of a Christian?

As for the vicar's assertion that Christian Scientists do not and never have healed the sick, it was the most unfortunate part of an unfortunate attack. Standing in the pulpit of his parish church, he blundered into a statement founded on ignorance, incapable of proof, and absolutely devoid of truth. No one case of real disease, he said, had ever been cured by one of Mrs. Eddy's followers. The Christian Science movement has existed for upward of forty years. During that time, millions of cases of disease of every description have been treated throughout the civilized world. The vicar probably does not know of one in a million of these cases, and yet he says not one case of real disease has ever been healed. I will not use his favorite word, and say this is a dishonest statement; I will confine myself to saying that it is a singularly unfortunate one. Christian Scientists, the vicar went on to say, boasted of their cures, but when asked for names and addresses, invariably refused to give them. He called this dishonest. Now, I do not think it would be any exaggeration to say that dozens of inquiries are made every year of individual Christian Scientists all over the world for such information. When these inquiries are made genuinely, for the sake of those who are sick and in search of help, I should say they were invariably answered; when they are made out of mere curiosity, or, as is very often the case, with ulterior motives, I sincerely hope they are not. How the vicar, who cannot even know one in a hundred thousand of the inquirers, can speak with such exactness, I am willing to leave your readers to judge.

It is only necessary to say one other thing. The vicar claims that his ordination vow requires him to drive Christian Science out of Tenterden. He will succeed in this, not by criticizing in the pulpit his neighbors for doing their best

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to fulfil the divine command to preach the gospel and heal the sick, but by doing this himself better than they are able. Otherwise he may find that his sermon may be the cause of Christian Science in Tenterden.

[R. Stanhope Easterday in *Muncie* (Ind.) *Star.*]

As to those scoffing at the Christian Science idea of one Mind, we believe that a close scrutiny of this alleged negation in Christian Science teaching will indicate the fact that Christian Science in this particular tenet of its teaching makes a most sweeping affirmation. The burden of the teaching of Moses, and later of the teachings of the great Founder of Christianity, was the fundamental idea of "one God." Jesus further affirmed this basic teaching of only one Mind in his repeated insistence that "the Son [indicative of man in the generic sense] can do nothing of himself, but what he seeth the Father do."

Very far from denying either the belief of sin or our Lord's effectual atonement, two leading tenets of Christian Science teaching indicate a very sane and wholesome comprehension in this regard. They are these:—

"3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

"4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death" (Science and Health, p. 497).

In his effort to refute the Christian Science contention for one Mind and for the perfectibility of man as the "image and likeness" of this one perfect Mind, or Deity, our critic overlooks much significant Scripture. How, for instance, could the "express image" of God be so unlike the divine nature as to sin or suffer? And what did Jesus mean when he declared unequivocally, "The Son can do nothing of himself, but what he seeth the Father do"? Our readers might profitably study in this connection the first chapter of Genesis and the opening verses of John's gospel. Therein will be found a lucid statement as to the relationship of God and man.

The writer's concluding argument as to the matter of healing being proof of divine origin, etc., can only be answered in the words of our Lord's commission to his followers in all ages. It should be recalled also that it was of such "works," or "signs following," that Jesus declared, "My Father worketh hitherto, and I work," thus effectually separating such legitimate evidences of pure and potent Scriptural faith from the doubtful realm of the so-called "subconscious mind," and divorcing spiritual, divine healing from "mesmerism, medium revelations," etc.

[Allan F. McIntyre in *National Food Magazine.*]

I was greatly interested and pleased by the article in your November issue headed "Dietetics versus Drugs," by Professor Rutherford—interested in the statements and authorities given, pleased to see that your publication has independence enough to give your readers a word of truth regarding the allopathic or drug doctors. Notwithstanding their powerful (more or less) political association, or machine, I was reminded of your article today when I happened to come across an editorial in the Pawtucket, R. I., *Chronicle,* and I thought you might appreciate the irony of the last two lines particularly. It follows:—

"Speaking of disease, here is another deplorable confession from no less an authority than the *Medical Record.* In spite of the army of physicians, their discoveries, and their hecatombs of vivisected guinea-pigs, we may doubt, says the *Medical Record,* whether the sum total of diseases is any less than it was before the medical profession reached its present high standing. Preventive medicine has made 'little headway,' and 'in the opinion of some medical men diseases are on the increase.' In the deeper recesses of our consciousness we had suspected something of the kind ourselves, but such heterodoxy on the part of a layman would have exposed him to excommunication with bell, book, and candle, or at least with bacteria, serums, and antitoxins. But with the *Medical Record* behind us, we can afford to creep out into the open."

No doctor who has investigated the subject deeply enough to be capable of rendering an intelligent opinion, will claim that the practise of medicine is, or ever has been, a science, or an exact science. Science means "full, complete," "exact or systematic knowledge." Where are the drugs of fifty years ago,—or ten years ago, for that matter? Are they not constantly changing? Is not the experimenting or guessing going on continuously? Has it not always been so, ever since the days of Hippocrates? Has there in all these hundreds, or rather thousands, of years been found a positive drug specific for one single ailment? No, not one. Where, then, is the science, or exact knowledge of drugs? If it is not now an exploded theory that any drug or medicine can of itself cure, how many hundred years longer are we to be experimented upon before the public will cease to furnish the subjects? If drugs are such a good thing as the doctor claims, why is it, as he admits, that the use of them is lessening? If good, why should we not have more of them instead of less?

I do not see that Dr. Atkinson helps the cause of medicine by bringing in the name of Jesus, the Christ, as "another, and greater, Physician." Jesus did not advocate the use of drugs or medicine in any instance, although he cured all kinds of ailments. Furthermore, he gave explicit directions to his students how to obtain the same results as he did, but he absolutely repudiated the use of medicine or drugs. I should think the line of thought brought up by this allusion would be somewhat of the nature of a boomerang, as there is not a line in the gospels that can be construed into Scriptural authority for the use of medicines; on the contrary, there are many lines in the gospels which go to prove that the use of material means of any kind is profitless. It might be recalled to mind also, that Luke himself, at one time a doctor, gave up the practise of *materia medica* and took up the method of Jesus, explaining that he was able to get better results by the latter method.

[John W. Doorly in *Warrington* (England) *Guardian.*]

Our clerical critic admits that Christian Science has made vast strides in this country, but denounces it as "superstitious and antichristian." He does not therefore give the people of this country much credit for intelligence. What does the gentleman suppose is causing the people to forsake his church and to seek help in the Christian Science churches?

He bewails the serious leakage, but probably if he would go a little farther he would find that the Christian Science church is offering these people something vital, and something which can be made practical in their every-day lives, and this something is the simple teaching of Jesus Christ. Christian Science is teaching these people what God really is, and man's relationship to Him. Through this teaching it is comforting the sorrowful and healing the sick and sinning. It has no rites or ceremonies, but it is revealing to mankind the power and presence of God, of good, the ever-present Christ, the "Lo, I am with you alway." These results of Christian Science are facts, of which there are many witnesses in every part of the world, and for which of these things is it antichristian?

Our critic also states that Christian Science "emphasizes the supremacy of mind over the body, of spirit over matter." Is not this teaching Christian? Is it not the teaching of

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Jesus Christ, who annulled every material law, walked on the waters, stilled the tempest, fed the hungry, healed the sick, and raised the dead by spiritual means alone? Christian Science teaches the absolute supremacy, not of the so-called human mind, but of that one infinite Mind named God. It acknowledges no other mind, and destroys all inharmonious conditions through the understanding that this Mind is the infinite cause, and that all effect must be the effect of this one Mind, and must necessarily be of the same nature and quality as its cause, that is, spiritual and perfect. It also teaches that matter or evil is but the false sense of this effect, and has neither cause nor reality; that it is the suppositional activity of the carnal mind, and must be corrected through the understanding of the one Mind. Christian Science is, therefore, the understanding of that one Mind or Spirit, God, and that understanding, being causative, operates to destroy a false supposititious mental condition called life in matter or evil. If Christian Scientists are antichristian for believing in the reality of spiritual things and the falsity of material existence, then they are in good company, for this is certainly the teaching of Jesus Christ when he plainly and unequivocally declared, "It is the spirit that quickeneth; the flesh profiteth nothing."

If the preacher will offer to the sick and the sinning more surcease from their troubles than Christian Science is doing, he will not have to think about the vast number who are forsaking the churches and seeking solace and comfort in Christian Science; but until he is prepared to do so, he must be prepared to see the multitude continue in the direction in which they are now going. Today is the day of deeds, and not words, and judged by this standard the Christian Science movement stands preeminent among modern religions as a testimony to the efficacy of "the prayer of faith" to heal and redeem mankind, even as it did nineteen hundred years ago. Under these circumstances it is somewhat fatuous to apply such terms as antichristian to its loving work for mankind.

[William Clarence Ferguson in *Calgary* (Alberta) *Herald.*]

The Bishop of Calgary, some time ago, condemned Christian Science as unchristian. It is quite apparent from his statements that the bishop has been misinformed on this subject, for the authorized teachings of Christian Science are not unchristian. On page 497 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which book is the authority on this subject, we find this statement: "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure." Is there anything in this promise to which any one can take exception as being contrary to the teachings of the Scriptures? Is it unchristian to "pray for that Mind to be in us which was also in Christ Jesus," to observe the golden rule, or "to be merciful, just, and pure"? To this declaration every person who is joining the Christian Science church is asked to subscribe, and it is the rule by which he strives to govern the actions of his daily life. Now, in all honesty, is any person, regardless of his religious belief, and regardless of the form his religious observances may take, who abides by, or who even makes a sincere attempt to abide by, the lofty declarations of purpose found in that short paragraph, deserving of the condemnation of any other Christian?

The bishop is quoted as follows: "I cannot understand how any one who is in this church today, joining in this beautiful service of praise and thanksgiving, can become allied with a so-called religion that robs the Saviour we worship of his divinity." Now, Christian Science does not rob the Saviour of his divinity. A most emphatic declaration on this very subject is made in the text-book previously referred to, on page 497, which reads: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness." Does that statement deny the divinity of the Christ? Rather, does it not, in the most forcible and unexceptionable language, affirm his divinity? Hence, since this is not the opinion of some one concerning Christian Science, but is an unqualified statement of its teachings, taken from the one authority on that subject, would it not appear that the bishop had been grossly misinformed about it?

Mention was also made of "three persons who last year were made members of the Anglican church, who had given up their Christianity and joined the Christian Scientists." No mention, however, was made of the reason for the action taken by these persons, nor was any mention made of the benefits they had experienced through Christian Science. Yet it was not denied that these people had received help through its application; and this is not strange, for, regardless of the prejudice against what he thinks Christian Science teaches, one cannot deny the fact that it does heal the sick, reform the sinner, and make happy and prosperous citizens out of miserable and poverty-stricken humanity. To be convinced of this fact one has only to observe the lives of the multitudes of rejoicing people who have received the wonderful blessings which are daily and hourly being bestowed through the application of Christian Science.

[Thomas F. Watson in *Fresno* (Cal.) *Mirror.*]

In a recent issue the editor seems to be laboring under the mistaken opinion that there is a sense of rivalry between the Christian Scientists and the physicians, for he states that the doctors are busier than ever, "in spite of the activity of Christian Scientists;" he also says, "Something is wrong somewhere; we wonder where." One might suggest that possibly his apprehension of the situation is at fault, for the Christian Scientists have no quarrel with the physicians; rather do they admire the noble efforts of the better class in behalf of mankind in trying to find a surer remedy for the different ills to which flesh is heir.

Many liberal and broad-minded physicians have even advised patients to try Christian Science. In one of these cases, which came under the observation of the writer, the doctor said frankly: "No medicine can reach your case, and if Christian Science can cure you I will rejoice with you," which he did later, when the patient was healed. Many prefer drugs, but after these material remedies have failed they may turn to the great Physician, "who forgiveth all thine iniquities; who healeth all thy diseases," and be healed. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, teaches how God's word heals the sick today, as it did nineteen hundred years ago.

[Written for the *Sentinel.*]

SEEKING THE LIGHT.

MARY LOUISE FERGUSON.

I do not ask for riches, power,
For worldly wisdom, strength, or might;
I only ask that every hour
May bring to me the heaven-born light.

Then, loving Father, give me love,
That I may also loving be;
And Life, that I with Thee may move
In vision of eternity;

And, best of all, may purity
Express itself in thought, word, deed;
Then perfect, in Thy likeness, I
Shall know and live the truth indeed.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

ONE GOD, ONE POWER.

IN the chapter, "Animal Magnetism Unmasked," in Science and Health, on page 102, Mrs. Eddy writes, "Mankind must learn that evil is not power;" and while this learning may at times seem to be a slow and almost interminable process, it is essential not only to a thorough mastery of Christian Science, but also to that freedom from sin and sickness which Jesus preached and demonstrated and to which all mankind is entitled. Mortals have gone along for centuries believing and declaring that evil is power, that it acts with more certainty than does good, and, at least inferentially, that God is its author and uses it ultimately to make men good.

This latter belief, which has been conspicuous in the unthinking routine of daily affairs, is one of the most subtle and enslaving illusions to which mortals have given allegiance. If Mrs. Eddy had not taken issue with this concept of God, her teachings would not have met with such determined opposition as has marked the past thirty-eight years, and the efforts to misrepresent and overthrow Christian Science during that time would not have been so persistent. To have followed popular beliefs would have been a much easier course and would have made her a popular preacher though ephemeralizing her work; but fortunately for humanity Mrs. Eddy had the courage to withstand temptations of this kind. As she says on page x of the Preface of Science and Health, in speaking of her work, "The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth."

In boldly departing from the theological beliefs of the centuries, and going back to the teachings and example of Christ Jesus, Mrs. Eddy took as her foundation the omnipotence, omniscience, and omnipresence of God, and upon this foundation she has logically built up a system which enthrones good and places evil where it belongs, namely, in the category of false human beliefs which are destroyed by Truth. Those who contend for the reality and power of evil do so largely without realizing that they thus dishonor God; for if evil were real and had power, it would either be because God had created it or because there is another creator. Christian Science sustains and demonstrates the primal commandment, that mankind shall have and acknowledge no other than the one true God, as the basis of all harmonious existence, and every claim it makes in behalf of the allness of good and the consequent nothingness and powerlessness of evil, is consistent with this first, greatest, and most comprehensive of all the commandments.

To say that we believe this commandment is, however, not sufficient. There must be an active demonstration of the truth that there is but one God, one power,—"one God and Father of all, who is above all, and through all, and in you all," as Paul declared to the church at Ephesus. If we believe the fundamental truth of Christian Science, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), then we must order our thoughts, words, and actions in accordance with this understanding,—act as endued with power "over all the power of the enemy," and see as did the seventy "even the devils" subject unto us. What may be expected as the ultimate outcome of this active demonstration has been outlined by Mrs. Eddy on page 340 of Science and Health, where she says: "The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." Such an attainment will be the dawn of the millennium, but it is possible and is worthy of our endeavor.

ARCHIBALD MCLELLAN.

DRUGS OR DIVINITY?

THERE are not a few beginners in Christian Science who are puzzled when called on to explain how cures are effected by the use of drugs, and one such has recently asked, "If the worth of things is to be determined by their fruits, and some material remedies have brought health as certainly as has Christian Science, according to the testimony of those benefited, why should not the good of both be recognized and accepted?" In answer to this it may be said that the world's greatest physician did not hint in any way that his followers were to vary from his oft demonstrated method of drugless healing, a fact to which Christian people today are strangely indifferent.

Further, human ills are regarded as effects by most Christian believers, as the result of sin, the infraction of divine law, and it is clear that to do away with effects we must remove the cause. Now the infraction of law is, in the nature of things, the outcome either of ignorance or of wilfulness, *i.e.*, of mental states, so that in the last analysis the removal of the cause of sickness and suffering involves a mental change, transformation in the realm of thought. This change may be superficial, a mere shifting of beliefs, or it may be fundamental, the substitution of basic right ideas for a false sense, the renewing of the mind, as St. Paul has named it. Moreover, it is a matter of general information today that the mental state has very much to do with health; that fear begets and intensifies disease, and the contention of Christian Science respecting the significance of belief in temporarily affecting physical conditions, is being fully sustained by phenomena with which the world is rapidly becoming familiar.

The distinctive feature, however, of Christian Science lies in this, that it "not only reveals the origin of all disease as mental, but it also declares that all disease is cured by divine Mind," and that "there can be no healing except by this Mind, however much we trust a drug or any other means toward which human faith or endeavor is directed" (Science and Health, p. 169). Belief in the power of serums, etc., may effect temporary cures, but it is perfectly apparent that in this process the cause of disease remains untouched and the problem of overcoming all evil unsolved, and this is the testimony of the history of medicine. Material remedies come and go, their efficiency varying with the states of mortal mentality; and while bettering beliefs are to be welcomed, the regeneration which means health and immunity from disease can come only by the attainment of the Mind that was in Christ Jesus. This is the teaching of Christian Science, and when understood it is seen to be supported by the Master's words, by sound logic, and by human experience.

The healing of sickness through the knowledge and application of divine law, which gave such unique distinction to the early church, is again being thought of as possible and its undertaking as practically feasible, even by those who are not Christian Scientists. Though Christian Scientists are as yet but babes in the understanding and demonstration of divine Truth, they are fully persuaded as to the philosophy and faith of Christ Jesus, and they have dared to try to fulfil his command that his followers shall preach the gospel and heal the sick. This is a great and impressive event in religious history. Health is again being identified

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with right consciousness, the personal problem of overcoming the world, the flesh, and the devil is being entered upon, and a purpose and point of view is maintained which makes it utterly incongruous if not impossible for one thus "lifted up" to think of returning to the "beggarly elements" of materiality or the drug method of relieving pain. Better things than this are open to those who have gained the vision of Truth in Christian Science.

JOHN B. WILLIS.

SONSHIP.

CHRISTIAN SCIENCE has for nearly half a century been revealing to humanity in a new and most vital way the privilege of sonship to God, and it has had to do this in the face of a false sense of man's relation to his heavenly Father. This is very evident from the numerous protests which have come from professed Christians against the possibility of doing the will of God in the way that Christ Jesus did, some declaring that even to attempt the healing of the sick by spiritual means alone is actually sacrilegious; yet nothing can be found in the Scriptures to support such a contention. In his first epistle John declares without any reservation that "the Father sent the Son to be the Saviour of the world;" and he adds, "Herein is our love made perfect, . . . because as he is, so are we in this world." Strong words are these, but no more so than those of the Master himself, respecting his true followers, namely, "They are not of the world, even as I am not of the world."

The difficulty with the average religionist has been that he has attempted to identify the mortal, material concept of man with the spiritual man who is never less than godlike and Christlike, the one who because of his obedience to divine law is entitled to all the privileges of sonship, including dominion. A false sense of humility has led men to disclaim these privileges and man's responsibilities as sons of God, and to allot to themselves burdens as heavy as those imposed by Pharaoh. This, it will be remembered, was the career outlined for himself by the prodigal son. He was about to say, "Make me as one of thy hired servants," when the father began to lavish upon him the tokens of tenderest affection. The stern elder son had never risen above the thought of servitude, but how different was the father's thought: "Son, thou art ever with me."

How many are there who realize what is implied in our revered Leader's words respecting "the rights of man as a Son of God" (Science and Health, p. 226), and who know that the one who understands what it means to be ever with the infinite Father is under the protection of divine Love, and so is above the fear of sin, disease, and death? Jesus said, "The servant abideth not in the house forever: but the Son abideth ever." Which shall we choose to be? The son may have to labor ceaselessly, to the human sense, but not as a servant, much less a slave. "My Father worketh hitherto, and I work," said Christ Jesus, and shall we miss the opportunity to work because the Father works and as He works, inspired by Love and Truth, and guided by the perfect intelligence which knows all and loves all His children? This means working for the Father and for what Paul names as "the whole family in heaven and earth," knowing that He can and will supply the strength and the wisdom that we need, yes, ever-increasing strength.

According to the divine law of progress, the tasks keep pace with our unfoldment. The ability, the endurance of today is surely greater than that of a year ago, if we are really keeping close to the Father and letting Him show us what to do and how to do it,—pride and ambition banished to the limbo of vanities where they belong, while we serve from love. We are told that "God is not unrighteous" to forget our "work and labor of love." If, as Paul puts it, Christ is formed in us, we must know more each day of the meaning of sonship with its boundless blessings. The apostle says: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son." Shall we, then, let material sense keep from us the privileges, the joys, and the infinite outlook of sonship in divine Science?

ANNIE M. KNOTT.

CORRECTION.

Because of several mistakes in the stenographic transcript of the remarks of Bliss Knapp relative to his lecture tour around the world, as it appears in the report of the annual meeting in the *Sentinel* of June 14, we are reprinting herewith a corrected statement.—EDITOR.

Bliss Knapp told some of the experiences in his lecture tour around the world that indicate the growth of Christian Science. On the boat that took him to Honolulu he found himself seated opposite the ship's surgeon. They grew friendly and organized a ball team to pass the time. At Manila, all those who had played ball with him attended the lecture—they wanted to know what a baseball player could say about Christian Science. At Honolulu there were seven hundred people out for the lecture. At Yokohama he attended the Wednesday evening meeting, where there were twenty-one persons present. At Shanghai he found a very vigorous group of Scientists holding services. The Hongkong people had just completed their church building. He went to the regular services, and the lecture delivered by him was well attended. This church is doing a great deal of distribution work. At Manila between four and five hundred persons were present at the lecture.

In New Zealand and Australia he found that there are scores of groups of Christian Scientists holding meetings. The growth there is tremendous. There are many unorganized groups of Scientists as well as the regularly organized churches and societies. The people are very eager for Science, also. In Perth two people came over five hundred miles to hear him, and in other places people made great efforts to have him come and talk to them about Christian Science. He also talked informally with Scientists at Auckland and Wellington, New Zealand; Hobart, Tasmania; Adelaide and Perth, Australia. He lectured in Christchurch, New Zealand; Brisbane, Sydney, Ballarat, and Melbourne, Australia, to large and eager audiences.

AMONG THE CHURCHES.

CURRENT NOTES.

MINNEAPOLIS, MINN.—Sixth Church of Christ, Scientist, was organized July 16, 1908, and four months from this time a lot at the corner of Summit and Bryant avenues, south, was purchased for the purpose of building upon it our church home. Ground was broken in June, 1909, and we held our first service in the completed vestry on Thanksgiving morning, Nov. 25, 1909; but it was decided to wait until later to finish the superstructure. The work on the body of the church was finally resumed in March, 1913, and it is rapidly progressing. The corner-stone was laid Saturday afternoon, May 10, 1913, at four o'clock.

Correspondence.

MT. VERNON, N. Y.—The work of rebuilding the edifice of First Church of Christ, Scientist, which was seriously damaged by fire on New Year's day, has been started, and the building, which is of stucco, will probably be ready for occupancy by the first week in August. When completed, it will be practically new. The auditorium will be considerably increased in size, as it will seat at least three hundred and fifty people, and the Sunday school rooms will be in the basement, as formerly. Later, it is planned to install a modern organ.—*Mt. Vernon Argus.*

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THE LECTURES.

LANSING, MICH.

A lecture on Christian Science was delivered at the Christian Science church by Frank H. Leonard. He was introduced by Attorney Frank L. Dodge, who said in part,—

This has been an eventful year, filled with many tender, sacred memories,—a progressive year in state, industrial, and religious affairs. Recently, one of the foremost citizens of our state, according to a newspaper report, said that perhaps it would be wise for religious bodies to adopt a uniform style of dress or costume which would have a tendency to attract people to church. The people of the Christian Science church have not adopted any uniform style of dress, and yet the seating capacity of their churches is usually filled. Shall we reason from cause to effect? Some good church people say that life is like the torrid hour, burned by the wind and sun; that it is a narrow veil between the cold and barren peaks of two eternities. Christian Scientists seem to have the conception that life, truth, and goodness are eternal and are of God.

This is a utilitarian age. It is asking of every institution the same ruthless question, "What are you good for?" Nothing escapes this stern but reasonable question; old and hitherto respected forms of government, great corporations, political parties, religious creeds and churches,—all are being called upon to answer it. What answer does Christian Science make to it? It is significant of this twentieth century spirit that it does not accept words as its answer; it requires facts, deeds; and the answer that Christian Science makes is in its deeds. It is not a religion for Sunday only, and of churches whose walls and arches are gorgeous within; its followers are known as practical, everyday followers of Jesus of Nazareth, striving to do the work which he did and commanded his followers to do, and they have one standard test of their Christianity,—"By their fruits ye shall know them." It is a religion of the home, the workshop, the office, the street. It enters every legitimate phase of life, and helps every worker to do his work better, and it gives him the health, strength, wisdom, and inspiration wherewith to do it better than he ever did it before. In the words of its Founder, it "always has met and always will meet every human need" (Science and Health, p. 494).

That this century has accepted and approved the answer which Christian Science has made to this question, "What are you good for?" is evidenced by its wonderful growth in every part of our Christian civilization; for the practical, scientific, and persistent application of its high ideal, the all-power and ever-presence of God to heal sin, ignorance, and sickness, has brought the light to millions, and it is one of the most powerful upward currents of this age.

Correspondence.

CHEYENNE, WYO.

John Charles Thompson in introducing Judge Clifford P. Smith, who lectured at Elks' Home hall on Christian Science, said in part,—

The key-note of the gospel of Jesus, its very essence, was concluded in a single sentence, viz., "Ye shall know the truth, and the truth shall make you free." He declared to Pilate that "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." He announced no other plan or method of salvation, and emphasized the value of that plan by saying that when he ascended to the Father, He would send them the Comforter, who would lead the world into all truth. Realizing, as all students of history must, that the only eternal and imperishable thing in the universe which it is within the power of man to embrace and use is truth, we logically reach the conclusion that it is but a generic term for the laws of God or nature. This concept of Jesus is the constructive spirit of the world-wide renaissance of Christianity which is now sweeping over the earth, and is destined sooner or later to bring into unity and solidarity the whole civilized world.

In the dawn of this Christian renaissance, beginning about the middle of the last century, there came to the front, as a religious teacher, as an organizer of a church, a most remarkable woman, Mary Baker Eddy, the author of the Christian Science text-book, "Science and Health with Key to the Scriptures," and the Founder of the Christian Science church. She accepted and taught the gospel of Christ Jesus, proclaiming anew that the truth, the reality of things, in contradistinction to the seemings of material sense, is the key to the kingdom of heaven on earth, and that Christian Science is its torch-bearer, which will accomplish its perfect work only when it finds expression in the life and character of every human being.—*Correspondence.*

WAKEFIELD, ENGLAND.

There was a large attendance at the Corn Exchange when Bliss Knapp of Boston lectured on Christian Science. J. W. Doorly acted as chairman, and in opening the proceedings said that in its early history it used to be said that Christian Science did not agree with the Bible. A short time ago, however, no less an authority than the Archbishop of York stated publicly that he never met keener students of the Bible than Christian Scientists were. As to the healing powers of the Science, he might tell the audience that his wife endured much suffering for five years, during which time she underwent several surgical operations. She was treated by many doctors without receiving any benefit, but as soon as she started studying Christian Science she received decided help, and today she was well and strong. During the past ten years, in his household, they had found that Christian Science met their every need, whether physical, mental, or moral.

Wakefield Express.

PROVIDENCE, R. I.

To a most appreciative audience numbering upward of two thousand in the Providence opera house, Virgil O. Strickler delivered an interesting lecture on Christian Science. The lecture was under the auspices of First Church, and in introducing the speaker Warren O. Evans, first reader, said in part,—

As we reason within ourselves, there is perhaps no one word more in the thought than that of immortality. The question is, What is immortality? When and where may it be found? For ages, generation after generation has speculated along this line, and theory after theory has been advanced; but to what purpose? And yet we have it in the clear, pure, simple words of Jesus: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." And he further declared that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Now, those passages are and have been familiar to us all, but have we really understood them? Not until the advent of Christian Science, the teachings of that grand and noble woman Mrs. Eddy, have mortals been able to gain their inner meaning. In the light of these teachings not only those passages become clearer, but in fact the entire Bible becomes illumined; and the former questionings and yearnings of the human heart are answered and satisfied.

Because a mighty host over this entire world have found their salvation through Christian Science, it is very natural that they should wish that their poor suffering fellow mortals might likewise share the blessing. That those who so desire may have the opportunity of hearing authentically concerning Christian Science, and furthermore to correct any possible misconception as to what Christian Science really is, these lectures have been instituted.

Correspondence.

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BAKERSFIELD, CAL.

A lecture on Christian Science, entitled "Christian Science Healing, Spiritual and Scientific," was given by Prof. Hermann S. Hering at First Church of Christ, Scientist. He was introduced by Mrs. Esther B. Dickey, who said in part,—

The mystery of the beyond has filled the lives of mortals with a nameless hidden fear which has seemed to sap them of their freedom. To those who have drunk the dregs from the cup of human misery, Christian Science comes with its "Peace, be still." It is the holy evangel that says, "Ho, every one that thirsteth, come ye to the waters." To the question, What is Life, what is God? it answers, God is Life,—your life; my life. In the words of our Leader, "It shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought" (Science and Health, p. 114). It is showing the way to universal peace. It is bringing about the common brotherhood of man.—*Morning Echo.*

BRADFORD, ENGLAND.

There was a large audience at the Bradford Mechanics' Institute when the sixth annual lecture on Christian Science was given by Bicknell Young. The Rev. C. M. Shaw of Manchester presided, and in the course of his remarks said that for nearly twenty years he was the minister of an orthodox church, but that he became convinced of the truth of Christian Science and resigned his appointment. It had given him the key to the true spiritual interpretation of the Bible. In his opinion, ignorance, prejudice, and conventional beliefs prevented the world from acknowledging it.

Bradford Argus.

LAWRENCE, KAN.

The lecture on Christian Science by Frank H. Leonard attracted a large audience to the Christian Science church. He was introduced by Emerson B. Gorsuch, first reader, who spoke as follows:—

In inviting you to hear a lecture on Christian Science, First Church of Christ, Scientist, has not asked you to listen to that which is shrouded in mystery or beyond the comprehension of the human intelligence, or to hear discussed the merits of a human invention, a cunningly devised fable, or even a woman's theory, but to learn something more of the ever living divine Principle of Christian Science. Notwithstanding the fact that this truth was hidden for centuries by material thought, erroneous belief, and misconception as to the truth of being, as to God, in whom "we live, and move, and have our being," it was discovered by Mrs. Eddy to have lost none of its power, and to be just as effective in the destruction of sin and sickness as when taught and practised by Jesus, thereby verifying the Scriptural statement which declares that God is "the same yesterday, and today, and forever."—*Daily Gazette.*

HAMILTON, MONT.

Judge Clifford P. Smith of Boston delivered a lecture on Christian Science to a large audience at the Lucas opera house. He was introduced by Judge R. Lee McCulloch, who said in part,—

While I cannot include myself among those who are adherents to the belief of Christian Science, still I do confess to such an interest in the subject as produces a state of mind open to conviction. Whether one can or cannot subscribe to all the tenets of the faith, no fair-minded man can deny that great good has been accomplished by the Christian Scientists; that thousands have been relieved from physical pain and mental anguish by the application of its teachings, while thousands upon thousands have by it been made happy, and better able to contribute to the happiness of their fellow men.—*Ravalli Republican.*

HORNELL, N. Y.

A large number of those interested gathered at the Woodbury Universalist church to hear the address by Virgil O. Strickler on Christian Science. The speaker was introduced by Arthur J. Arwine, who said in part,—

Christian Science is not a bundle of speculative human theories, but a divine law, divine Principle, showing the true relationship between God and man; the truth referred to all through the Scriptures and brought down through the centuries by the inspired prophets of old, until the beginning of the Christian era, when Jesus came, preaching, teaching, and demonstrating that this divine law does heal sin and disease. This healing power was used by the followers of Jesus for three hundred years, but was lost sight of by the world until about forty years ago, when Mrs. Eddy, through her study and search of the Scriptures, discovered that this divine law of God heals now as well as it did nineteen hundred years ago. Jesus' instructions to his disciples, "Go ye into all the world, and preach the gospel to every creature," and "Heal the sick," are being followed by Christian Scientists as by no other branch of religion. Probably there is not a city or village in the world where there is not a living witness of this healing power as demonstrated by Jesus and lived by Christian Scientists today.

Evening Tribune-Courier.

FORT SMITH, ARK.

William R. Rathvon delivered a lecture in the Christian Science church to an audience that comfortably filled the edifice. He was introduced by Nathaniel Dyke, who said:—

Ignorance and prejudice have always opposed progress and truth, and Christian Science has proven no exception to that rule; but, surviving the closest and most critical tests for over fifty years, it is today attracting the attention of a large number of thinking men and women. To many the message it brings seems too good to be true. That it is our right and privilege as sons and daughters of God to find relief from sickness, sin, sorrow, suffering, and so-called incurable diseases here and now, is the testimony of over a million people in all parts of the world who are enjoying health, happiness, peace, and prosperity through the knowledge given to us in this little book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Fort Smith Times-Record.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship:

Ann Arbor, Mich.—Church edifice, 409 South Division street, 3 p.m., June 29.
Berkeley, Cal.—High school auditorium, 3 p.m., June 29.
Berrien Springs, Mich.—Town hall, 8 p.m., June 30.
Chicago, Ill. (Eleventh Church).—Logan square auditorium, Logan and Kedzie boulevards, 8 p.m., July 1.
Decatur, Ill.—Powers opera house, 3:30 p.m., June 29.
Denver, Col. (Fourth Church).—Woodman hall, corner Clay street and Dunkeld place, 3 p.m., June 29.
Duluth, Minn.—Auditorium, Third avenue, east, and First street, 8 p.m., June 23.
Elmira, N. Y.—Assembly room, City Hall, 8 p.m., June 30.
Hartley, Iowa.—Opera house, 8:30 p.m., June 20.
Jefferson City, Mo.—County Court House, 8 p.m., June 30.
Marshalltown, Iowa.—New Odeon theater, 8:15 p.m., June 23.
Providence, R. I. (First Church).—Church edifice, corner Prospect and Meeting streets, 4 p.m., June 29; 8 p.m., June 30.
Sacramento, Cal.—Tuesday Club house, 8 p.m., June 30.
San Mateo, Cal.—Masonic temple, Ellsworth avenue, 8 p.m., June 29.
Ypsilanti, Mich.—Opera house, 3 p.m., June 22.

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TESTIMONIES OF HEALING.

From boyhood I was afflicted with so-called stomach trouble, supposed to have been inherited. I never knew what it was to be entirely free from pain, and as I grew into manhood it stayed with me. Christian Science found me, ten years ago, a most miserable man, without God, without health, and without hope in this world; the vision before me then was nothing but misery.

Twenty years previous to this time I left the church to which I belonged, because I could no longer believe in the concept of God as there taught. Many times I prayed earnestly to God for healing, but He seemed to be too far away for any prayers of mine to reach. I had been trying for years to live a Christian life, but I made a most miserable failure of it, for I could not harmonize the teaching of the church and the teaching of the Bible. I was taught that I should be contented; perhaps it was God's will that I should suffer. To my way of thinking, this seemed very unreasonable, for I as a human parent could not see my own child in misery when it was in my power to prevent it; so I finally did not believe in any God at all. I left all religion, Bible study included, behind me, and went from bad to worse. Many a time I thought seriously of ending it all, and if it had not been for leaving my dear family in poverty, I undoubtedly should have done so; but during all these years there was a "still small voice" which said there was yet hope for me, and that some day I should find the true God.

It is perhaps needless to say that I had tried all kinds of physicians and remedies. At first, some of the remedies seemed to help me somewhat, but after taking the medicine for a time I would feel worse than I did when I began, so I left the physicians as I did the church, but continued to take great quantities of medicine, although I received no lasting help. I will say, however, that I have nothing but respect and love for the honest physicians who endeavored to help me, and did what they could and what they thought was right. I know what it is to go with one or two hours' sleep for night after night, until my condition became unbearable, and I was irritable and disagreeable to my family, and to those with whom I came in contact in business or otherwise; at times I could not attend to business at all.

Any one who has suffered as I did, knows that it is a living hell; but thanks be to God and His Christ, I can now say with our revered Leader, "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love" (Science and Health, p. 45). I am now a free and well man. I came to Christian Science for healing, and I have found it; but great as the physical healing is, it is not to be compared with the spiritual blessings which the knowledge of this Christ, Truth, has brought to me. It is not possible for me to describe in words the blessings I have received in these ten years, and during this time I have gone through deep waters, as some dear ones have been taken away; but I have proved that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Christian Science was brought to me in this way: I boarded a train at a mining-camp in Colorado, to go to Denver. In walking through the car an acquaintance called me, and invited me to sit beside him. After I was seated he asked me how I felt, and my reply was that I felt miserable. He then began to tell me about Christian Science and what it had done for him. I was very much surprised indeed, because I was then under the impression that he was interested only in making money. He gave me the name and address of a practitioner, and I promised him to see her next day. We arrived in Denver late that evening, but I had the most restful night that I had had for years, and the next day I called on the practitioner at her office. She talked to me for nearly an hour, and I drank in every word she said, as I was hungering and thirsting for the truth. During all the years that I was far away from our Father, I was never at peace; I was always wishing and looking for something better.

The practitioner advised me to procure a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and she also invited me to come to church the next Sunday. I bought the book and went to church, and I shall never forget that first Christian Science service. The church was the most peaceful place I had ever entered in my life, and it seemed so like heaven to me that I forgot my troubles. Since that time I have been diligently studying the Bible, together with Science and Health, and the other writings of our beloved Leader, Mrs. Eddy, as well as the periodicals, and have been a constant attendant at church.

My healing has been slow, but I thank God for it, as it has shown me the necessity of studying diligently and persistently; but I never once became discouraged, because there was nothing for me to go back to, so I am still striving for that understanding whereof Jesus spoke in these words: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." I have had so many proofs of the omnipresence of God, good, that I know if we listen to the "still small voice," God will lead us into all truth. Four years ago I was healed of appendicitis. It came on suddenly, in the night, with very severe pain. A practitioner was called, the pain was relieved instantaneously, and the healing was complete in about two weeks.

I will say for the encouragement of those Christian Scientists whose healing is slow, Do not be discouraged, for if you diligently and persistently study Science and Health in connection with the Bible, the understanding will be yours, and you will be as free as I am today. Mrs. Eddy says, "We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated" (Science and Health, p. 323).

CHARLES G. CARLSON, Denver, Col.

[Translated from the German.]

A sense of deep gratitude impels me to testify to several instances of healing in our family through Christian Science. In September, 1909, our boy, then an infant, became afflicted with a swelling on the knee. I was not acquainted with Christian Science at the time, and so took him to a physician with the expectation of finding relief; but his verdict was by no means reassuring, as he said that a serious operation would have to be performed. I returned home in a state of anxiety, and on the following day went to the hospital in Interlaken with the child, who was only six weeks old, and who presented a poorer appearance than he did the first week after his birth. The professor there, after a lengthy examination, came to the same conclusion as our local physician, namely, that there was inflammation of the kneecap, and that the child was tuberculous; but that he could not operate before the age of three months. He advised me to leave the boy at the hospital until that time, for in his opinion it was an unusual case, and he also said that the child should be well fed. I took the little one home with me, however, thinking that I might as well give him the proper nourishment and care; but constant vomiting set in, and he only retained enough food to keep him alive, while he seemed to suffer greatly and was at rest neither day nor night.

I then made a trial of another medical system, which seemed to bring some relief, and lessened the vomiting, but a discharge from the knee suddenly set in. Four weeks later I again went to see the physician, as the

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knee presented a swollen appearance, which had increased, whereas I had expected that it would heal. The physician said that I should not wait any longer, but should come to the hospital with the child that same day. When I refused, he said that the boy would be crippled, for the knee-joint had ceased to be movable; that the leg might even have to be amputated. My distress about the child was so great that I would rather have seen him die than go through all this suffering.

Then my attention was fortunately called to Christian Science, and I went to a practitioner, though with a sorrowful heart. She lovingly took up treatment, and I returned home in an entirely changed frame of mind and with new hope. On the first evening the child was able to sleep quietly, and the vomiting recurred but rarely after that. Since his birth we had had to keep a light burning all night, but from the time we went to the practitioner it was no longer needed. After a couple of weeks his looks had improved, and he gradually began to move his leg, though the discharge had not quite stopped. The healing was so quick and wonderful that at one year of age he was as big and strong as children of his age who have always been well. With the sixteenth month he was able to run about securely and confidently, and there was not the slightest indication of his ever having been afflicted.

We also had a convincing proof of the healing power of Christian Science in the case of the other two boys, one of whom is four years and the other four months old. Before the birth of the youngest, I was instantaneously freed of a trouble in my legs through the understanding of this glorious teaching. My mother also rejoices in this heavenly thought, for she was practically freed of a severe skin disease, with which she had been afflicted for several years.

I give this testimony with a heart full of gratitude and with the hope that it may call the attention of many sufferers to Christian Science, which can but bless the world and bring it peace.

FRAU ANNA KAUFMANN, Grindelwald (Bern), Switzerland.

About nineteen years ago my brother, who was then eighteen years of age, was in the Christchurch hospital, suffering from an injured foot. He had been in bed six weeks, and was reduced from a robust young man to a pale, thin invalid. Two operations had been performed on his foot, and when he heard the doctors deciding that another was necessary, he was filled with despair, for in the same ward was a man who had had a foot amputated on account of the same trouble.

Just at that time a Christian Scientist visited my brother and told him that she was studying a new way of healing, and that if he would like to come to her home she would do her best for him. He was glad to do anything to prevent another operation, but he had great difficulty in getting the doctors to grant him his discharge. When they did so, it was with a written notification that it was against their advice, and that they were therefore relieved of all responsibility. When with the help of others my brother was leaving the hospital, the chief wardsman remarked to him that he was mad, and that he would be back in less than a week to have his foot taken off. He was conveyed to the Scientist's home and at once sat down to an ordinary meal.

The lady destroyed the bandages and other material aids with which the kind nurses at the hospital had supplied him, and began to read to him from the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, besides giving him Christian Science treatment. She explained that because God, good, is everywhere and all-powerful, disease, corruption, and decay could not be real or present, therefore could not cause his foot to mortify; she also assured him that he need not fear, because "the word of God is quick, and powerful" to dispel seeming evil. For a few days the foot seemed worse; then every day there was great improvement, and in a fortnight he walked over a mile to the hospital to return the crutches that had been lent to him. His foot soon assumed its natural shape, and he has been strong and well ever since, for which he gives Christian Science all credit.

Since my brother's recovery I have heard from time to time of some very serious cases which have been healed in Christian Science, and many in Christchurch are thankful for having had Mrs. Eddy's wonderful teaching introduced into their homes.

MRS. CLARICE PARKINSON, Greymouth, New Zealand.

I would like to speak of the physical benefit I have received through Christian Science. In 1907, a few moments after the birth of my first child, the physician, nurse, and all present pronounced death inevitable. When I learned of the fear held, and the sentence passed upon me, I made known my desire for a Christian Science practitioner. In about ten minutes she was present. She came to the bedside, and in a very short time the struggle for life became easier. I then knew that Christian Science could heal physically, but I accepted and desired it more for this than as a religion. When I read the text-book, "Science and Health with Key to the Scriptures," it was from a sense of duty, and I did not gain the spiritual uplift which I should.

When my oldest child was a little past two years old, it became necessary to choose between Christian Science and *materia medica* for her help. We chose Christian Science, and the illness was overcome. Then for the first time, through the untiring efforts of the practitioner who had been called, I learned how I should study Christian Science, and distinguish between Truth and error. About one year after the healing of our little girl another child was born. I studied Christian Science with pleasure at this time, and was both physically and mentally helped. Comparing this experience with the birth of my first child, it seemed one of "painless progress" (Science and Health, p. 224).

The mental strength gained is, however, more to me than any bodily strength. Through the study of truth, errors such as temper, deceit, conceit, and selfishness are being overcome. Christian Science is a great help to me in raising my children. The great fear of their contracting diseases supposedly common among children is passing away from me.

I am thankful to God for this truth, and I am grateful to Mrs. Eddy for making it plain to us, as well as to all who faithfully practise it.—MRS. AMY VIAU, Santa Ana, Cal.

It is with deepest gratitude that I send my testimony, with the hope that it may help some one, as others' testimonies have helped me. For nineteen years I had worn glasses, the left eye being seemingly almost blind, and about four years ago the right one began to trouble me so much that I could not see to read or sew for long at any one time without pain. Two years ago, having heard of Christian Science, I began to study "Science and Health with Key to the Scriptures," and had help from a practitioner.

Words can never express my gratitude for the help, health, and understanding I have received from Christian Science. I can now see splendidly to read, write, or do anything I want to do, either by daylight or lamplight, and for as long as I wish, without the slightest inconvenience. For this healing, and many other blessings, I am indeed grateful, and especially thankful for being entirely freed from pain in my back, the result of a fall over seven years ago. I am learning more and more to do unto others as I would have them do unto me, in thought, word, and deed.

MARY BOARDMAN, Ely, Cambridgeshire, England.

For about eight years I suffered from stomach trouble. At times for a whole week I could keep nothing on my stomach, not even the lightest kind of food. The pain would

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extend upward through my chest and would be so intense that I would lock my jaws in agony, and I sometimes prayed to God to let me die, that I might be released from suffering. Nothing that I could do would give me relief, until about eighteen months ago I began to read the Christian Science literature that our daughter sent us, when I soon experienced a change for the better. Later she sent us a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I had not studied it very long before I found I was entirely well. I was also healed of other ailments, such as female weakness and neuralgia, and my husband was healed of the liquor habit.

We both thank God for His goodness, and are trying to have our lives express our gratitude to Him for all that He has done for us through Christian Science. We are also very grateful to Mrs. Eddy for showing us the way to this saving truth.

MRS. JOHN LAWVER, Agenda, Ashland County, Wis.

I wish to tell others of my wonderful experience in Christian Science. I was healed in a few weeks of a very serious kidney trouble, and my boy was released from a violent cold and cough in one treatment. Besides this, my husband was healed of an acute attack of cold on his lungs, accompanied by severe pain and distress, which was overcome within twenty-four hours, while a toothache was banished within a short time. I am truly grateful for what Christian Science has done for me and my family.

MRS. SARAH HOCKER, Chanute, Kan.

Like many others, I have great reason to be thankful for the blessing which Christian Science has brought me. Eight months ago I was in very poor health, and had been for twenty years, with bladder and kidney trouble, and at times it seemed as if I could not live. I was going to be operated on, since the doctor said it was my only chance for relief, but in the mean time my husband was taken sick and died, and then I was left in a very bad position, for we were poor. Necessarily I had to give up the thought of the operation, because I had to take care of my family, and with all my trouble it seemed as if I should give up. I was then advised to try Christian Science, and I am so thankful today that I ever found that inspired book, "Science and Health with Key to the Scriptures," since as I began to study it, and to understand the Scripture, I began to get well, and life means something to me now, whereas before it seemed as if I had nothing to live for. My home is pleasant and peaceable, and I am striving to learn more of the truth and to be better. I know God will care for me and my little ones if I lean on Him for my daily help. Science and Health is our only physician.

MRS. CORA WALTER BADGLEY, Creston, Mont.

The sweet, healing influences of Christian Science have come into my life so naturally and so gradually that I scarcely know where to begin to tell of its many blessings to me. For a long time I had been dissatisfied with my religious experience, and though there were times when God was revealed to me in such a way that I felt sure I was His child, yet I no longer enjoyed the church services. They seemed to me so full of outward forms that my heart cried out in anguish for a satisfying knowledge of God.

The Bible was a sealed book to me. I tried to read it from a sense of duty, but derived little real benefit from so doing, and I finally gave up reading it altogether. I was taught almost from infancy to pray, but in my early childhood I found that my most earnest prayers were not answered, and this experience only added to the discouragement of later years. In a state of great mental darkness, my prayer resolved itself into this single petition: "Father, show me Thy way so plainly that I cannot be mistaken!" This prayer was constant, sometimes uttered on my knees, again at my work, but it was always with me, "the heart's sincere desire," and it brought its reward. In addition to my darkened mental state, I was a great sufferer from a spinal and so-called female trouble, with headache, backache, sleeplessness, nervousness, and protracted spells of depression.

I had been told by a reputable physician that only an operation would relieve me, but I felt I could not submit to it, so I wandered on through the wilderness, helplessly, almost hopelessly, until Christian Science was mentioned by a friend. I was a willing listener, for I was hungry for the truth, and as this friend and her mother told me that I could not only be made well but kept well, it seemed indeed a sweet message. As a result of this conversation, I began taking treatment in Christian Science. In a short time I was healed of all the most distressing conditions to which I had been in bondage so long, and I entered into a new world of mental and physical freedom. I realized that I had found God, and that my prayer for the plain path had been answered.

During the ten years which have followed this first healing, I have found that in truth God is "a very present help in trouble." Having so long been a veritable slave to laws of hygiene, it has taken years to grow away from it entirely, but I now rejoice in a large measure of freedom, which constantly increases as I gain a clearer knowledge of God and my relationship to Him. I am glad to state that with the first treatment I was healed of any desire for medicine, and have not taken any since. God has supplied all my need, and I am grateful.

Better than all physical healing, however, is the assurance that I know God aright. Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the inspiring truths of the Bible are being unfolded to me, and I rejoice to know that there is a lesson for each of us on every one of its sacred pages. To all suffering humanity I would like to carry the glad message of God as a loving Father,—that whatever our particular trial, He is always ready to heal and to bless when we come to Him understandingly. Those who come to Him and prove Him, will never cease to be glad for the circumstance which led them to seek God through the open doorway of Christian Science.

With an ever increasing sense of gratitude to God, to our Leader, and to all who have so lovingly helped me on the way, I submit this testimony, with the hope that it may be the means of bringing some one "into the glorious liberty of the children of God."

ARSELLA E. ROBERTS, Saint Maries, Idaho.

We came into Christian Science as the result of the healing of my brother of serious nervousness. Previous to this trial I had been considered very delicate and caused my mother constant worry, as I was nearly always under the care of doctors and nurses. Soon after we became interested in the study of Science I met with an accident. As I was coming down the steps of the school which I attended, I did not notice that they were icy, and I slipped and fell, landing on my shoulder. At first, to mortal sense, I suffered great pain and began to cry; but at the Christian Science Sunday school I had been taught that error cannot harm God's child; that Love protects us. So I declared this truth over and over to myself, and in a few minutes all pain left me.

When I reached home I told my mother about my experience, and that evening she asked my grandfather to treat me, which he did. This was on Friday, and he continued to treat me. On the following Monday, however, my father had a surgeon examine my shoulder, and he said that the collar-bone was broken, but he expressed much surprise that I suffered no pain and that there were no symptoms of inflammation. He also said that the bone

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should have been set immediately, and that as a result of not doing so I would always have a lump there, though he now advised me to remain very quiet for a certain length of time. Again my father asked my grandfather to continue the treatments in Christian Science, and the next day found me out of doors, playing with the other children. In a few more days I was able to dispense with the sling. Now, so far as the bone is concerned, no one could tell which side was injured, and there is not the least sign of a lump there.

I have seen many other cases of healing in our home, for which I thank God, and I am also grateful to our beloved Leader, Mrs. Eddy.—MARION HUNIE, Meriden, Conn.

It was in 1907 that we first came into Christian Science, through the healing of my wife of a fever after all medical aid had failed. Since then we have depended altogether on Christian Science in sickness and in health, and for every discord that has come to us. It has been a great help to us at all times, and has proven beyond doubt the power of God, good, over all evil.

On Dec. 31, 1911, our little boy, three years old, fell into a kettle of hot grease which (to mortal sense) burned him terribly. This caused a sense of pity to come over me, also a sense of unworthiness to treat the case; but it soon dawned upon me that these were just the arguments of evil. I then set to work, and in about two hours the pain had ceased, so that the child even played a little, although he was somewhat restless the rest of the afternoon; but that night he slept better than usual, and he was not troubled any more except for a few minutes next day, when he rubbed some of the skin loose while playing.

Words cannot express our gratitude to Mrs. Eddy for the spiritual quickening and peace of mind gained through the understanding of the Scriptures as she has taught us in Science and Health.

DELFORD MCGREW, Lost Springs, Wyo.

[Written for the *Sentinel.*]

"SEEK YE FIRST THE KINGDOM"

DAISY L. STWALLEY.

WOULD you run and not be weary,
  Would you walk and never faint,
Would you gain eternal freedom?
  Never listen to complaint.
Would you see your skies grow brighter
  Unto everlasting day?
Seek ye first of all the kingdom;
  Christ will lead you all the way.

Would you drink the living water,
  Would you eat the bread of Life,
Would you heal the broken-hearted,
  Banish every sense of strife?
Claim for yours each precious promise
  Writ by patriarch of old;
Seek ye first of all the kingdom;
  It will wondrous wealth unfold.

Turn aside from golden glitter,
  Tread the path that Jesus trod;
Though at times your footsteps falter,
  You are safe in trusting God.
Find the love that is eternal,
  Learn the truth that is the light;
Seek ye first of all the kingdom;
  Know that God is always right.

FROM OUR EXCHANGES.

[Rev. Charles Strong, D.D., in *The Herald,* Melbourne, Australia.]

An Anglican bishop, preaching lately in Melbourne, is reported as having said that already eyes were turning to the time when Anglicanism was going to vanish away, and the church of the living God would take its place; and there would be no more Presbyterianism or Anglicanism or sectarianism. He was not ashamed to say that he did not believe that a settlement made in the sixteenth century was to be a settlement of church affairs for all time. I do not know all that the good bishop meant. He may have been thinking only of a purified and expanded apostolic Anglican church as the church of the future. But, even so, is it not the growing ideal of religion that is driving the bishop to seek such expansion?

Anglicanism and Presbyterianism and all the churchisms are, as such, passing, not merely by reason of attacks or changes from without, but because of the fresh, expanding spirit within, that, like the plants in springtime, breaking through the imprisoning earth, appear through the ecclesiastical crust. It is a larger, more spiritual, and more loving ideal of religion and human destiny, a more worthy thought of the divine Being, and of what "salvation" means; a more truly Christian idea of Christianity, brotherhood, love, incarnation, faith, the church. It is this that is undermining all our ancient church forms, which are destined to disappear as the bud disappears when, nursed by rain and sunshine, it passes into the flower.

The only way in which we can keep anything, even our own self, is by allowing it to grow. The church is no exception to the rule. The "churches" have done good work in the past, and under other conditions than those of today. We do not wish to lose what love and life they have embodied; but the day is at hand when they must die—die, we hope, into a larger, fuller life, and "the churches" become "the church," the family, the brotherhood of the sons of God, the army of the Christ-spirit "throughout the whole world," federated and bound together by a divine work and aim, in the bonds of a world-conquering and world-blessing spiritual truth and good will.

[Rev. Sidney M. Berry, MA., in *The British Congregationalist.*]

The task of the soul is simply to receive the seed of the kingdom, and when once it is received the kingdom will prove its own power to produce the richest fruits of the Christian life in us. The growth of the Christian life is not the result of strenuous and painstaking effort on our part; it is the result of the quiet, all-powerful forces that God brings to bear upon our souls. We receive Jesus Christ into our souls, and then we sleep and rise, night and day, and go about our different duties and tasks in the world, and, behold, the seed springs up and grows, we know not how. It is not our labor that achieves the result. It is rather his power to subdue all things within us unto himself.

I recognize at once that this is the partial truth, and not the whole. I know how much might properly be said as to the duty of cultivating our lives in such a way that they might provide a fit soil in which the seed of the kingdom could grow. If the garden is left to itself, it will assuredly grow more weeds than roses; and the heart that is left to itself will show more vices than virtues. But with all these considerations in mind, it yet remains a great truth and law of the Christian life that men grow in beauty and in grace of character, not by a scrupulous examination of their own defects, nor even by strenuous effort after the qualities they admire, but in filling the vision of the soul with Jesus Christ. It is in the looking upward to him, and not in the looking inward to ourselves, that we are changed into his image.

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[Rev. Stanley A. Mellor, B.A., Ph.D., in *The Christian Commonwealth.*]

We return to our starting-point. We began from the fact of the presence of a spirit of revolt in actual life today; we have examined a genuine, personal, religious experience, and we have found that experience containing inevitably an element of revolt. To us this seems fraught with deepest significance, meaning many things. It means, among other things, that the atmosphere of life today is extraordinarily charged with religion, not with the religion, formal, respectable, and stereotyped, of churches and sects and organizations, but with the unorganized religion of the heart, with the native longing of humanity for the ideal, with the native demand and desire of the individual soul for freedom and fuller realization. It means also that organized religion is face to face with a stern challenge: the whole future of organized religion depends on the answer given. Will organized religion recognize the spirit of revolt as really its own spirit, and welcome it as such, or will it endeavor still to follow the way of compromise and contentment? If the latter, then organized religion is doomed; if the former, then religion is saved, and the spirit of revolt in the world can be turned into the true instrument of God, the piercing power of His grace, fitted to penetrate and destroy the dark places of our guilt and woe.

[*The Continent.*]

Discouraged, are you, because the thing you have been trying to do in the church or for your community is not coming out so well as you expected? Perhaps the trouble is that you have been expecting too much; at least, expecting too much too soon. Does that sound impious? Can a faithful Christian look for too great results in religious work? "Attempt great things for God; expect great things of God," William Carey's thrilling motto, has been held forth everywhere as a model for Christian faith. And it is a good model if understood; but it must not be understood with any impatience in it. Impatience ruins all its virtue; and Christian discouragement is generally impatience. In one sense, discouragement is a noble fault; it is the shadow of a fine enthusiasm gone by. The weakling and the sluggard are never discouraged; there must first be some stir of courage to make discouragement possible. So the very fact that a Christian is discouraged, signifies that there is the quality of a worker in him; and usually all that is needed to bring out of him the powers of a worker again, is some antidote against impatience, against expecting too much of God too soon.

[*The Advance.*]

The modern Christian is not greatly concerned with the answers that may be made to questions of cosmogony. He deals with the living, present world and its permanent needs. He is eager for truth concerning all questions of origin, but none of them vitally affect his real problem. He is dealing with the God of today. Knowledge of the past is of value in proportion as it gives assurance—and it does—that God is "the same yesterday, and today, and forever." Build your faith on matter, and you build on sand; build it on energy, and you find your foundation effervescent; build it on the spirituality of life, on the intimate kinship of God with man's spiritual nature, and you have an abiding fact.

[*The Universalist Leader.*]

No program of social or industrial progress will travel far or gain the suffrage of the thoughtful, which places humanity under the necessity of discrediting the most sacred hopes and the deepest spiritual longings. The mass of mankind still believes that moral idealism is a divine reality, and that these prophetic intuitions which stir in us do lead somewhere, under God. There is no program of progress, however noble it may appear for a time, that will not be an ultimate curse if it smothers our dreams and leaves us finally with broken confidence in the unseen realities of life.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal,* printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

Two new translations into German have been made and are now on sale. "Die Christliche Wissenschaft: Das Evangelium von dem Reich" ("Christian Science: The Gospel of the Kingdom"), a lecture by Judge Clifford P. Smith. "Im Dienste des Vaters" ("The Father's Business"), containing five articles.

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGON. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By DICKNELL YOUNG.

CONFIDENCE AND SUPPLY.
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THE DIVINE NATURE.
ENVIRONMENT AND OPPORTUNITY.
THE FATHER'S BUSINESS. Also printed in German.
THE PROVIDENCE OF GOOD. Also printed in Spanish.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.
UPWARD FOOTSTEPS. Also printed in Dutch.
THE LAW OF KINDNESS.
THE PROVIDENCE OF GOOD.
BIRTHRIGHT AND DOMINION.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By SUE HARPER MIMS. Printed in Swedish only.

PRAYER AND CONFIDENCE. Printed in German only.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Printed in Dutch only.

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For table: English, German, Swiss and French money equivalents, see inside front cover page.

MISCELLANEOUS

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THE CHRISTIAN SCIENCE HYMNAL. Revised and enlarged. Cloth, single copy, $1.15; six copies, $5; twelve copies, $9. Half morocco, single copy, $1.40; six copies, $6.50; twelve copies, $12. Full morocco, single copy, $2.50. Levant, single copy, $3.50. Pocket edition, size 4 5-8 x 6 5-8. Full morocco. Single copy, $3; twelve copies, $30.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, JUNE 28, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

"The lower the rate charged to consumers by electric power companies, the lower will be the tax which such power companies must pay the government." Secretary Lane of the interior department announces this as "the heart of the policy adopted as to the disposition of water rights of the government," and names these conditions as standards in making governmental contracts: The greater the development of horse-power, the lower the charge per horse-power to be made on the part of the government; the lower the rate to consumers, the lower the charge on the part of the government; no charge whatever for a period of five or ten years, during which the power company is finding its market; acceptance as a public utility of the state's jurisdiction over intrastate rates and service and federal jurisdiction over interstate rates and service; absolute prohibition of combination or monopoly, and the right of revocation on the part of the government in the event that it is established to the satisfaction of the secretary of the interior, or the courts, that such combination has been made, or that prices have been fixed by agreement with competing plants.

An elaborate plan of hydraulic "monitors" has been installed near Gold Hill, overhanging the famous Culebra cut in the Panama canal. A great supply of water has been obtained by damming up Obispo river, and the engineers will seek to sluice away the sides of the hill, so that the water-borne earth will be carried away from the cut and into the valley in the rear. It is hoped in this way to relieve the tremendous pressure which forces up into the bed of the canal the underlying strata, as well as to prevent the sliding of the earth at the sides of the cut in seeking an angle of repose.

The validity of two-cent passenger laws and maximum freight rates in Missouri, West Virginia, and Arkansas, were upheld by the Supreme Court of the United States last week, in another series of decisions in the noted state rate cases. No decision was announced in the Kentucky case, but in the Missouri case the great majority of rates contested by the railroads as confiscatory were held valid. State freight rates established in Oregon were also approved. All claims that the state laws attacked interfered with interstate commerce, were swept aside, following the precedent set in the Minnesota rate decision a week earlier.

Experiments conducted in Washington county, Maine, by the industrial bureau of the New England lines, with a view to demonstrate with what success farming can be carried on in New England on what has heretofore been regarded as practically waste land, have been so successful that steps are being taken now to secure the colonization of this tract by practical farmers. Recently an option was secured on thirty-six thousand acres of land situated near Cherryfield on the Maine Central. This tract has produced nothing but huckleberries up to this time, with no heavy timber on it, because every year it has been burned over for the berries.

The annual convention of the National Association of Comptrollers and Accounting Officers, held last week in Chattanooga, Tenn., was addressed by Charles F. Gettemy, director of the Massachusetts bureau of statistics, on "Recent Massachusetts Legislation relating to Municipal Indebtedness." Mr. Gettemy described the several investigations of this subject made by his department during the past two years and by the committees on municipal finance of the Massachusetts Legislatures of 1912 and 1913, and then reviewed the important legislation passed this year for the correction of long-standing abuses.

The affairs of the St. Louis & San Francisco railroad, now in the receivers' hands, are under consideration in both houses of Congress. The Senate called upon the interstate commerce commission to make an investigation, while another demand for an investigation by a committee of Congress was made in the House. The House resolution would direct the commission to recommend a law to govern the reorganization of railroads generally.

The House of Representatives, prior to the adjournment of the present session, will probably put into operation a budget system, under the operation of which there will be a correlation between the receipts and disbursements of the government and consequent economy of administration. Agitation in favor of its adoption began during the latter part of the Taft administration and President Wilson heartily endorses it.

Fines imposed by the federal courts against "trusts" during the current fiscal year, for alleged violations of the Sherman law, aggregate $151,957, or more than three fourths of the two hundred thousand dollars originally appropriated by Congress for the year's prosecutions of combinations in restraint of trade. Most of this amount has been paid, and the remainder is the subject of appeal in the courts.

The contest of Denver, Col., for municipal ownership of its water works plant was won in the Supreme Court. A decision of the federal circuit court of appeals enjoining the city and public utilities committee from issuing eight million-dollar bonds for purchase of the existing water works plant of the Denver Union Water Company, or construction of a new plant, was reversed by the Supreme Court.

After a brief debate the Massachusetts House passed to be engrossed on a voice vote the five million-dollar harbor and tidal river improvement bill. It is provided that one million dollars shall be appropriated annually for five years for the use of the harbor and land commissioners for harbor and river improvements.

The Connecticut House has passed what is known as the Gross Sunday bill, permitting band concerts and "recreative sports" in parks on Sunday, under authority of the park commissioners, who are to make rules so that the peace and comfort of citizens be not disturbed. The Senate had already passed the bill.

Exercises on the site of the new two million-dollar Harry E. Widener memorial, library in connection with the laying of the corner-stone, opened commencement week at Harvard.

Water was admitted for the first time to the Gatun locks on Saturday, June 14. This was for the purpose of testing the valves, and the test was considered entirely satisfactory.

The United States Senate sub-committee has finished its investigation of the coal strike situation in Paint and Cabin creeks, West Virginia.

The bill changing the United States legation in Spain to an embassy having passed without opposition in the Senate, now goes to the House.

International.

The strongest faction of the Chin-Pu-Tang party in China has promised to support the Kuo-Min-Tang in order to inaugurate a progressive policy, the basis of which is the establishment of security for life and property, the reorganization of the country's revenues, and the development of its resources. The Kuo-Min-Tang has agreed to support a coalition cabinet. Yuan Shih Kai is expected to be reelected to the presidency. Sun Yat Sen is retiring from politics to devote his attention to railway and industrial development. Yuan Shih Kai, in an interview, reiterated his intention not to seek to establish a dictatorship, but to continue to follow a pacific policy unless forced to take action by incorrigible agitators.

A report signed by the engineer-in-chief of every state except Tasmania, has been presented to the minister for home affairs on the question of a standard gage for the Australian railways, and this report recommends 4 feet 8½ inches as the best system. The cost of converting the few lines in New South Wales not already using this gage would be £120,000. Victoria has a 5-foot 3-inch gage, and the cost of conversion would be £6,117,000. Queensland would require an expenditure of £12,578,000. South Australia £6,228,000, Western Australia £10,310,000, and the commonwealth £1,281,000.

Premier Count Gombei Yamamoto, in the course of an address to an assemblage of Japanese journalists, announced that the government was introducing administrative reforms which would effect an economy of thirty-five million dollars.

A parliamentary return recently issued gives particulars of all deer forests and lands exclusively devoted to sport in the various counties of Scotland. The total acreage is given as 3,599,744, and the rental as £183,788.

Following on the note from the Czar to the same effect, the great powers have represented to Servia and Bulgaria the necessity of demobilization.

M. Venizelos, the Greek premier, is the first to accept the Russian invitation to attend a conference in St. Petersburg.

Industrial and Commercial.

Competition between the Rothschilds and Standard Oil was started at San Francisco when the Dutch tank steamer Kessler arrived recently from Sumatra with three million gallons of gasoline. This is the first consignment of many which will be used to wrest from Standard Oil its American monopoly. The cargo was consigned to the American Gasoline Company, the corporate name under which the Shell Petroleum and the Royal Dutch Petroleum companies, controlled by the Rothschilds, will operate on the Pacific coast. The Kessler proceeded to Martinez, where a million-dollar plant has been established. Other big tank steamers are already on the way. The company will also refine oil and export California petroleum.

The Puget Sound Mills & Timber Company has awarded a contract for the erection of a lumber mill with a capacity of half a million feet daily at Port Angeles, Wash. The plant will cost one million dollars. The company has a tract of one billion eight hundred million feet of timber to cut.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

SOME THOUGHTS ON THE CHRISTIAN SCIENCE LECTURE.

WILLIAM D. MCCRACKAN, M.A.

IT must often come to the thought of practical Christian Scientists how they can best prepare for the lecture, and likewise further its true purpose when attending it. In this connection it will be well for them to turn to the Church Manual and there read that "it is the duty of the board of lectureship to include in each lecture a true and just reply to public topics condemning Christian Science, and to bear testimony to the facts pertaining to the life of the Pastor Emeritus" (Article XXXI, Sect. 2). The principal purpose of the lectures, therefore, is to correct public misconceptions concerning Christian Science and its Discoverer and Founder.

Turning to "Rudimental Divine Science" by Mrs. Eddy, on page 15 we find a fundamental distinction between public lectures and class teaching. Mrs. Eddy writes, "It is impossible to teach thorough Christian Science to promiscuous and large assemblies, or to persons who cannot be addressed individually, so that the mind of the pupil may be dissected more critically than the body of a subject laid bare for anatomical examination. Public lectures cannot be such lessons on Christian Science as are required to empty and to fill anew the individual mind."

It is evident from these words that Mrs. Eddy had in view for the public lectures a work different from that of class teaching. Now, taking the words from the Church Manual and from "Rudimental Divine Science" together, the inference is natural that the Christian Science lectures are addressed primarily to the general public. The Christian Scientists of the locality in which the lecture is held have invited a member of the board to address their fellow residents. They have thrown the doors wide open and extended a general invitation to all to partake with them of the feast provided. The lecture is a free gift, a love offering. The Christian Scientists are the hosts upon this occasion, the general public is their guest.

A clear recognition of this fact, with the resulting attitude of mind and heart, will be found most effective in reenforcing and confirming the truth uttered from the platform by the lecturer, and an added blessing will flow toward the Christian Scientists who have provided this opportunity. An atmosphere of healing and redemption will pervade the time of preparation, will characterize the lecture itself, and will remain after the healing word has gone forth to bless the whole community.

FUNDAMENTAL RELIGIOUS RIGHTS.

ERNEST C. MOSES.

IN using the word "fundamental" in the caption of this article it is the intention to show that the religious rights of man and woman are what the Standard dictionary declares as the meaning of that word: "indispensable; primary; essential;" based on a "principle; a primary and necessary truth." The right of all men and women to choose and enjoy the religion which seems to them best suited to their spiritual aspirations and needs is, in the human economy, an inviolate right of choice; a human approximation of divine Principle, a manifestation of justice which has its root and vitality in infinite Truth.

Of the natural liberty to pursue individual well-being, which is the birthright and the abiding right of every man and woman, Alexander Hamilton, one of the great patriots of the Revolutionary period of American history, wrote the following fine sentiment (we quote from "The Works of Alexander Hamilton," edited by Henry Cabot Lodge): "The Deity, from the relations we stand in to Himself and to each other, has constituted an eternal and immutable law, which is indispensably obligatory upon all mankind, prior to any human institution whatever. This is what is called the law of nature, 'which, being coeval with mankind and dictated by God Himself, is, of course, superior in obligations to any other. It is binding all over the globe, in all countries, and at all times. No human laws are of any validity, if contrary to this; and such of them as are valid derive all their authority mediately, and immediately, from this original' (Blackstone). . . . The sacred rights of mankind are not to be rummaged for among old parchments or musty records; they are written as with a sunbeam in the whole volume of human nature by the hand of Divinity itself, and can never be erased or obscured by mortal power."

This view of personal liberty is entirely in accord with Christian Science when applied to a person who seeks membership in its visible church organization. The government of the Church of Christ, Scientist, is a pure, moral democracy, and in becoming a member under the qualifications laid down in the Manual of The Mother Church (Articles IV to VII inclusive), no person surrenders his or her true individual liberty. Indeed, a right reading of the "Discipline" in Article VIII of the Manual, and all other of the by-laws, points the way whereby one may obtain and retain the highest sense of liberty.

This freedom is gained because membership in the Christian Science church is not secured by binding oaths, ceremonial procedures, or artificial covenants, but through demonstration, whereby the seeker for church privileges becomes joyfully obedient to the teaching of the Bible as interpreted in Christian Science, and to our Church Manual. No one rightfully becomes a member without a willingness to be obedient to the church laws; and the only hold which the Church of Christ, Scientist, has upon its members is found in the opportunities it presents for loving service to others and in the benefits which loyally active membership brings to the right-minded individual. These phases of experience decide the true value of church-membership to each individual; and of the measure of this value each member under the direction of God must be sole arbiter for himself.

The Church of Christ, Scientist, has made steady progress in becoming acceptable to men and women of intelligence the world over, because it nourishes their religious natures with something more substantial than they had found in the systems of religion or philosophy, to which in

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many cases it may be alleged they were bound by some material ceremony performed in their unconscious childhood. But why should men and women of any one generation consider themselves bound by paternal vows or actions, based on "the tradition of the elders," which may preclude the exercise of individual rights of conscience or selection in religious matters during the mature years of the individual? Can it be said that true individual liberty is enjoyed by the man or woman who is prohibited from exercising his or her volition and conscience in matters pertaining to life and morals by compacts to which their own consent was not asked or given?

Because Christian Science stands in the highest degree for the rights of conscience, "the glorious liberty of the children of God," its church laws include no rules or ordinances, secret or open, which compel human parents to bind their offspring to a lifetime affiliation which can only be rightfully effected and maintained through each individual's own convictions and consent. On the same platform of freedom and justice this church exacts no pledge from the adult which would prohibit a withdrawal from membership by any member who might elect to do so.

Christ Jesus declared that the knowing of the truth would make men free. As his statement was universal, specifying no exception whatever, the truth must be available to make any demonstration of freedom from an outgrown affiliation in religious matters necessary to each student's growth. There is, therefore, a way to be free through the right application of Christian Science, and our Leader has taught us that "Love is the liberator" (Science and Health, p. 225).

WHAT DO WE MEET?

LOUISE KNIGHT WHEATLEY.

THE newcomer in the Christian Science church is often heard to remark upon the happy faces of those who attend the services, and this comment is well deserved, for surely no body of persons have greater reason to rejoice than have Christian Scientists. It might fittingly be said of them, in the words of the Apocalypse, "These are they which have come out of great tribulation," for in these large congregations there can hardly be found one person who has not left behind him some burden of physical or mental discord. No wonder, then, that their eyes shine, that their lips break into a ready smile, that their hand-clasp is cordial and sincere. A long-faced Christian Scientist would be an anomaly.

Occasionally, however, one comes across a student of Christian Science to whom this description would not apply. He is a regular attendant at the services, is possibly a church-member, and cases have been known where he even holds some official position among the various activities of the church organization; yet his face habitually wears a look which seems strangely out of keeping with all that his lips profess. Asked a reason for his general air of gloom, his answer, nine times out of ten, is this: "I have so much to meet." And having thus spoken, he continues with a sigh his joyless way, evidently satisfied that this brief explanation has been sufficient. This expression is familiar to most of us; in fact, it is quite possible that we ourselves have been known to make use of it in moments of depression, when we seemed to forget that "the government shall be upon his shoulder," but evidently believed that it was resting all too heavily upon our own. Before we employ this term again, however, let us analyze its meaning somewhat.

"So much to meet." So much what? So much truth or so much error? Each Sunday we stand in church while the scientific statement of being is read, and silently acquiesce to the fact that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468), because we know that upon this tremendous verity rests the entire superstructure of the Christian Science religion. This being true, it must follow that God and His infinite manifestation is all that we have to meet. Is this what we mean? If our face is long or our eyes refuse to smile, is it because we have "so much to meet" of Life, Truth, and Love, with all the varied expressions of infinite and unfailing goodness?

Of course not. What, then, is the alternative? If it is not God and His spiritual and perfect creation which is giving us so much trouble, obviously it must be *something* else. But is there anything else? Does Christian Science furnish us any authority for believing in something more than that which is "All-in-all"? We are certainly repudiating the fundamental teachings of our religion if we are believing in something apart from God, an entity and presence unlike Him, with power, underived from Him, to make us miserable; we are virtually acknowledging, audibly and without shame, that we are harboring thoughts which have no right whatever in the consciousness of a Christian Scientist.

We would hesitate to invite attention to our material home, so called, if it contained unlovely evidences of carelessness and neglect. Then why do we unblushingly invite attention to our mental home under similar conditions? It would indeed be a strange sort of housekeeper who would say to her friends: "Come in and see this ugly home of mine. Look it all over carefully. The rugs need sweeping, the furniture needs dusting, the floors need polishing, there are cobwebs in the corners, and the windows still bear the traces of the season's storms. But step right in, and see the whole miserable state of affairs. Do you wonder that I am unhappy?" Yet this is practically what the one who has "so much to meet" is saying. "Come in," he cries, "and see where I live. This is my consciousness, the place where I do my thinking. See my false belief about God, my Father, and about man, my brother. These other things which seem to be taking up so much room are called hatred, malice, envy, jealousy, revenge, fear, discouragement, sensuality, greed, ingratitude, treachery, hypocrisy, deceit, suspicion. They really belong to some one else, but I take them in just as fast as they come. Do you wonder I am unhappy in a home like this?"

At this season of the year, when the tidy housewife is opening her windows to the fresh spring air, and from garret to cellar a vigorous rubbing and scrubbing is going on, suppose we follow her example, and do a little mental house-cleaning. Elizabeth Barrett Browning once spoke a volume in a sentence when she wrote,—

> Look round, look up, and feel, a moment's space,
> That carpet-dusting, though a pretty trade,
> Is not the imperative labor after all.

After we have looked up that little space, will not "the imperative labor" be the opening of the windows of our thought, that the pure winds of Truth and the warm sunshine of Love may enter, to invigorate and refresh the atmosphere within? With their coming, the horde of false beliefs will quickly disappear, like the dark dream-shadows that they are, and in their place we will find a "larger thought of God," our Father, who made all, and made it not only good, but "very good," and a truer concept of man, our brother, who can send us nothing that will do us harm, for he is God's child, just as we are, and he loves us. Since, as Mrs. Eddy tells us, "everything is as real as you make it, and no more so" (Unity of Good, p. 8), where is the place to locate the whole trouble that gives us "so much to meet"?

Have we not, then, leaned long enough on that broken staff of a worn-out aphorism? Let us be honest with ourselves. Would we not get along faster, perhaps, if we flung the thing away altogether, and began leaning a little more upon God? Would we not find the pathway less rugged if we stopped thinking about what somebody, somewhere, seemed to be doing, and thought a little more about our Father's

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tender, protecting love for His children, and how it encompasses and enfolds them every step of the way, shining as a light in the darkness, making the crooked paths "straight, and the rough places plain"?

"Whither shall I go from thy spirit?" is the glad cry of the psalmist, "or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Our Father is so near, so dear, so ever ready to bless and save! The hand that reaches out for His will always find it, though the night be starless. Then let us look up, and take courage. Has there ever been, can there ever be, anything to meet but God and His idea?

OUR DAILY FOOD.

HARRY WOOTTON.

As we push manfully on in the study of Christian Science, we find that there must be constant watchfulness over our thoughts, and a glance at the average daily newspaper, magazine, or "up-to-date" novel forces us to the conclusion that there is but little of enduring good set forth therein for the perusal of the followers of Christ.

The selection of reading matter to be made by a Christian Scientist is of the utmost importance, and in Science and Health Mrs. Eddy has given us many counselings regarding it. In contrasting the early life of the great Teacher with that of the materialists of his day, she writes: "His senses drank in the spiritual evidence of health, holiness, and life; their senses testified oppositely, and absorbed the material evidence of sin, sickness, and death" (p. 52). Can we devour the news of the day as set forth in the usual metropolitan daily, become absorbed in the tide of melodramatic fiction which crowds the pages of many of the monthly magazines, or follow the shady characters portrayed in a large proportion of present-day society novels, and feel that we are giving heed to the apostle's admonition to let that Mind be in us "which was also in Christ Jesus"?

If one will but stop and note his state of mind after reading the records of error, he will surely realize a sense of discordant thought, a sense of having strayed from that which is good into an atmosphere of selfish contention. Surely the "wholeness" which is health of mind and body is not to be obtained by constantly dwelling upon so much which is absolutely the opposite of all that is spiritual. The constant perusal of crime, of disaster, of wretchedness, tends to a belief in the actuality of these discords and thereby retards us in our effort to gain an understanding of the unreality of all that is discordant. In Christian Science we learn that man is God's image, reflecting nothing but good, and that God, good, is the only power. This is man as Christ Jesus saw him, and if we are striving daily to see man as the Master saw him, our thoughts must be lifted above all false concepts of man and God's creation.

It is not to be inferred that we are to shut ourselves away from good literature and from contemporaneous history, or that we are not to be in touch with the events which are a part of or which concern our city, state, or country, and other countries and peoples as well. There is much in the world of human events which it will be right and helpful for us to know, but let us be constantly awake to the fact that God's kingdom is at hand, and that in it there is nothing but good. Then we shall recognize the falsities of mortal sense for what they are.

Mrs. Eddy tells us that in order to do this "we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives" (Science and Health, p. 248); and one of the many wonderful provisions she made for the students of Christian Science was the supply of the means by which we can avoid absorbing the evidence of sin, sickness, and death, and the ease with which we may find "perfect models in thought" to which we may at all times cling. *The Christian Science Monitor* with its constructiveness, its truthfulness, its current news sifted of all that is unworthy; the *Sentinel* and *Journal* with their helpful selections and testimonies of gratitude from countless numbers of those healed in Science, and the *Quarterly* with the lessons which enable us to read the Bible anew and find strength and healing,—all bear witness to the divinely given wisdom with which Mrs. Eddy counseled the abandonment of all that is evil or discordant, and with which she supplied us something to take the place of what should be discarded.

The Bible and our text-book, together with the publications represented by the periodicals and pamphlets sent out by The Christian Science Publishing Society, afford every student of Christian Science treasures of reading matter. It is not necessary and it is not wise that one should read, discuss, or in any way absorb any other publication purporting to explain or discuss Christian Science. The models for our daily reading are before us. In them we can gain knowledge, we can keep in touch with all that is of interest to and good for us as members of society, and find material with which to pass many an hour in pleasurable and beneficial reading. If we are watchful and on guard with respect to these things, our advancement as students will be marked, baneful habits will be given up, and we shall be endowed with the power to apprehend God and man aright. It will indeed be well with us if we daily heed the wise counsel of our Leader, namely, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261).

SPIRITUAL SUPPLY.

LILIAN GALARNEAU.

If one will but turn to the Bible, he will find from Genesis to Revelation a continuous assurance of infinite supply,—a supply which arises from the boundless basis of Spirit, God, —and that nowhere is mentioned limitation in regard to the needs of God's children. In Christian Science we perceive that the sense of limitation is solely a belief of mortals, that it is self-deceived error, for in effect we try to limit the infinite, which is limitless; and this is the wonderful message of our faith, that there is unlimited good for us, whether it be of supply or health or life. We therefore find our great need to be the overcoming of a sense of insufficiency of any good. By keeping our windows open toward Jerusalem, by listening, as Elijah did, for God's voice, we may fully realize that we are at one with the infinite source of supply, and then we shall lose all sense of limitation; thus demonstrating man's dominion over all and the all-sufficiency of divine Love, for Love supplies all needs, and according to our faith will it be unto us.

We once thought that supply referred mainly to material things, but our Leader has shown us that the true sense of substance is found in the understanding of Life, Truth, Love, and we who daily pray for that Mind to be in us "which was also in Christ Jesus," must know that the Wayshower not only received large supplies of divine power, but that he was willing to give his all; that while he gave us as of first import his spiritual work, he remembered the temporal needs of humanity and fed the multitude. Though we consider our church a spiritual structure, yet its outward symbol must be sustained. He who has told us to ask largely and we shall receive, bids us bring the tithes into His storehouse.

How priceless seem the values of the supplies of understanding and wisdom which we have received through Christian Science! How beyond price are the peace and deliver-

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ance from fear! Silver and gold seem as trifles compared to these, and yet we may even here show a willingness to gain the spiritual by giving up the material, for we must do this at every point if we would lay up treasure in heaven. Jesus commended the woman who so appreciated the spiritual blessings which he brought to humanity that she poured the costly ointment on his head.

God's promises are indeed wonderful to those who are willing to trust Him for all supply. There is no more helpful thought on this subject than that found on page 308 of "Miscellaneous Writings," where Mrs. Eddy says: "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for tomorrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment." Then, knowing that all the Father hath is ours, as we need it, it is our privilege to share this rich abundance, since, as some one has so understandingly said,—

To give rightly is Love's first behest,—
To give as the rain floods all the thirsting earth,
As flings the breeze its ripple of soft mirth;
As the wide tree spreads shade in noontide glare,
The best thou knowest give, that all may share.

And as these lack not, neither shalt thou lack;
For all thy giving shall increase thy store.
Because unsought, thy sowing shall give back
An hundredfold of good—till more and more
Thy garners of true joy are brimming o'er.

LESSON FROM NATURE.

GERTRUDE A. COWLES.

EARLY one spring morning not long since, the thought that there are "sermons in stones, and good in everything," was impressed upon me in a very vivid manner, for if spiritual sense is alert we are easily impressed with great truths.

I am connected with a government institution in the midst of the western desert, where by irrigation a little valley has been made both beautiful and productive, an illustration of Truth's power in the desert wastes of human existence. In passing over one of the irrigation ditches I was so charmed by the stream's limpid purity that I paused for a while to enjoy the beauty of the scene, and to think with pleasure of the time to come when the land would be green with vegetation and would yield bountiful harvests as a return for the pure, life-giving water thus brought to the soil. Later in the morning I passed over the same spot, and looking down into the water with the expectation of the same pleasure I had experienced in the morning, I was surprised to find that what had earlier been a thing of beauty had become repulsive. The blue sky and fleecy clouds above no longer were reflected on its limpid surface; it had become stagnant, and was covered with slime and débris.

Searching for the cause of the changed conditions, I found that the gardener had placed an obstruction in the current's path and thus cut off the supply from above, so that it was no longer a flowing stream. Then the analogy between this circumstance and our too frequent experiences in Christian Science was made apparent. We start out at the beginning of the day, after a careful study of our Lesson-Sermon, with thought attuned to harmony, with a promise that in all our waking moments our consciousness will prove an open channel for Truth and Love; but soon, perchance, we allow the interruptions and trials incident to human experience to usurp their place in our thought, thus robbing ourselves and others, perhaps, of that "water of life" which alone can supply our need. Our fault may have been in our ceasing to give, or our failure to deny an error which was brought to us by another; thus was our channel choked with the obstructions of mortal sense, until our words and deeds no longer reflected the sunlight and beauty of Truth.

Had the gardener removed the obstruction from the course of the current and allowed it again to flow freely through its channel, it would soon have become a clear, pure stream, a source of pleasure to the beholder and of refreshment to the land; and a kindred removal of hindrances from the channel of right thoughts is referred to by Mrs. Eddy when she says, "The way to extract error from mortal mind is to pour in truth with flood-tides of Love" (Science and Health, p. 201). We may, if we will, so preserve the flow of right thought that every error will be removed *from* consciousness, and we thus become a perfect channel *for the* life-bringing ministries of Truth.

REALITY OF GOD.

F. M. BROWN.

THE great need of religion is genuineness. Thousands of well-meaning preachers do their best every Sunday to reach the people and help them. The lack of real interest on the part of the hearers, and their hunger and thirst for something that is available and not far off, is the best evidence of the fact that something vital is wanting. Then, too, the thought is very prevalent that Christianity is not practical, not for use in this world, and that the teaching is only to prepare one for life in some hereafter. The truth is, however, that genuine faith in God and Christ is a very present help, and the most real and important thing in life.

All men naturally seek happiness, and there is a widely prevalent belief that money will bring it; but this is the belief in a graven image, a false god. How many men who seek wealth for its own sake ever find happiness? Either they lose the pleasure which comes from the right use of money by their habitual practise of saving or hoarding, or something happens which turns their fancied joys to wormwood and gall.

Any one who will seriously consider the subject for a moment, however, will admit that the truest happiness they have ever known, came from the innocent enjoyments of childhood and early youth. Men may think that this happy period is gone forever, and that the responsibilities of maturer life render this innocent happiness impossible; but this is not true. The seeking and finding of God, which is possible to every one, brings, as we gain an understanding of the teachings of Christian Science, first faintly, then more and more vividly, a demonstrable sense of power, peace, happiness, and freedom which can only be likened to the joy of childhood. When will men open their minds and hearts to this real power and force which is God?

[Written for the *Sentinel.*]

"DUST TO DUST."

MARY HICKS VAN DER BURGH.

"DUST to dust." The Father's voice
Speaks to the mortal dream. Rejoice
That this alone it is that dies,—
The fear that fails, the law that lies.
No good can ever pass from hence,
What passes is the sleep of sense.

These words, once charged with loss and ill,
Now sing the star-song, Peace, good will;
Transformed by Love that understands,
God's child shall break restraining bands
And rise from earth's obscurity
To grasp man's immortality.

When that last dreaded foe shall fall
Which from the depths defies us all,
Alone the Father knows the hour;
We trust in Truth's transcending power,
And though we see not yet, believe
In our complete and glad reprieve.

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SELECTED ARTICLES.

[Frederick Dixon in *Kentish Express*, Ashford, England.]

Writing in the Tenterden *Parish Magazine*, the Vicar of Tenterden says: "It was with the deepest regret that I was compelled to perform a most painful task on Sunday morning, April 20. In fulfilment of my ordination vow, 'to banish and drive away all erroneous and strange doctrines contrary to God's word,' I felt it to be my duty to warn my people against certain parishioners who had been secretly disseminating the doctrines of the false prophet of America, Mrs. Eddy."

The vicar begins by saying that he prefers to call Christian Science "Eddyism." *Chacun a son goût.* We have Lutheranism and Calvinism in the Christian church, and Confucianism, Zoroastrianism, and Mohammedanism out of it, to say nothing of Platonism, Berkeleianism, and a score of other religions and philosophies, so that historically Mrs. Eddy would be in very good company. At the same time, Mrs. Eddy's teaching is known as Christian Science all over the world, so that the vicar's effort is a little late and a little feeble. If it is simply a question of being rude, that, of course, is another thing; it is always so easy as to be never worth while. He then goes on to quote against Christian Science all the most disagreeable lines in the poets he can apparently call to mind at the moment. It is a simple relaxation, especially if you have a dictionary of quotations by you; but reading this week's *Parish Magazine*, one is inevitably reminded of the inimitable scene in the inn on the Wretford road, when the bishop, with imperturbable bonhomie and gravity, remarked to the highwayman, "Of scurril terms you have a most remarkable empire."

Next, he goes on to make almost as many statements, without troubling about the proof, as if he were Stephen Paget himself. He endorses the criticism that Mrs. Eddy's statement, that pain and death are not real, "comes from hell." Personally, I thought Mrs. Eddy's authority was the Bible in such declarations as "The last enemy that shall be destroyed is death." The vicar does not explain how, if death is real, that is true, you are going to destroy truth. Jesus of Nazareth said, "Ye shall know the truth, and the truth shall make you free," free from death and pain, surely. A great churchman and a great scholar, Bishop Westcott of Durham, commenting on this passage, writes: "The freedom of the individual is perfect conformity to the absolute, to that which is. Intellectually, this conformity is knowledge of the truth; morally, obedience to the divine law." Mrs. Eddy uses real in just this sense, that is, as the creation of God, spiritual and indestructible. She never said that pain and death were not, relatively speaking, facts to the human consciousness; she did deny that absolutely, that is spiritually, they were facts, and so does the Bible. "It is entirely competent," Mr. Froude writes, for any one "to define the terms which he intends to use just as he pleases." This does not appear to have occurred to the vicar. He apparently thinks that it is open to any critic to fit another person's conclusions on to his own definitions, for the express purpose of reaching a *reductio ad absurdum*. It makes argument very easy until you are found out.

Then he tells of a lady who gave up Christian Science because she found it did not heal. She is reminiscent of the stage army who march off at one wing to march on at the other. What a tribute is this solitary swallow of anti-Christian Science to the strength of the movement! Multiply her through all the pamphlets against Christian Science, and then subtract her multiplication, and she remains one. Why, all the Christian Scientists in the world, and there are thousands not a few, have become Christian Scientists because they found orthodox medical treatment did not heal their bodies or orthodox theology their minds. Does the vicar imagine that the infidels, heretics, and Turks of the church prayer-book represent the successes of orthodox theology, or the obituary columns of the papers the successes of orthodox medicine?

One hundred and fifty years after the ascension, the vicar goes on, the canon was fixed by the church. I really do not know what this has to do with Christian Science, as Christian Scientists use and read the King James version in their churches, but I do know it is a piece of astounding history, calculated to involve the vicar in a quarrel with the scholars of his own and every other church. The canon was revised and altered by council after council, and it was never fixed authoritatively until the Council of Trent, in 1545. The Reformation broke even that decision, and the vicar presumably knows that the canon is different today in the Greek, Protestant, and Roman churches.

His definition of the Christian church is even more unfortunate, and that is saying a good deal. It would include or exclude every one or any one at will. Surely he knows that the churches of Christendom have for centuries been slaughtering one another in battle, and murdering one another by persecution, over the very dogmas the treatment of which in Christian Science he denounces. Take the sacrament, as he selects it. Was not the dogma of transubstantiation almost the *fons et origo* of the Reformation? The Protestants coined the term hocus-pocus out of the most solemn words of the mass, and the Romanists retaliated by burning them whenever they could. What the reformers left, the Quakers finished, and yet the vicar wants to insist that the Christian Science teaching on the subject is antichristian. Would he admit that a Quaker was a Christian? Would he describe a Roman Catholic as one? I can assure him that the latter would describe him as a heretic. The fact is, that he has the haziest ideas as to what the teaching of Christian Science is on the subject of the church, the Trinity, and the eucharist. That, however, is no reason why he should put into the *Parish Magazine*, without any reference to show where he got them, quotations from Mrs. Eddy in support of his argument.

[W. C. Williams in *Baltimore* (Md.) *American*.]

In a recent article upholding Dr. Osler's position on the inefficiency of the saints in curing human ills, a certain reverend gentleman referred to Christian Scientists as representing the extreme form of trust in miracles. He stated that it is just beginning to be seen that this is the wrong kind of trust in God. Christian Scientists do not believe in miracles, if by miracles is meant something that is accomplished contrary to law; nor did Jesus, for he said that he came to fulfil the law, not to destroy it. He also said that as the Father did the works, all who believed him and trusted in God would do even greater things than he did; and most of his work was the healing of "all manner of disease." He did not advise the people to go to the medical men or to study medicine, but proved to them that it was their God-given privilege to be filled with health and holiness; and through obedience to God's law—seeking the kingdom of heaven, loving their neighbor, and overcoming sin—health of mind and body would result.

Either sickness and disease are in the divine order of things or they are not; either God afflicts His children with suffering or He has nothing to do with it. If the Father visited disease on His children, they would have no right to try to overcome it, and they could not overcome it if sent by an all-powerful God. Jesus showed that it was not through God that we were made sick, but that through the understanding of Him and man's relation to Him, sickness and all other discord could be overcome through truth. A human father would not inflict suffering on his children for the benefit they might derive from the patience gained in fighting for their health, and would we attribute to a loving heavenly Father that which we would abhor in a human one? The command, "Seek ye first the kingdom of God," and all else shall be added unto you, will keep one busy enough without

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wasting his energy during the whole of his mortal existence in struggling for freedom from the nightmare of disease, and the promise is there which makes such a waste unnecessary.

If God did not inflict disease, it is man's duty to reach upward for the truth that makes free, and not delve in materiality for something to make him a further slave to it. Jesus believed, with our critic, that "all God's creatures will be happy," but as he knew that happiness would be unknown so long as the creature was disease-bound, he went about teaching and proving that God's law makes man free.

Our reverend friend, a minister of the gospel, says that it is our duty "to discourage reliance upon any spiritual efforts to take the place of necessary material medicines and treatment, though giving due weight to the aid of God . . . in seconding . . . every effort;" and yet the Bible states that "God is a Spirit," and tells us to put our whole trust in God, and also says "the flesh profiteth nothing." This does not look as if an omnipotent, omnipresent God was intended to take second place in His universe.

[Algernon Hervey-Bathurst in *Truth*, London, England.]

The very ably written article entitled "Old Ills and New Remedies," which appeared in a recent issue, certainly gives a vivid picture of the many and varied devices to which mankind has recourse with a view to obtaining relief from various ills. Your contributor has also touched upon Christian Science, but his remarks on the subject are by no means so accurate as the descriptions of the mud bath and the "return-to-nature theories" are amusing. May I, therefore, be permitted to point out that Christian Science goes far beyond merely saying "that nothing unpleasant exists," but proves with unerring certainty, to that individual who endeavors to practise its teaching faithfully, that discord, whether mental, moral, physical, or of any other description, can be healed by a correct understanding of God and His law, the infinite law of good, as originally taught by Christ Jesus, set forth in the New Testament, and reiterated in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

[M. S. Bruen in *The Express*, Dublin, Ireland.]

A writer in a recent issue calls attention to Christian Science, and I think the following may clear up some points with regard to it which trouble him.

Nearly forty years ago a book was published which brought a seemingly new idea before the world, new in the sense that it had been lost sight of for centuries. Christian healing was its central idea, the healing which had ceased to be definitely practised since the third century. Instead of insisting on the power, inevitableness, and all-presence of evil, men were bidden in Christian Science to turn and look for the all-power and presence of God, whom the Bible names Love, Life, Spirit, remembering that their conscious existence must be due to some cause which must be intelligent, Mind. Being aware that every one wants happiness, love, betterment of some sort, this book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as it was called, brought out the fact that God, good, is the only power and presence, and bade men recognize that fact, and take it for their standpoint of thinking and living,—to magnify good, and not evil. The chapter on Prayer unfolded a sane and higher view of how to pray so as to receive answers, while the chapter on Atonement and Eucharist opened out practical views of the way to "draw near to God," which Jesus lived and taught with the deepest reverence, making the Saviour better known to all.

This book showed that God, being "of purer eyes than to behold evil," cannot possibly have made, or sent, or permitted evil or trouble of any kind; for if God had made evil and misery, they must be eternal, so it would be of no manner of use to try to get rid of them. But God being absolutely perfect Love, Truth, and Life, He could not make the opposites of these, and did not make them; therefore they are only of the nature of an illusion, and temporary. This seemed startling and "too good to be true;" but here and there men and women who were suffering and crying out for relief, began to read the book, and found their illnesses and pains were leaving them. This happened more and more often, till there was quite a stir. "Have the days of miracles come back?" No, they said; Christian healing is not miraculous, but divinely natural, for we are beginning to understand God's law: "Thou shalt have no other gods before me," and the blessing follows: "I will take sickness away from the midst of thee." They had begun to learn the way to be free.

In his commentary on St. John's gospel, Dr. Westcott has pointed out that a particular use of the definite article in it makes a very emphatic distinction between the absolute truth and a relative sense of truth. "The truth that shall make you free is expressed in perfect conformity to the absolute, to that which is. Intellectually, this conformity is knowledge of the truth; morally, obedience to the divine law." Those who are ready to follow this new idea are being healed of their ills, for not only functional but organic diseases yield to it, according to testimony, as well as sin, false appetites, and poverty. Others who have not been ready to accept it have criticized what they have not understood. Taking up a distorted view, they criticize that view, which is not Christian Science. Nowhere in Mrs. Eddy's writings has she ever boasted that she had taken away their Lord. She has instead given all mankind a more spiritual idea of the Saviour. Some devout Christians before her spoke of God as the great First Cause. Does not Principle signify somewhat the same?

To another critic this is offered: Take no one's ready-made advice about Christian Science. It is meant for practical use, and can only be tested by individual study. It is not a patent medicine for promiscuous use, neither need any one be afraid to use it for himself. It is not will-power. Other systems study the minds of mortals; this is the Science of Mind, the exact knowledge of God.

[Royal D. Stearns in *Cozad* (Neb.) *Local*.]

Christian Science is essentially a religion. It is founded solely upon the Bible and the works and teachings of Christ Jesus. It is the restoration of primitive Christianity. Christian Scientists are obeying the commands of Jesus, to go into all the world, and not only preach the gospel, but heal the sick, and thereby are reestablishing the healing work of the primitive church. History assures us that the healing of the sick was a part of the regular church ministry for three hundred years after the ascension of Christ, and that the dead were raised during the first and second centuries. What does it mean to have a science? It is well understood that a science implies classified understanding; it requires a law, which must be presented in its unity, order, and system. This is precisely what Christian Science does. It presents this divine law in its unity, order, and system with such precision and certainty that Christian healing prevails by way of proof. It is therefore eminently scientific; moreover it is Christian, because this law is not physical, but divine, compassionate, and helpful.

Every one who concerns himself with religious affairs would enjoy having the power of good that Jesus had; every one would be glad to understand the divine law well enough to heal and reform men as did primitive Christians. That Christian Science does conform strictly with the gospel is shown from the great success that comes to its adherents in healing the sick and in reforming the sinner. Indeed its scientific value rests upon fact, for there is no doubt that Jesus taught the truth, since all scientists and philosophers have agreed that his gospel is of the highest

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ethical value, that it is indeed eternally true. Being true, it must be scientific, since nothing could be more scientific than that which is forever true.

Your critic claims that Christian Science teaches that "God is not a person." Your critic has not stated what kind of person he thinks God is. Does he think God is a corporeal being? Mrs. Eddy says in her 1901 Message to The Mother Church: "We understand that God is personal in a scientific sense, but is not corporeal." "We believe, according to the Scriptures, that God is infinite Spirit or Person, and man is His image and likeness" (pp. 4, 5). As the spiritual sense is gained, it is learned that Christian Science gives out the idea of God which is demonstrable and at the same time in harmony with the grandest and purest conception of being. It is the human limited sense of personality which is denied in Christian Science.

Christian Science accepts the doctrine of the immaculate conception and offers a scientific and satisfactory explanation of it. Jesus was the way in the sense that he was the example and the truth, in that he indicated the way of salvation through the understanding and practise of the truth. He said, "Ye shall know the truth, and the truth shall make you free." The term Jesus Christ used in the Scriptures means Jesus the anointed. This is exactly the sense in which Mrs. Eddy uses the term.

Christian Science unreservedly accepts the Bible doctrine that all things were made by God, and that "God saw every thing that he had made, and, behold, it was very good." It follows that if sin is real, it must be God-made, and hence good; if sin is real, it becomes a part of omniscience, and as omniscience cannot forget anything it has once known, it becomes eternal. That is where your reverend critic's logic leads necessarily. Christian Science reverses this doctrine, and denies the reality of sin and evil in the sense that it is God created. Speaking absolutely, sin is unreal, that is to say, it is absolutely unknown to the divine Mind, which is without sin. It is not claimed by Scientists, however, that sin does not seem real to human consciousness; and it is not claimed that during this human experience it is not necessary to grapple with it and overcome it; it is claimed merely that it is not real in the sense that it is not a part of God's creative work. The universe created by God must also be like its creator, for like produces like, and since God is infinite Spirit, the real universe, His manifestation, must be spiritual. It must comprise the infinite ideas of this infinite divine Mind, forever unfolding and appearing in the perfect harmony of divine Science, governed by the perfect law of divine Love and expressing the indestructible substance of Spirit.

[George Shaw Cook in *Aurora* (Ill.) *Beacon-News*.]

In an item in a recent issue the statement is made that the "Brahmins held to the doctrine that there is but one being in the universe, and that is the universe itself." The question is then asked if this is the doctrine of Christian Science. This theory finds no agreement with the teaching of Christian Science. On the contrary, Christian Science clearly indicates that there cannot be a noumenon without phenomena. Most people admit that there is one primal cause, and that this cause is mental or spiritual. Christian Science starts with the basic proposition that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468). Mind being infinite, perfect, its manifestation or expression must partake of its nature, and is therefore perfect. Thus Christian Science teaches that the universe, including man, is the emanation of the divine Mind and is governed by this Mind.

This understanding of man as spiritual and the universe as perfect, has liberated many from evils which have their origin in the belief that man is mortal and the universe material, and that both are governed by material laws which are changeable and destructive in their nature. This belief, which leaves God out of His own universe, constitutes a fundamental cause for disease and sin, while the knowledge that God's law is supreme here and now, and that man may be and in reality is governed by it, relieves fear, and inspires thought with hope and courage.

Today in increasing numbers people are giving thanks to Mrs. Eddy for her exposition of this Science, which is bringing comfort and healing to men and women in all walks of life, and raising them from bondage to material beliefs into faith in the one Mind, God, the source of all good.

[Frank Bell in *Gazette and Bulletin*, Williamsport, Pa.]

A few things need to be said, briefly, with respect to several quotations in a recent issue of your paper, in which the name of Christian Science was associated with conceptions entirely contrary to its teachings. For instance, no one who is really a Christian Scientist ever could have said material things were merely imaginary, because that sort of explanation of Christian Science finds circulation only among jesters and those who wilfully or in ignorance misrepresent other people's beliefs. The expert behind the bank counter does not brand as imaginary the counterfeit silver dollar which an uninformed patron proffers in good faith; he merely pronounces it not a real dollar. Christian Science gives an explanation of matter as in the nature of a counterfeit of the true spiritual creation, and this enables the learner at least to begin to rid himself of some of matter's deceptive claims to the power to hinder his natural and rightful growth and dominion. Christian Science is not concerned with denying that matter is relatively real to the perception comprised in what are termed the five physical senses. The bank patron above referred to will waste no time considering the constituents of the bogus coin, once he actually learns it is not a dollar. His protection from this fraudulent thing is accomplished as soon as knowledge of its not being what it appears to be has enabled him to assume a right mental attitude toward it.

Christian Scientists work, play, eat, sleep, clothe, and house themselves as do their fellows in this world; only with a better knowledge of the nature of things and a larger freedom from the ills of material existence than they enjoyed before. In their daily affairs they are encountering renewed proofs of the truth of the teachings of their adopted religion, and Christian Science makes no other demands on their allegiance; that is to say, it requires no profession not founded on individual demonstration. Much of such misunderstanding of Christian Science as has remained in the public thought is due to careless attempts to set forth its teaching. As an illustration, the recent statement that Mrs. Eddy says "good is mind," conveys not the slightest intimation of her meaning. In the expression in the Christian Science text-book (see Science and Health, p. 113), the word "mind" is capitalized and is used as a synonym of Deity; in other words, God, good, is intelligence, a perfectly sensible and reasonable statement.

Those who wish to be really informed as to what Christian Science has to offer will consult its official literature, which may be freely obtained in the public reading-rooms maintained by its churches everywhere.

"Everything good is on the highway," said Emerson; and the first and only lasting success is that of character. It may not be, for the moment, exhilarating to realize that one's ill fortune is usually the result of some defect in his selection, or error in his judgment, but, on the other hand, if the cause of his unhappiness lies in himself, the cause of his happiness may also lie with himself, and thus it is in his power to so transform his attitude to life as to reverse the gloom and have the joy and sweetness rather than the bitterness and sadness of life.—LILIAN WHITING.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

[Reprinted from the *Sentinel* of March 15, 1900, by request.]

THE CHRISTIAN SCIENCE BOARD OF LECTURESHIP.

Beloved Students:—I am more than satisfied with your work: its grandeur almost surprises me. Let your watchword always be,—Great, not like Cæsar, but only great as good. You are not setting up to be great; you are here for the purpose of grasping and defining the demonstrable, the eternal. Spiritual heroes and prophets are they whose new-old birthright is to put an end to falsities in a wise way, and to proclaim Truth so winningly that an honest, fervid affection for the race is found adequate for its emancipation.

You are the needful and the inevitable sponsors for the twentieth century, reaching deep down into the universal, and rising above theorems into the transcendental, the infinite—yea, the reality of God, man, nature—the universe. No fatal circumstance of idolatry can fold or falter your wings, no fetishism with a symbol can fetter your flight. You soar only as uplifted by God's power, or you fall for lack of it. You know that to conceive God aright, you must be good. The Christ-mode of understanding Life,—exterminating sin and suffering, and their penalty, death,—I have largely committed to you, my twelve faithful witnesses. You go forth to face the foe with loving look, and, with the religion and philosophy of labor, duty, liberty, and love, to challenge universal indifference, chance, and creeds. Your highest inspiration is that nearest the divine Principle, and nearest the scientific expression of Truth. You may condemn evil in the abstract without harming any one, or your own moral sense; but persons seldom, if ever. Improve every opportunity to correct sin through your own perfectness. When error strives to be heard above truth, let the "still small voice" produce God's phenomena. Meet the raging element of individual hate dispassionately, and counteract its most gigantic falsities.

The moral abandon of hating even one's enemies excludes goodness: hate is a moral idiocy let loose for one's own destruction. Unless withstood, the heat of hate burns the wheat, spares the tares, and sends forth a mental miasma fatal to health, happiness, and the morals of mankind: and all this only to satiate its loathing of love, and its revenge on the patience, silence, and lives of saints. The marvel is, that at this enlightened period a respectable newspaper should countenance such evil tendencies.

Millions may know that I am the Founder of Christian Science: I only know what that means.

MARY BAKER EDDY.

THE LECTURE SERVICE.

AT the beginning of another year of work in the lecture field, we are glad to comply with the request for a republication of the letter addressed by our revered Leader to the board of lectureship in the earlier stages of this great work for humanity, believing that it will likewise be an inspiration to every Christian Scientist. We are also giving, by request of the board of lectureship, a part of the editorial, "The Lecture Service," which appeared in the *Sentinel* of June 22, 1912. The growing importance of this work is shown by the increased attendance at the lectures, the number of persons comprising the various audiences during the past year having been, in round numbers, about 850,000, an increase of about 110,000 over the previous year. We quote from the editorial referred to as follows:—

The importance of the lecture work as an authorized means of disseminating in a community, aside from the regular church services, an accurate knowledge of Christian Science and the facts pertaining to the life and work of its Discoverer and Founder, Mrs. Eddy, is emphasized by these figures. It is, therefore, with the desire to impress upon the branch churches the need for even more earnest and thoughtful cooperation, that attention is directed to the list of lecturers for the coming year on page 852 of this issue; also to the necessity of arranging for the lecture or lectures which are to be given, as soon as possible after July 1, the beginning of the lecture year. If before the end of July the lecturers are able to make up their schedule for the year, they can plan their trips to the advantage of all concerned, and this is often an important consideration with the smaller churches and societies.

The annual circular of the board of lectureship has been mailed to the clerks of all branch churches and societies having cards in the *Journal*, and the instructions therein given should be carefully followed, that the best possible results in every particular may be secured. Seemingly unimportant details ofttimes make for or mar the success of a lecture, and the experience of years in the lecture work has shown the importance of scrupulous care in this direction. Especially should the proper advertising of the lecture have attention, the date, day of the week, place, and hour of the lecture being plainly specified. The local advertising need not begin more than four or five days beforehand, but it should continue in some form to the day of the lecture. Suitable ways of accomplishing this are detailed on page 4 of the circular. The announcement in the "Lectures to be Delivered" column is also important because it reaches many outside the local field, but to insure insertion it must reach the *Sentinel* not later than Monday of the week in which it is desired that it shall appear.

Another point to be remembered is that in the work of a church or society incident to a lecture, much will be or must be done through the officers or committees, but the complete success of a lecture calls for the united effort and demonstration of the entire membership, that no avenue through which the lecture may be brought to the attention of the general public, for whose benefit it is primarily given, will be neglected. The lecturers are grateful for the cooperation shown by the workers throughout the field during the past year, and we bespeak for them in the weeks and months to come the same spirit of helpfulness and understanding in the carrying on of this important branch of the Christian Science movement.

The board also wishes to have attention called to the following, in connection with the lecture work, namely: They believe that church-members should not be requested to remain away from the lectures. Inasmuch as the church gives the lecture to the public, the members are the hosts and should be present to receive their guests and provide them with the best and most comfortable means of hearing the lecture. If the largest hall available is not ample to accommodate both Christian Scientists and the public, then the lecture should be repeated until all who desire have heard it. The giving of the lecture is part of the regular church work as provided by the Manual, and should not be made a separate activity, with separate funds, etc. While the circulars issued by the board are sent to the clerks of the branch churches and societies, it is intended that each officer of the church or society should have a copy. The applications for lectures should, however, be made by the clerk only, and these applications should be sent direct to that member of the board of lectureship whose services are desired. Given a careful attention to the preliminary details of arrangement, and a hearty cooperation on the part of the members of the church or society, and seed will be sown that in due season shall bear a rich fruitage.

ARCHIBALD MCLELLAN.

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"WHAT SHALL I RENDER?"

ONE of the most noticeable effects of Christian Science is the awakening of gratitude for every good thing, and a desire to manifest it in some practical way. That this spirit is not inherent in the human mind to any great extent is evidenced by an unwillingness on the part of most mortals to admit that any favors have been received, either from God or man, or to make any return for the same; indeed, the true sense of thankfulness is never awakened until spiritual consciousness begins to replace material belief. As this is attained, the grateful thought cries out with the psalmist, "What shall I render unto the Lord for all his benefits?" On referring to the 116th psalm we find that these words were spoken by one who had been healed of sickness, sorrow, and the fear of impending death, one who had been "greatly afflicted," perhaps by treachery on the part of his fellow men. The all-important thing, however, is that he found complete deliverance in turning unreservedly to God, and in finding that God is both "gracious" and "righteous," also merciful.

It was undoubtedly an unspeakable blessing to this man to be delivered from his dire distress, but what was of infinitely greater importance was his discovery that God is good, and good only. Well might he cry out, "I love the Lord"! even before giving the reason therefor. Like thousands at the present time, he had judged God by mortals, had found them to be "liars," and so a new and true concept of both God and man was needed. When this is found by any one, healing follows "as naturally and as necessarily as darkness gives place to light," to use our revered Leader's words (Science and Health, Pref., p. xi). Christ Jesus said that it is "life eternal" to know God; and if our sense of life is darkened, it goes to show that we do not know Him in the way which Jesus meant, that we have not grasped the truth which he said would make us free. Lowell says:—

> Many loved Truth, and lavished life's best oil
> Amid the dust of books to find her,
> Content at last, for guerdon of their toil,
> With the cast mantle she hath left behind her.

None can, however, seek Truth in the Christ-way without finding that Truth delivers from sin, disease, and death; and though this eternal fact may at first seem as a distant star, it will guide to full deliverance and boundless gratitude all who unwaveringly follow its light.

He who would measure spiritual blessings by material evidence is never ready to say, "What shall I render unto the Lord?" To do this he must see Truth and Love face to face, and when he does, there will be no hour of the day or night in which he is not ready to call upon God with thankfulness. The question, however, goes very deep. It does not stop with a mere verbal outpouring of gratitude. It surely reminds us that we should pay our vows by letting others know of the help to be found by calling upon God when in trouble. It must also mean that our gratitude should impel us to rise out of the mortal sense of things, its dishonesty, impurity, cruelty, and treachery. Jesus told of one who was forgiven for grievous wrong-doing, but who took an offending brother by the throat to enforce a very mortal sense of justice. Such a one is not asking what he shall render to divine Love for benefits received, nor is he who forgets that he must be true if he would express gratitude for knowing the all-power of Truth and Love.

Moreover, the vital question is not what others should render for the blessings of Truth, but "What shall I render?" and we cannot ask this of ourselves too often, or probe too deeply into the hidden motives which lie back of all words and deeds. To us much has been given in the great revelation of Christian Science, and it rests with us to prove our gratitude to God and to His messenger to this age by drinking deeply of the "cup of salvation" ourselves, and offering it to those who know not that God delivers from all evil those who seek His omnipotent aid.

ANNIE M. KNOTT.

REMAINING SHADOWS.

SHE was speaking of her personal problems and manifestly thought of some of them as of a kind that would demand great effort for their solution. Responding, her friend said: "Don't make such hard work of it. Let us remember that light dispels darkness without strain or effort, and that Jesus said, 'I am the light of the world.' Our sense of struggle in spiritual overcoming simply witnesses to the fact that we are looking upon the situation from the human point of view instead of from that of divine Mind. Christian Science should illustrate in us, as Mrs. Eddy has said, 'the unlabored motion of the divine energy' (Science and Health, p. 445). In so far as we apprehend this, and truly commit the work of our redemption to Truth, it is certainly possible for us to find relief from all sense of burden, and rejoice in our freedom regardless of present human limitations." "But," she answered, "we have the shadows when the light is present!" "That is true," he replied, "but it is explained by the fact that we admit the light at one point only. We raise the shade of a single window while keeping the others closed to the light. When it is permitted to enter from the north, south, east, and west, then there is no hiding place for the shadows and they flee away."

Musing afterward upon the conversation, the friend was impressed with the manifestly limited number of those who have proved in their experiences that they have answered the Master's "Wilt thou be made whole?" with an intelligent and unqualified affirmative. Most people want to escape hell, as Jonathan Edwards used to say, but they are not entirely willing, and the many do not know how to yield human belief to the redemptive Christ-idea. Some of the obligations connected with a religious life can be assumed without any inconvenience, and this professional conformity may prove an open window through which not a little light is admitted; but shadows will certainly remain so long as through ignorance, prejudice, or sensual desire any beam of divine light is unwelcomed.

The dawn of freedom is likely to render the disabilities of enslavement more manifest and correspondingly more irritating, but the increase of liberty will in due time eliminate the pains of human travail and establish a redeemed society. The awakening to Truth likewise precipitates that struggle with remaining false sense through which Jacob passed at Peniel. In most experiences there is a period in which shadows not only remain, but they often seem more intense because of the brilliance of the illumination of a single field of thought. If, however, "gladness to leave the false landmarks and joy to see them disappear" (Science and Health, p. 324) describes our attitude toward the coming day, then the question as to the persistence of sense shadows is settled once and for all.

"Unto the uttermost," is a Scripture phrase descriptive of the completeness of our redemption through Christ, the inclusiveness of that right consciousness which divine Science brings to receptive thought. The truly aspiring Christian Scientist longs ever for light, more light, and for all such the day has surely dawned which in its fulness shall know no shadow. Meantime it is ours to rejoice now and unceasingly that in Science we have come to know the nature of the shadow and the way its lingering darkness may be dispelled.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

REDONDO BEACH, CAL.—The Christian Science people held the first service in their new church on Wednesday evening [May 15], and it was a testimonial meeting. The church will be used regularly now, although the formal opening services will not take place until later, when the seats will be placed and every detail complete. The edifice has a fine reading-room.—*Redondo Beach Reflex.*

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THE LECTURES.

BOARD OF LECTURESHIP.

APPOINTED FOR THE YEAR JULY 1, 1913, TO JUNE 30, 1914.

Hon. Clarence A. Buskirk, C.S., R. F. D. No. 1, Princeton, Indiana.
Clarence W. Chadwick, C.S.B., 654 Omaha National Bank Building, Omaha, Nebraska.
Clarence C. Eaton, C.S.B., 719 South Union Avenue, Tacoma, Washington.
Col. William E. Fell, C.S., West Bar Chambers, 38 Boar Lane, Leeds, England.
Dr. Francis J. Fluno, C.S.D., 1732 Franklin Street, Oakland, California.
Willis F. Gross, C.S.B., 505 Berkeley Building, Boston, Massachusetts.
Judge Septimus J. Hanna, C.S.D., 803 Oakland Avenue, Pasadena, California.
Prof. Hermann S. Hering, C.S.B., Post Office Box 385, Concord, New Hampshire.
Bliss Knapp, C.S.B., 11 Hawes Street, Brookline, Massachusetts.
William D. McCrackan, C.S.B., Post Office Box 779, New York, N. Y.
Rev. William P. McKenzie, C.S.B., 10 Concord Avenue, Cambridge, Massachusetts.
William R. Rathvon, C.S.B., Post Office Box 1308, Denver, Colorado.
Judge Clifford P. Smith, C.S.B., 16 Corey Road, Brookline, Massachusetts.
Virgil O. Strickler, C.S., 1 West Eighty-fifth Street, New York, N. Y.
Bicknell Young, C.S.B., Virginia Hotel, Chicago, Illinois.

Letters and telegrams sent to the addresses given above will be duly forwarded. Use these addresses, unless for a special occasion a different one is given.

VICTORIA, BRITISH COLUMBIA.

William Blakemore, president of the Over-Seas Club and editor of *The Week*, introduced Judge Clifford P. Smith, who lectured on Christian Science at a meeting held in Victoria theater. His remarks were in part as follows:—

It is as a journalist that I would speak to you for a few minutes, and you know that a journalist is supposed to study all subjects and to know something about everything under the sun. I have learned within the short time which has elapsed since I first studied Christian Science, that the subject is greatly misunderstood and misrepresented. The popular conception seems to have been that it is simply a cult for healing sickness and disease. As a matter of fact, while this may be the phase of Christian Science most in evidence and the feature which first attracts the attention of those who subsequently become converts, this is not the end of Christian Science teaching, but only a means to an end. The greatest teacher and healer of all times, the Master, went about exercising his divine art of healing. He caused the deaf to hear, the dumb to speak, the blind to see, the lame to walk; he cured many insidious diseases, but he always urged those benefited to go and show themselves as a testimony to the divine power which had wrought these great results. He went further, in teaching and urging those who were healed to give themselves to the divine service. It was the healing of the life and the casting out of the devil of sin which was the objective point of all his teaching.

Christian Science is based on the teaching of the Master. It aims at reviving in this age the great art of healing which he practised, and none the less but indeed the more, the healing of the mind. If the public press and the world at large understood that, important as bodily healing is, it is only a phase of Christian Science teaching, and that the real object is to make men better, to lead them to live holier lives, to recognize the golden rule, and, in short, by a more intelligent conception of their true relation to the divine Being and their real obligations to each other, to attain that standard of Christian living which has been the aim of the Christian churches in every era, they would at least cease scoffing and begin seriously to study the fundamentals of this great Science.

The world has always cared more for practise than profession, for holy living than for creeds. Christian Science, properly understood and acted, puts one's life in the right. This is what the world wants today; it is the failure of the church to square conduct with theory which has constituted its greatest weakness and so seriously lessened its hold upon mankind. It is the renaissance of the Master's teaching in his Sermon on the Mount which constitutes the guiding Principle of Christian Science, and the world has yet to learn of a nobler conception or a loftier standard of living than that which would lead us to do unto others as we would they should do unto us, and to serve the divine Being with all our heart, mind, and strength. It is because I believe this to be the true character of Christian Science teaching that I have not hesitated, although only a novice, to associate myself with this meeting and to recommend to your most serious and reverent consideration the address which you will hear from one who is competent to speak to us upon this profound Science.—*Correspondence.*

DALLAS, TEXAS.

In introducing William R. Rathvon, who lectured twice on Christian Science at First Church of Christ, Scientist, Brigman C. Odom at the first lecture said in part,—

The mission of Christian Science is to confirm and amplify the Bible teaching that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind," and that God's law of truth destroys all sense of fear and its consequent suffering, for "perfect love casteth out fear." The teachings of Christian Science are best summarized in these words of the Master: "Be not afraid."

At the second lecture Mr. Odom said:—

Christian Science is the new-old gospel of a present salvation. It says with Paul, "Now is the accepted time." The operation of its basic law brings the awakening to man of his possibilities and capabilities as a child of God, and so he realizes that the kingdom of heaven is within, hence at hand, even at his very door. Through spiritual discernment he comes to know that in his true being nothing exists now that defileth or maketh a lie, and he begins to learn what God has already done for man. The dominant note, therefore, of Christian Science is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light;" "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—*Correspondence.*

MINNEAPOLIS, MINN.

On the occasion of the lecture delivered by Virgil O. Strickler under the auspices of Second Church, the Minneapolis auditorium, a building seating twenty-seven hundred and fifty persons, was filled to its capacity, and about fifty were turned away. Mr. Strickler was introduced by the Hon. George R. Smith, ex-probate judge and congressman-elect, who said in part,—

When I received this invitation to introduce the lecturer, I could not refuse it, for I know personally many of your people, have been intimately connected with them, and have great respect for them, since if we cannot all be of the same faith we can be united in the same purpose,—to discover and follow out the truth of life as we see it. To my mind the commandment, "Love the Lord thy God with all thy heart,

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and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," is a broad principle on which we can all stand and all come into the fold. I desire to reiterate that as a public official of this city and a citizen for a number of years, I have come in contact with a great many of your people, and I have always been able to point out the Christian Scientists without any one telling me, for the reason that I discovered in them great self-control and reliance. That is the one thing which has impressed itself upon me. It is my belief that if we find associated with us in life those who possess worth, beauty, and usefulness that we do not ourselves possess, we should take such unto ourselves, so that we may become better citizens.—*Correspondence.*

BOLTON, ENGLAND.

The Christian Science doctrine expounded by Mrs. Eddy in America has spread to all parts of the civilized world, and it continues to gain ground. In England it is gathering in a great number of converts at the present time, and the interest evinced in Bolton, particularly, was emphasized very strongly last year, when a big mass meeting was held. Although the largest available building in the town was taken in order to accommodate as many as possible, hundreds had to be turned away. This was explained, however, as being not so much because there was such interest in the doctrine as because of the sheer curiosity of the Bolton inhabitants to obtain an insight into a theory which was considered to have such a practical bearing on the health of its members. The miracles of healing, it was said, were too great to be attributed solely to spontaneous thought, and the impression on the minds of many was that the effect of the visit of the lecturer (W. D. McCrackan, M.A.) would not be lasting. Another well-advertised meeting, however, dispelled any such thought; for the Grand theater was packed, every seat being occupied. The chairman was John W. Doorly of Leeds, and the lecturer was Bicknell Young of London.

The chairman observed that Christian Science was not new to any of us, because, literally and truly, it was nothing but the teachings of Jesus Christ carried to a practical conclusion. Nineteen hundred years ago the gospel of the reality of spiritual things was preached by one who had rightly been called the Saviour of humanity. At that time he told his disciples that he had many things to tell them, which they could not yet bear, but promised them that when the Spirit of truth did come he would guide them to the truth. For three hundred years after the Saviour's mission the gospel of Christianity was preached and followed by healing the sick and by raising the dead; that is a historical fact. At that time Christianity was taken up by the Emperor Constantine, when it seemed to lose its spiritual power and its ability to heal the sick or to raise the dead. In 1866 a woman whose life and circumstances were such that, when she lay seemingly at the point of death, she again discerned the spiritual truth and was healed by that truth. Understanding that it was spiritual law which had healed her, she set about discovering that law, and after years of trial the law had been demonstrated in thousands of well-authenticated cases in healing the sick of all manner of diseases, and it had reformed sinners. Thus today Christian Science is spread over the world and forms a large body of adherents of thinking and enthusiastic men and women.

Bolton Chronicle.

SHREVEPORT, LA.

William R. Rathvon lectured on Christian Science in City Hall auditorium to a fair-sized audience which gave the closest attention to the speaker. J. C. Hamilton made the introductory remarks and said in part,—

Your presence is evidence of an interest in that greatest of all subjects, religion; and the fast growing Christian Science, which already encircles the globe, cannot be affected by the misstatements of what it teaches. It is announced at the beginning of each Sunday service in the Christian Science churches that the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," "are our only preachers." No text-book is easily understood, but requires study and the aid of teachers for many years. Is it then any wonder that the spiritual truths, which must be apprehended spiritually, are not understood with a casual reading? Would any reasonable individual expect to understand any other text-book about a science without study and application? If so many different denominations have arisen, and all from the study of the same Bible, is it fair to expect one to understand Science and Health without study? These lectures are for the purpose of making clear to all the teaching of Christian Science, the spiritual truths which Mrs. Eddy gleaned from her study of the Bible.—*Correspondence.*

OSKALOOSA, IOWA.

The annual lecture on Christian Science, at Armory hall, was well attended by a representative as well as an attentive audience, which evidenced the desire to hear, to learn, and to know. Virgil O. Strickler, the speaker, was introduced by Irving C. Johnson, who said:—

This is an age of healthful spiritual and intellectual unrest. Old aspects of truth are questioned and new aspects welcomed. In ancient days, the Christian knight went out to seek and to slay Saracen, giant, or beast; later, his successor sailed his ships to remotest seas; then our fathers set out to conquer, in a material way the regions opened up by the explorers; and now we are reaching the place where material progress must give way to higher things. Man is naturally religious, and when the material part of his nature is sloughed off, he unconsciously turns to the consideration of spiritual things. It is in this quest for a new spiritual kingdom that devoted men and women have consecrated themselves to the work of discovering new truths and promoting the health and happiness of their fellows. In this search for universal good, surely all right-minded Christian men and women can join. Each year there is being registered a protest against the worship of mere material things. It is but a step from the defense of liberty and property to pleading the cause of health and truth.—*Oskaloosa Herald.*

MILTON LOWER MILLS, MASS.

Under the auspices of The First Church of Christ, Scientist, of Boston, a lecture on Christian Science was delivered in Odd Fellows' hall at the Lower Mills. The speaker, Frank H. Leonard, was introduced as follows by Frederick R. Bates of Ashmont, who presided:—

This lecture is given under the auspices of The First Church of Christ, Scientist, Boston, that the people in this vicinity might have an opportunity to learn what the message of Christian Science is. This message is really a fulfilment of the words of the Master, who said: "I am come that they might have life, and that they might have it more abundantly." "Go ye into all the world, and preach the gospel," "Heal the sick." It is in accordance with this divine command, that Mrs. Eddy established, among other activities of The Mother Church, a board of lectureship, the members of which may be called to any part of the world to speak with authority on the subject of Christian Science.

Milton Record.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Johannesburg, Transvaal.—William D. McCrackan, M.A., Orpheum theater, afternoon, July 27.

Mystic, Conn.—Lyceum theater, Virgil O. Strickler, 3:15 p.m., July 6.

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TESTIMONIES OF HEALING.

In October, 1911, I had occasion to have my arms in five gallons of gasoline when, through friction, it ignited and I was enveloped in flames. Notwithstanding the fact that my hair, eyebrows and eyelashes, and portions of my dress were on fire, I did not lose consciousness of the ever-presence of divine Principle. I at once withdrew my arms from the fluid, as the flesh seemed on fire from the elbows down. As I glanced down and heard the roar of the flame, the thought flashed through my mind that Spirit is the only substance; that these flames could never destroy an iota of good, that there is no intelligence in matter, and that I could not suffer unless I admitted the belief of pain.

I extinguished the flame by rolling my arms in the folds of my dress, entered the house and threw water on my hair, while the household stood aghast at the spectacle I presented. One nostril was scorched, my eyes were inflamed, while my arms were purple and in portions deeply burned. Refusing the urgent request of neighbors to apply material remedies, I quickly telephoned a Christian Science practitioner. I was assured that I would at once be given absent treatment, and I then took "Science and Health with Key to the Scriptures" and attempted to read; but my arms jerked so that I could not hold the book steadily enough to do so. In fifteen minutes, however, this nervousness ceased, and the soreness was also disappearing very rapidly.

I then dressed and called on the practitioner, as I wished present treatment. While I was entirely free from pain, I yet voiced the fear that portions of the arms had been burned so deeply that if the truth were not perfectly realized, complications would set in. The Scientist turned at once to page 447 of Science and Health and read this to me: "The recuperative action of the system, when mentally sustained by Truth, goes on naturally." He then turned to page 423 and read: "The metaphysician, making Mind his basis of operation irrespective of matter and regarding the truth and harmony of being as superior to error and discord, has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power." This truth was conveyed to my consciousness with such clearness that I at once lost all fear, and went home and used my arms with impunity. Within four days they were perfectly healed, the accident leaving only a depression in one arm, which disappeared entirely within a few days.

To me this is a priceless demonstration of the truth of our Leader's teachings, and also recalls the words in Isaiah: "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

MRS. BERNETTA GEARHART, Fresno, Cal.

I wish to express my gratitude for what Christian Science has done and is doing for me. I was raised on a farm, and at the age of nineteen went to the city, taking up the drug business as an occupation. While there, an eminent physician recommended the use of brandy every night and morning. After two years I gave up the drug business and took a position as inspector of ties and bridge material for the Union Pacific railroad. I followed this line of work for three years and continued to take a social glass, but never to the extent that it could be noticed by my friends; yet this habit grew until I became a habitual drunkard, losing my position, and afterward losing my friends, my home, and my family. I was a drunkard of the worst type. I mean by this that there never was a time that I did not think I needed another drink. Always, when it was possible, I would take whisky to my room when retiring, as I was afraid I might awake in the night in great need of a stimulant.

In 1892 my friends and associates so despised me that they tried to avoid meeting me. My mother then sent me to a well-known institute for such cases, and after returning home, things seemed to be all right; my wife took new courage, as well as my mother and friends. This, however, lasted only a year. I, of course, found an excuse for using liquor again, and was soon in a much worse condition than before taking the cure. At this point my family deserted me, until I had only one friend left, namely, my mother, and for some years I wandered about from place to place, without home, without friends, and without money.

In 1899 I was approached by a business man in Fort Scott, Kan., who offered to give me a thirty-days treatment in another institute, and to give me a position if the treatment proved a success. I immediately accepted his offer, entered the institute, and remained thirty days. At the end of the thirty days the doctor pronounced me cured, and I went to work. I was sent to Iowa to get me away from all my old associates, and I started life anew, joined a church, one of which I had been a member in previous years; and this proved a success for three years. After that time I was taken with acute lung trouble, and hot whisky was prescribed by my physician. I felt that I could use will-power and master the situation, so I struggled along, but at last had to succumb to the evil which had so long held me bound in chains. Without letting my employer know my condition, I proceeded to take another cure, which lasted only six months. After trying a number of home remedies, I decided to take the first "cure" again; so I left my home in October, 1905, and came to Kansas City to enter the institute.

On my arrival, I was forced to go to my employer to ask for money and a thirty-days lay-off, as I was then working on a salary and conducting land excursions. He at first refused the lay-off, as it was in the harvest season for land business; but after I had explained why I made the request, he immediately granted it, and also said I could have the money. Right then he advised that I try Christian Science. This was the first time it had ever been recommended to me, and as the name sounded good I immediately accepted it. I was directed to a practitioner and remained in Kansas City until I had taken three treatments. He then told me that I might return to my work, but asked me to read "Science and Health with Key to the Scriptures," and said he would continue with absent treatments the remainder of the week. I returned to my home in Iowa, read the text-book daily, attended to my business, and have never taken a drink of liquor since, and have not wanted one; neither have I taken any medicine nor lost any time on account of sickness. I was perfectly healed of the liquor habit in those three treatments. I continued reading Science and Health, as the practitioner advised, and within two weeks I was entirely healed of the tobacco habit, having been an inveterate smoker. Since then I have overcome the use of profanity, gambling, and prevarication, and am gradually overcoming malice, envy, revenge, etc. For this healing I am truly grateful, but I am more especially grateful for my spiritual awakening. I now know how to live, as I know God aright, and I am striving to practise the golden rule and to live to the best of my understanding the teachings of Christian Science.

I would be glad to answer any inquiries which may come to me regarding my healing.

L. D. HIGGINS, Kansas City, Mo.

[Translated from the German.]

I feel it to be my duty toward God and my fellow beings to give this testimony as an expression of my deep-felt gratitude. Our babe was born with a lame arm, which hung inertly by his side. The little fellow was several days old before I became aware of the defect, and my husband, who is very quickly beset by fear, sent for a physician, who examined the arm but gave me very little hope, saying that the

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nature of the trouble had not yet been ascertained and that nothing could be done. My husband then sent for another medical man, who told me that the arm must be treated with electricity, and a couple of days later he returned with a professional colleague; the arm was examined once more, and very little encouragement was given.

Having attended the Christian Science services for about a year, besides reading a good deal of the literature, I held fast to the thought that it was not God's will that my child should have a lame arm. I also entrusted him to the care of a practitioner, who treated him three times a week, with the result that in five weeks' time the affliction gradually disappeared. He began to move his little finger, then the hand, and the effects of God's omnipotence were daily noticeable. Today the arm is normal.

Later, an abscess formed on the child's head. It presented an inflamed appearance, and fear got hold of me; but with my small understanding I held to the truth and immediately sent to a Christian Science practitioner, who took up treatment for the child. My husband said that should the abscess not break on the following day, he would have it lanced, as it might result in something serious. I slept little that night, but prayed God for help; my prayer was answered, and no operation was needed. I would also mention that the child was very bright during all those days, and it became plainly apparent that when error is denied and the presence of God recognized, evil loses its seeming power.

With the help of a practitioner I have also been able to overcome business difficulties, which often seemed great, and I am deeply thankful to God for all the blessings received through Christian Science, and also grateful to our beloved Leader, Mrs. Eddy, who has shown us the way to a clearer recognition of the truth.

FRAU ALWINE KNELL, Frankfurt a. M., Germany.

It is indeed a blessed privilege for Christian Scientists to give expression to their gratitude in our *Sentinel* and *Journal*, and I have been helped many times by reading the testimonies coming from grateful hearts. I too have had many proofs of God's love and care for me since this truth came into my life.

A wonderful proof of the protection of Love in these latter days was given me in my experience with a degenerate who entered my home and held a loaded revolver to my face for ten minutes. My one thought was that of protection for him, and I broke the silence to tell him that as God's child he could not hurt me. Love was indeed close to me that evening, and saved us both. A remarkable healing was manifested in one of my family who had burned her hand, according to mortal thought, most seriously. Ten minutes after the practitioner was notified the agonizing pain stopped, and no scar remains.

One evening, before the day that I was to sing on an important occasion, I found myself suddenly hoarse, and the sharp pains in my throat became unbearable. I went to bed and tried to treat myself, but even the attempt to swallow caused great suffering. After I had repeated the "Mother's Evening Prayer" by our Leader (Poems, p. 4), I grew calm, and could realize the healing power of Truth, and knew that my voice had nothing to do with material manifestations, but was governed by spiritual law. I sang easily and well the next day. I have had many other proofs of the ever efficacy of Christian Science to heal and to save, but for these I have no words; our dear Father-Mother God knows, however, my intense gratitude for the "Love that guards the nestling's faltering flight," for that light which has revealed the most subtle machinations of mortal mind that have sought to ensnare me.

I owe everything to Christian Science; all my success as singer and teacher is due entirely to the application of the truth found in our text-book, "Science and Health with Key to the Scriptures," given us by our beloved Leader. The peace, joy, and love which has come, and which continues to come to me in my work, is unspeakable. I only pray that I may give out as much as I receive. From a semi-invalid I have grown strong enough to bear the responsibility of keeping together our home, doing work seemingly impossible, and carrying out with success work which, according to human thought, was beyond my ability.

ELSA OWEN, Rutland, Vt.

I want to express my gratitude for the many benefits received through Christian Science. I had never been strong, and as far back as I can remember was considered a very frail child; consequently I was tenderly nurtured, but with the thought hanging over me that in all probability I would never reach maturity. In after years I passed through many trying experiences, each occasion leaving me in a more weakened and nervous condition. Finally, when the greatest sorrow came into my life, I suffered a complete nervous collapse, with many complications. I passed through weeks of sleepless nights, and when I did sleep it was only to have dreadful dreams. I was left with one daughter, and instead of being a brave mother and making an effort to brighten her life, her mission was to tend an invalid mother, as for five long years I was in this condition. The doctors in Mississippi, my native state, did all they could for me, but I got no relief; so with my little girl I went to Louisville, Ky., where I spent six months, part of the time at a sanitarium, and a short time at an infirmary. I was treated by some of the best nerve specialists in the city, who tried hard to help me. I took massage, baths, etc., but finally returned to Mississippi in a worse condition than when I left.

Shortly after leaving Kentucky, I came to Memphis, and there I heard of Christian Science. I had grasped at everything of which I heard, and my means were almost exhausted, but I was persuaded to try Christian Science. At first I was very much opposed to it; in fact, I thought God had sent my affliction upon me, and I had been so rebellious that I almost doubted whether there was a God. It was in this condition that Christian Science found me, and I can never forget the calm, peaceful feeling I had when I first met a practitioner. After a few treatments, on leaving her home one morning, I thought I had never seen the sky so blue and the sun so bright; in fact, everything looked different to me, and all nature seemed so beautiful that I felt like praising God, for I realized that I was healed.

Surely no one has more to be thankful for than I, and I do feel grateful to God, and also to Mrs. Eddy for bringing this beautiful healing truth to mankind.

MRS. BELLE M. PUGH, Memphis, Tenn.

I became interested in Christian Science through the healing of my mother, an experience which to me was very wonderful. At that time I was a miserable, unhappy girl, but after reading Science and Health a short time I was convinced that I had found God, and everything looked more beautiful to me. I seemed to take on new life, as did my mother, and since then we have depended entirely upon God to meet our every need.

My first proof of the healing power of this truth was in a severe attack of measles. There were several other cases in the house at the same time, under medical treatment, and in each case the children suffered bad effects and were confined indoors for several weeks. I was in bed only half a day, at which time I was seemingly very ill; in fact, the fever was so high that the lady with whom I was boarding, wrote to my mother, who was out of the city, that I was very ill and must have attention. A Christian Science practitioner was telephoned as to my condition, and she came to me at once. In a short time I was resting quietly, and in less than an hour I got up and dressed. The Scientist

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remained with me about two hours, and when she left I was perspiring freely, with no sign of fever, and I was never the least bit sick after that. During the entire time I read in the Bible and Science and Health, wrote to my mother each day, as was my custom, and in one week was back at the office with no bad effects whatever, notwithstanding the many predictions made about me.

When a small child I had had a very mild attack of the same disease, which left me with hay-fever in a severe form, from which I suffered greatly every fall. This trouble is now in such a mild form that I scarcely notice it, and I know that as I gain greater understanding and do my work it will vanish into its native nothingness. I was also troubled a great deal with my eyes, said to be caused from hay-fever, and just before coming into Science an oculist told me that I must never go without glasses, and that I should use my eyes as little as possible, for they were both badly diseased; in fact, the sight of one was almost entirely gone. The glasses were never purchased, however, as it was soon after this that we were led to investigate Christian Science. My eyes never trouble me, and I use them constantly all day, do fancy work, and read until late at night. I have also been helped in a business way, and I have had many wonderful proofs of the power of Truth.

My heart goes out in gratitude to God for giving us the understanding of this truth through our dear Leader, Mrs. Eddy.—Miss Georgie M. Pugh, Memphis, Tenn.

[Translated from the German.]

I feel it to be my duty to write this testimony, and I would be glad to be able to contribute in some degree toward encouraging those who may still be living in uncertainty as to the truth of Christian Science. The truth Christ Jesus taught is available to every one, and the understanding of it frees us from physical bondage. For eight years I was afflicted with a severe abdominal trouble and had consulted the most eminent physicians in order to be cured, besides having been for three weeks in a clinique where a very high temperature was daily applied to my body; but it all proved a failure, and I was visibly pining away, unable to move about, much less to climb stairs. That this condition was attended by mental suffering goes without saying.

In my great need I heard of Christian Science, and I may say that I immediately experienced a sense of trust, for I knew that medical skill was exhausted in my case; so I applied for treatment, and in about two weeks' time I was again able to move around and attend to my household duties. Now I can walk for several hours without experiencing a sense of fatigue, and the pain in the back has entirely disappeared. Whenever any sense of inharmony manifests itself, I reject its claims through the power of divine Truth, which enables us to annihilate whatever does not belong to man as God's likeness. Through persistent effort and the improvement of my bodily health, my mental condition has also undergone a change. Loving encouragement has awakened me from the bad dream which held me to eight years of miserable existence and made me a pitiful creature. Many are the benefits received by the family of which I might tell, but words seem too poor to express the facts. I can only prove my gratitude through an honest endeavor to study the teachings of Christian Science, and not this alone, but to live in accordance with its spirit.

Luise Neumeyer, Berlin-Stegliz, Germany.

When people live as far away from a Christian Science church as I do, they are apt to neglect giving help to mankind by testifying to the good that has come to them through the study of Science and Health.

In 1904 I was to belief a very sick woman, since for a good many years I had suffered from colds and a cough. I always tried to be brave, and prided myself on my will-power, thinking it would pull me through; but I found that the human will had very little endurance. In the winter of the same year I felt that I would have to give up, as my brother and sister had done, and pass on from what was called tubercular disease of the lungs; but about the time I was ready to give up, a friend from Chicago visited me and told me about Christian Science, so I attended the next testimonial meeting, and when I left the church I knew I had found the "pearl of great price." I went to a practitioner for treatment, and in one week I felt that I was born anew. I was engaged in the business world at the time, and came in contact with quite a few people; but I could see only beauty in every face into which I looked. For me, hate was turned into love. I had always been very quick tempered, but all this has given place to the temperance of love since I found the truth.

I had worn eye-glasses for several years, and a specialist had operated on one of my eyes three times, but the reading of Science and Health has completely cured me of all this trouble. It has been over eight years since I laid aside my glasses, and I have had no further need for them. One of the seemingly obstinate ailments which has been overcome in the past year was a bowel difficulty, said to have been inherited from both mother and father. For two years I have taken no thought of what I ate or drank, while all fear has left me, and I have been completely healed.

My little girl has never taken any medicine and has always been very healthy, but recently she manifested some alarming symptoms before I knew she was at all ill; but I realized quickly that I had nothing to fear, that I did not need any material means, that the child lived and moved and had her being in God. The ailment was overcome at once, and I was indeed grateful for the understanding I had of divine Truth.

My heart overflows with thankfulness to God, and I am also grateful to Mrs. Eddy when I think how the Christian Science literature has blessed my far-away home. Even though we do not receive our mail but once a week, with the abundance of good reading from the Christian Science publishing house we are never without daily food for thought. The *Monitor* is truly a blessing, for one can feel that he has nothing but truth before him when he reads the news of the day. I am indeed grateful to Mrs. Eddy for the understanding of God, and I thank our dear Father in heaven for all the blessings that have come to me and mine. My understanding has grown day by day, and every day has been a blessing, for it has made me free from the fear of sin, disease, and death.—Eva Orman, Wilder, Mont.

[Translated from the French.]

It is with great pleasure and happiness that I wish to speak of a healing in Christian Science which took place under my eyes. My husband, who had been seized with delirium tremens, was taken to Bellevue hospital, where he lay very ill for many days without coming to his senses. I visited him every day, and one evening I was told that he was dying, that he had hardly an hour to live. I ran to tell a friend, a Christian Science practitioner, this verdict, and she returned with me, accompanied by one of her sons, that I might not be alone. Every few minutes one or another of the physicians came in, declaring that my husband was about to die. Then a most extraordinary thing occurred. The Scientist demanded silence, and prayed for him, treating him after the manner of Christian Science. We remained for several hours afterward, until the doctors on their rounds told me I could go home, saying, "Your husband is better; he is not going to die." Since this, he has continued to improve, and for myself I have no doubt whatever that Christian Science brought about this healing, and I am happy to testify to the same.

Zoé J. Muller, New York, N. Y.

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With my heart full of love and gratitude to God, I wish to tell of the blessings that have come to me through Christian Science. I had suffered from heart trouble, supposedly inherited, for fourteen years, and in March, 1909, I had appendicitis and was in bed for a month. After I got up I had to be very careful, as I was always expecting a return of the illness.

In April, 1910, I became very ill with a fever, also stomach and bowel trouble, and was under a physician's care. I continued in this state for six weeks without any benefit, but at the end of this time another doctor was called in, who said that I was suffering from a malignant internal growth in the last stages, and that nothing more could be done except to have an operation at once, and that my chance for recovery was very slight. I would not consent to this, and so wrote to some specialists, who, however, said they could do nothing to help me; but I would not give up trying, for I always felt that I would find that which would heal me.

A friend then advised me to try Christian Science, and a practitioner was sent for. The following morning I got up and dressed myself and walked about the house; the fifth day I took a carriage ride and was able to go to the practitioner's home for treatment. I continued to take treatment for three more weeks, at the same time doing my housework and riding about daily. At the end of this time I was perfectly healed of all my troubles and was gaining in weight very rapidly. This was almost two years ago, and I am now a strong, well woman, and have had no return of any of the troubles. Is it any wonder that I feel thankful for Christian Science, which sets those who are in bondage free?—Mrs. L. T. Smith, Phœnix, Ariz.

With gratitude to God, and with the hope that this testimony may be helpful to others, I will tell of my healing. Bronchitis and attendant ills were overcome in three treatments by a faithful practitioner, and a severe cold from which I had suffered for two weeks was instantaneously healed. I have since then experienced many instances of God's power to heal, in answer to prayer, which, before I studied the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, would have seemed unthinkable. I have been helped in many ways, and in seeing the perfect trust in God's ever-present help on the part of Christian Scientists, I have been taught how to apply the truth for myself. Christian Science has given me a happier outlook by showing me that God is our life, because in Him "we live, and move, and have our being."—A. Wink, Emsworth, Hants, England.

In Christian Science we are taught that we should daily protect ourselves against the admission of error in any form into our consciousness. Carelessness on my part recently permitted an attack of disease to fasten itself upon me to a degree which made necessary the calling of a practitioner; but the healing came quickly, and it was thorough. I gratefully acknowledge the untiring zeal of the one who came to my aid, and also the efficiency of Christian Science in destroying error, disease. The most important lesson gained, however, was that of the need for constant watchfulness on our part to protect ourselves in Science against the illusiveness of error, which is often so insidious as at first to escape our notice.

Charles A. Bradley, Denver, Col.

I wish to testify to help received in Christian Science. I was confronted with harassing business difficulties, also the serious illness of my daughter, diagnosed as ulceration of the stomach. In both cases practical benefit was received, for which I am devoutly grateful.

A. C. Chester, New York, N. Y.

FROM OUR EXCHANGES.

[Rev. Stanley A. Mellor, B.A., Ph.D., in *The Christian Commonwealth.*]

No unprejudiced observer of contemporary life would deny that the most significant fact in the world of men today is a certain temper and spirit of thought and of action to which the only satisfactory name that can be given is that of "revolt." We are living in a definitely revolutionary age; in an age marked on every side by a characteristic readiness to abandon the ideas and standards which have come to us from the past, and to substitute, at one blow as it were, new standards and new ideas. Already, in some directions, the significant spirit of the hour expresses itself with open violence; while in other directions there is evident a strong distrust of what may be called gradual methods, and an equally strong desire to break, once and for all, with the past, and even by sudden violence to overthrow the old order and establish the new. Men and women seem prepared to risk all, "neck or nothing, heaven's success or earth's failure," in response to inward desire and inward demand. It is today very significantly true that "the kingdom of heaven suffereth violence," and the violent would take it by storm. The real reason for this is to be sought ultimately in the fact, also of the deepest significance, that not for many generations has the sense of personality, the feeling of individual worth and value, been so strong as it is today.

[*The Outlook.*]

To the affirmation of Judaism, that the supremest manifestation of God is in human life, Christianity adds, The supremest manifestation in human life is in the life of Jesus of Nazareth. It is this twofold fact, that the supremest manifestation of God is the manifestation in human life, and that the supremest manifestation in human life is the manifestation in Jesus of Nazareth, that makes him the Christ. He is the Messiah because he is the one who brings God near to men, makes God understandable to men, makes companionableness with God possible to men, enables us to have fellowship with God. In him God is interpreted to us in terms of a human experience.

So long as men thought that God and man were opposites, the alternative, Is Jesus God or man? was a significant alternative. When we come to understand the faith common to Judaism and Christianity, to the Old Testament and to the New Testament, that man is the offspring of God, made in His likeness and possessing His Spirit, and therefore it is in man that the image of God is to be found, as the likeness of a father in his child, we come to understand that there is no meaning in the question whether Jesus was God or man, no reality in the rhetorical contrast of humanly divine and divinely human.

[Rev. G. Campbell Morgan, D.D., in *The British Congregationalist.*]

This is a day of wide-spread admiration of the kingdom of God as the kingdom of God has been revealed to us. The kingdom of God is righteousness, peace, joy, and these things are popular within the church and outside it. Righteousness is well spoken of today; men everywhere are professing to love peace; joy is the very fashion of the hour. Yet there is an equally wide-spread refusal to enter into the kingdom which is righteousness and peace and joy; there is persistence in wrong in spite of admiration of right; perpetuation of strife in spite of adoration of peace; the profanation of joy by which it is killed. "Blessed is he that shall eat bread in the kingdom of God." But we are not proposing to enter it just yet. A man prays, "Thy kingdom come," and says in his heart, "We will not have this man to reign over us." He says, "Lord, Lord," and yet does not the thing that the Lord commands.

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[Rev. Frank J. Goodwin, D.D., in *The Advance.*]

We are tempted to think that our mission in the world is too narrow for the expression of our spiritual force. We long to do something which will show in works visible to the eye; we wonder whether we are doing our full duty to hold so tenaciously to the mere proclamation of the principles of pure religion, and to the associating of ourselves in meetings of prayer and praise. In such moods it is well for us to be reminded that our Lord Jesus Christ was a specialist, that he left no word of specific wisdom on the subject of law and government; he founded no educational institutions; he had nothing to say on art or science; he did not interest himself in literature; he gave us no intimation on inventions or industries which play so large a part in the happiness of civilized life; and he did not even found any charity organization or hospital. Nevertheless, wherever the truth of Christ has been preached with apostolic simplicity, the science of law has been cultivated; states which protect the rights and liberties of men have grown up; art, science, and literature have flourished; and the practical instinct of man has expressed itself in inventions which have given to the homes of the humblest the joys of thousands of conveniences which were formerly denied to kings.

[Rev. John E. White in *Los Angeles* (Cal.) *Examiner.*]

The disappearance of sectarian bitterness is one of the most observable facts of today. Whatever may be thought of it, no man can regard it possible to check the movement which is breaking down the old denominational antipathies. It is interpreted by many as the best modern evidence that a heavenly power is at work in the world. They believe that the spirit of its divine Founder is prevailing in Christianity over the human passions of men, and that the gospel of love is at last completely conquering the hearts of those who preach it. The large front of this movement appears in religious conventions and in the current religious literature, in reiterated proposals of church federation and missionary cooperation. Not a few religious leaders ardently believe that the amalgamation of denominations in one great inclusive church is not only desirable but inevitable.

[*The Christian World.*]

Prayer, we say, is the soul's contact with the realm to which it belongs. Throw your cable across to it and you find that it holds. Throw your bridge across to it, and the treasures, the society, of that realm will begin to pour in. Nature, we have seen, in all her departments, is full of answers, most of which we have not yet learned to decipher. But our higher nature, as its throws out its signals to the silent air, is also answered back. The notes that come to us, faint and far off though they may seem, are from the realm of the real. Nature, so honest with us in all our lower questionings, will not turn traitor to us in this last and highest. The range of things through which she leads us are the outer courts of a temple. Her final secret is God.

[*The Universalist Leader.*]

Religion in its simplest and profoundest meaning is the venture or adventure of the soul into the unknown upon the conviction that virtue, goodness, mercy, love, the great qualities on which we rely, are embedded in the very framework of the world. Religion is you or I beginning the exploration of life by acting upon the conviction that the life of the world, the spirit of the world, is virtuous, good, merciful, loving. Religion is the discovery of God and ourselves through finding out in our own experience that we were made for virtue and goodness and mercy and love, and that we were not made for vice and badness and revenge and hate. It is the demonstration in consciousness of the reality of the spirit of mercy and love.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal,* printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

Two new translations into German have been made and are now on sale. "Die Christliche Wissenschaft: Das Evangelium von dem Reich" ("Christian Science: The Gospel of the Kingdom"), a lecture by Judge Clifford P. Smith. "Im Dienste des Vaters" ("The Father's Business"), containing five articles.

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 44.

BOSTON, JULY 5, 1913

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ITEMS OF INTEREST.

National.

The regulations of the United States department of agriculture, bureau of biological survey, fixing the seasons in which the shooting of migratory birds is allowed, authorized under the recently enacted Weeks-McLean migratory bird law, have just been made public by the department. They become effective Oct. 1, 1913. A bill to protect such birds was passed March 4. A closed season of almost five years, until Sept. 1, 1918, has been established on certain game birds "which have been hunted beyond the margin of safety." Along the routes of the Mississippi, Ohio, and Missouri rivers Jan. 1 to Oct. 1 is a closed season. Breeding and wintering zones are established, but the regulations make few changes in existing hunting seasons as provided by state laws, except in the elimination of spring shooting. No migratory game or insectivorous birds may be killed anywhere between sunset and sunrise. Migratory insectivorous birds, including the robin, lark, reed birds, and rice birds, already protected in many states, may not be killed, except reed and rice birds in Delaware, Maryland, Virginia, South Carolina, and the District of Columbia, from Sept. 1 to Nov. 1.

Cabinet officers, congressmen, economists, and others, gathered before the House public lands committee last week for final hearings on pending legislation to enable San Francisco to carry out its seventy-five million-dollar Hetch Hetchy reservoir project, under which the city proposes to get water from the Sierra Nevadas, one hundred and forty miles away. Secretary Lane, Secretary Houston, and other departmental chiefs, with Gifford Pinchot, former chief forester, endorsed the Hetch Hetchy plan. Secretary Lane gave notice that he would present an amendment to have the government receive a rental, graduated according to the water rate charged by the city, with a view to making Yosemite park self-supporting within a few years.

Secretary Houston may send four or five experts from the bureau of animal industry to Argentina, Australia, Uruguay, Brazil, and other countries which may be possible sources of meat supply to the United States. The department of agriculture believes that other countries may soon be shipping beef here. His purpose in studying the situation at first hand is to find out exactly what provisions other countries make for inspection of their meat, and whether any conditions prevail which might conflict with the meat laws in operation here.

The franking privilege, which costs the government millions of dollars a year, would be eliminated by a bill proposed by Senator Kenyon. Official stamps would be issued to government officials, who would be required to give strict account of their use. Testimony in the lobby investigation shows that in one instance certain interests, under a senator's frank, circulated at the government's expense mail matter which would otherwise have cost them sixteen thousand dollars in postage.

The Quaker Oats Company, the so-called oatmeal trust, controlling 90 per cent of the oatmeal products and by-products of the country, was attacked by the federal government in a civil antitrust suit filed in Chicago last week, charging a monopoly in "derogation of the common rights of the people of the United States" and in violation of the Sherman law.

Bearing a personal plea for immediate action by Congress to revise the banking and currency laws, that business may be aided in meeting tariff revision, President Wilson, last week, for the second time went to the House of Representatives and personally read his address on the subject to both houses of Congress assembled in joint session.

Dissolution of the so-called Eastman Kodak trust has been asked in a civil antitrust suit filed in Buffalo, N. Y., by order of Attorney-General McReynolds. The government seeks the dissolution by receivership, if necessary, charging a monopoly in trade in photographic supplies in violation of the Sherman law.

Purchase of supplies by weight instead of by the bushel has been recommended to the commissioners of the District of Columbia by the superintendent of weights and measures, as being more just to householders in the purchase of food products.

Governor Dunne of Illinois last week signed the equal suffrage bill. This action enfranchised one million six hundred thousand women, more than doubling the number previously entitled to vote in the United States.

There are only two alternatives in reforming the currency, in the opinion of President Wilson, and these are, whether the people themselves shall control or whether the bankers shall usurp the power.

Delegates appointed by the New England governors to study and report on the New England railroad situation, convened at the Massachusetts State House last week.

Governor Sulzer's direct primary bill for New York state was defeated in the Assembly for the second time this year by a vote of 54 yeas to 92 nays.

The antitrust suit against the eastern states retail lumber dealers has been advanced by the United States Supreme Court for argument on Oct. 14.

International.

The imperial Parliament has read a second time the German military contribution bill, whose purpose is to meet the non-recurrent cost of $250,000,000 in connection with the increase of the German army. The measure has been greatly changed from the original bill proposed by the government, which contemplated a levy on owners of property valued at over $2500, with an incidental tax on big incomes. It now also hits persons earning salaries, as it taxes incomes of $1250 and upward on a graduated scale of from one to eight per cent. The increased armaments of Germany, according to the government's financial estimates, will be largely a rich man's burden, as $40,750,000 of the $250,000,000 is to be derived from persons worth $250,000 and over, and $23,250,000 from those with incomes of over $25,000 per annum.

Railway studies are now being made by the Panaman government in the interior of the republic. It is expected that by the time the studies are concluded and the recommendations of the engineers are before the President and his advisers, financial arrangements will be perfected and actual construction begun. The engineers are also making a thorough investigation of possible development of water-power, and it is said that there is little or no question but that sufficient hydro-electric power could be developed in Chiriqui, in any one of two or three rivers, not only for the operation of the railway, but for lighting and power requirements.

A spirit of thankfulness to the National Trust for Places of Historic Interest or Natural Beauty, in having saved for the people of the present and the future a place of such attraction as Colley hill, England, pervaded the ceremony of the dedication of the hill to the use of the public, which was performed by Lord Curzon recently. In these places of unspoiled natural beauty can be seen survivals of the days before the country was cut up by hedges and roads and built over by houses. They are a part of the history of the country, a portion of the national heritage of England.

Industrial and Commercial.

A deadlock exists in Chicago between the five hundred members of the Building Construction Employers' Association and the twenty thousand members of seventeen building trades unions who were locked out. The contractors discharged the men after one hundred and fifty marble-workers, who were employed by a firm furnishing ornamental stone for a large bank building, struck for higher wages. They have been out six weeks, and the employers assert that the lockout will continue until these few return to work. More than twenty-five thousand laborers whose work dovetails in with that of the locked-out men, automatically lost their jobs, making a total of forty-five thousand men thrown out of work. The lockout affects more men than any similar action in the history of the labor unions in Chicago, suspending work on improvements aggregating thirty-five million dollars, including ten office buildings, the county hospital, and five hundred apartment houses. The threat of a coast-to-coast strike in sympathy with the Chicago union men has been made.

The Florida citrus fruit season has closed. A statement gives the total number of cars shipped since Sept. 1, 1912, as 27,003, averaging 307 boxes to the car, which is equal to 8,290,000 boxes. On June 1 the Florida citrus exchange, which handled more than 20 per cent of the crop, issued a report showing that the average net return to growers was $1.91 per box. On this basis the total returns to the growers of the entire state aggregate $15,734,000. With freight charges of sixty-five to eighty-five cents per box to New York and the other great markets, it may be assumed that the transportation companies received an average of two hundred dollars per car for moving the crop, and so their total income from this source is five million four hundred thousand dollars. This, added to the growers' returns, makes the market value of the crop more than twenty-one million dollars at wholesale prices.

The silk strike, over Passaic and Hudson counties, New Jersey, which has been dragging along for nearly eighteen weeks, has cost the people of the state, to date, about three million five hundred thousand dollars. This amount includes the loss in wages, maintenance of families of indigent workers, extra precautions against destruction of property, and preservation of order. It does not include the losses caused by cessation of production in two hundred mills, some of which have been closed nearly four months.

The value of the mine production of gold, silver, copper, and lead in Washington, in 1912, was $1,120,214.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

PRESENCE OF MIND.

M. G. KAINS, M.S.

IN the business world, devices in great variety have been adopted to protect life and property. Many of them are ingenious, many simple, and probably the majority of them are effective within prescribed and therefore restricted limits; but probably, if the facts were known, their presence has not invariably proved efficacious. Not that the fault is necessarily due to their failure to operate, but that their proper use depends upon presence of mind on the part of the people who use them.

This phrase, "presence of mind," glides very glibly from the tongue, but how little does it mean in many cases, most cases! To the majority of people it simply means that in a period of stress one must not lose his head, but must keep his wits about him; that is, he must think clearly enough and act quickly enough to avoid unfortunate consequences. By reversal, the absence of mind, the inability to think clearly and act quickly, may be as productive of serious consequences as presence of body. This is an outline of the popular idea of presence of mind. It is limited to the person acting, or failing to act, under conditions of more or less stress; in a word, it looks upon each person as possessed of self-power which may be lost or retained according to the exercise of will or command over himself.

To the Christian Scientist the phrase has a far higher, broader, deeper significance, and better yet, it has a much more positive, definite application. The Christian Scientist realizes this significance by recognizing Mind as another name for God. Because God is infinite, He must be ever present, consequently there must be, always and everywhere, presence of Mind, God. On this basis there is, there can be, no such thing as personal or self-power, as is believed to be the case in the former instance. Christian Science emphatically declares: "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God" (Science and Health, p. 228). The wonderful significance and utility of this statement is evidenced by countless cases of protection where the phrase "presence of mind" in its lower or human significance, as first outlined above, does not and cannot apply, because no degree of such presence of mind can account for the safety which those who realize the presence and protection of God have experienced in passing through calamities. Let suffice a single instance, selected at random from a long and steadily lengthening list.

During one of the tornadoes that recently swept the state of Nebraska, carrying devastation with it, a few Christian Scientists were impelled to take refuge in a certain position, then almost suddenly to move to a second and a third place. Scarcely had they left one place for another than something was torn loose by the wind or fell just where they had been standing. Because these people relied implicitly upon divine Mind to move them, to guide them, and to halt them, they came through the ordeal without the slightest injury. They thus proved the presence of Mind in the highest signification of the phrase. They knew and proved that Mind, because synonymous with divine Love, is an ever-present protection, and that nothing can penetrate this armor of divine Mind, which at all times, in all places, and under all circumstances envelops those who rely upon it.

This instance is typical of divine protection, the presence of Mind, in cases of fire, flood, shipwreck, railway accident, and other disaster. During the last two or three years the testimonial columns of the *Christian Science Sentinel* and *The Christian Science Journal* have contained several as striking instances of divine protection as the one just cited. Similar instances are often given at the Wednesday evening testimonial meetings in the Christian Science churches. The case mentioned above was outlined in such a meeting, and these instances are modern proofs that the ninety-first psalm is as true and applicable today as it was when first written by the inspired psalmist centuries upon centuries ago. These people proved that Christian Science has to do with spiritual causation as the only real causation; God, Mind, is recognized as the creator and governor of all that really exists. With this as a foundation the Christian Scientist seeks to realize in terms of daily experience the truth that he is protected not only from the results of untoward events such as those just mentioned, but from "every high thing that exalteth itself against the knowledge of God," for by so doing he is proving little by little what Mrs. Eddy declares in Science and Health (p. 276), that "man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God."

To have presence of mind in the lower sense is often to be inordinately conscious of the presence of body also; and to be in such a state of consciousness is temporarily to be governed by fear rather than by the "perfect love," the trust in God, which "casteth out fear," and which the working Christian Scientist applies with redoubled positiveness under similar conditions. The impulsion of fear under such circumstances impels the fearful one to act upon the basis of the thought that "self-preservation" is "nature's first great law," and therefore to seek to protect the physical body as if it were the real man and he its sole guardian. That the physical body is not the real man is in strict accordance with Christian Science teaching. Under stress, such fearful thought, while seeking to protect the body, generally thrusts it in the very path of danger. On the other hand, when placed under similar stress, the man with a working knowledge of Christian Science seeks to realize the presence of Mind as his only guide and protector, to become so imbued with the fact of man's spiritual existence and the absolute rule of God, that in spite of any seeming turmoil he definitely knows that nothing can either come to him or go from him but what is directed by God, because only one Mind exists, and that Mind is everywhere and always present. Thus with success in proportion to his understanding he proves the teaching of the Christian Science text-book to be true, especially such statements as that on page 383; namely, "The Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the apostle Paul, is 'willing rather to be absent from the body, and to be present with the Lord.'"

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TIMELY REENFORCEMENT.

PETER B. BIGGINS.

As we read in the Bible the history of human advancement, the long story of men and nations, we find these cheering words of Joshua to his compatriots: "One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you." In early boyhood the writer used to read with keen interest the historical account of the battle of Bannockburn, where the Scottish army, numbering about thirty thousand and poorly equipped, save with that priceless protection, love of liberty, routed the English army, numbering about one hundred thousand, splendidly organized and richly caparisoned. On that memorable occasion a band of Scottish gillies mustered themselves into what looked from a distance like an imposing army. As they marched into view over the brow of the hill with their improvised banners gaily flying, the English army, seeing these reenforcements coming to the aid of their opponents, fled demoralized. It would be too much to say that the writer now cherishes all that he was taught in connection with this and similar events, for much has been laid aside to make room for a broader patriotism, even the recognition that since God is the Father of all, all men are brethren. It is certain, however, that one good lesson has never been forgotten, namely, that numbers do not count for much when opposed by sterling courage and a righteous cause.

This lesson has been particularly helpful to the writer since he began to grasp something of the teaching of Christian Science. Our work is carried on in the face of much hostile evidence, which would discourage us if we gave it credence; but learning, as we gradually do, the utter falsity of the testimony of the material senses, we begin to apply ourselves with real zest to the healthful task of intelligently and scientifically opposing this evidence at every possible point. At times, when the beginner's courage is inclined to wane, much inspiration and help is afforded by the arrival of our weekly periodical; but here the comparison needs to be modified. In the historical event above mentioned, the tide was turned through the ingenuity of the useful but untrained camp-followers; in our present experience, the help comes through the unselfish labors of trained thinkers, skilled in the sacred work of comforting mankind by word, pen, and silent prayer. Our Leader pointedly states in her Message for 1901, "They are not the *addenda*, the *et ceteras*, or new editions of old errors; but they are what they are, namely, students of a demonstrable Science leading the ages" (p. 21).

The articles, contributed by experienced Scientists, calm, positive, yet temperate withal, encourage the beginner, steady his faltering footsteps, and lead him into a new realm of spiritual possibilities. The neophyte's modest acknowledgment of some specific blessing derived from the better knowledge of God gained from the Bible studied in the light of Christian Science, gives a clearer view of another's problem and helps to foster brotherly love. The editorials, with words of loving counsel, keep us alert to present problems and give valuable instruction as to how to solve them. They speak clearly and uncompromisingly, without fear or favor.

The selected articles present another aspect of the fighting line. The knowledge gained therefrom is often of inestimable value to the student. Even although he may not be called upon to answer a public attack on Christian Science, the invariably patient replies help him to meet rightly whatever opposition he encounters, spoken or otherwise. They teach him how to answer the critic according to his criticism, yet not altogether in accordance with it. This exemplification of the "seventy times seven" forgiveness inculcated by the Master and emphasized in Christian Science, engenders in the observant reader that patience and temperance which he needs in order to guard well his growing understanding of eternal Truth.

Yet another view of the far-reaching agencies for good is obtained from the reports from the lecture field. If at times the word of Truth is spoken into dull ears, we still have the positive evidence that the seed is falling continually into good soil; that the message is being received with more receptivity than we in our conservatism may sometimes admit; that the sick are being thereby healed and the sinner quickened to search for purity and manhood in a better understanding of God. The testimonies of healing, proclaiming in no uncertain tone how Christian Science is meeting humanity's great need, serve to remind us how much we ourselves owe for our healing, point to our many opportunities to bring this blessing to others, and inspire us with a purer and deeper desire to consecrate our *lives* anew to help mankind.

This weekly messenger, the *Sentinel*, telling of the mighty works that are being done throughout the length and breadth of the world, comes to the lonely worker, in city, town, or hamlet, as a powerful stimulus to more faithful effort. This glorious record of the good that is being done for humanity, dispels the self-mesmerism which would hold us within the narrow confines of our own problem, and enables us to discern more clearly the universal significance of this movement. Thus stimulated, we naturally behold the signs of hostility dwindling away before these evidences of the supremacy of good. The Scriptural promise is fulfilled in our experience: "Ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."

TRUE TO ONE'S SELF.

ELSIE IVES.

MUCH of the sense of lack of time complained of by Christian Scientists, as well as by those who are not Christian Scientists, could be overcome by gaining a better understanding of what God really demands of them. In proportion as we gain this knowledge, we will find our days never overcrowded, but filled with the happy, profitable things that make for the establishment of the kingdom of heaven on earth; and this, not because we are busy and "troubled about many things," but because we are faithful over a few.

To spend all of one's time in either material or mental work for others, with the idea that we are being unselfish and doing God's will, is a mistaken idea both of unselfishness and of God's will. Many persons are so humanly unselfish that their greatest pleasure is found in constantly doing for others, and ofttimes at the expense of their own material and spiritual welfare. They may not realize that unless their acts are inspired by wisdom, by God, they may be injuring those they mean to aid. They do not stop earnestly to consider whether the would-be aid is wanted, and that perhaps their presence or offered assistance would be deemed a nuisance.

In our effort to do God's will, let us pray that we enter not into temptation; let us not allow human impulse, no matter how good it may seem to be, to govern our actions, but turn always to divine wisdom for guidance. This wisdom is the All-love, in comparison with which our sense of human love becomes as nothing. On page 127 of "Miscellaneous Writings" Mrs. Eddy says: "One thing I have greatly desired, and again earnestly request, namely, that Christian Scientists, here and elsewhere, pray daily for themselves; not verbally, nor on bended knee, but mentally, meekly, and importunately. When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone,—but more grace, obedience, and love."

This, then, is the thing for which we must daily pray: to have "more grace, obedience, and love," a love that is not governed by a mistaken, human sense of good, but love that

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is a reflection of divine Love. It behooves us to learn of this Love daily, for in its light we shall see light. Only by learning to walk in this light can we possibly avoid making mistakes and wasting time, for Love does not overcrowd our day, since Love determines exactly what we can and should do. There is no lack of time or waste of time in the divine Mind, and in reality man reflects this Mind, "for all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." In other words, Thou shalt see man, thy true selfhood, in God's own likeness, perfect, spiritual; and if this is earnestly striven for, there will be fewer mistakes in our thoughts in regard to our neighbor's needs or our own, hence fewer mistakes in our effort at helping to meet those needs and less wasted time.

Let every Christian Scientist gain the correct view of man, himself included, and he will heal the sick and sorrowing, also his own thought of the burdened sense of lack of time in which to do God's work, the will of wisdom; and he will not be found among those who are complaining of lack of time because they have been constantly doing for others what they might not think of permitting any one to do for them. The Christian Scientist who prays daily for himself knows that such work is not the result of divine guidance, but a mistaken sense of love or selfishness; hence he knows that these acts are a waste of time, bringing no reward, but robbing the one who has given his time of all he should have gained therefrom. There is great wisdom in these words from Shakespeare,—

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

"SAVING HEALTH."

CYTHNA WOODHOUSE.

It is often asked by those becoming interested in Christian Science, why so much emphasis is laid on the healing of sickness, and why so much time and thought are given to what seems to be the merely temporal and material needs of humanity. Every sufferer, at some time, has echoed the words of the psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God," and in his trouble has longed for the healing waters which would wash away his sins, as well as heal him of his sickness.

In "Science and Health with Key to the Scriptures" by Mrs. Eddy the world is given a message of deliverance today in these words: "Healing the sick and reforming the sinner are one and the same thing in Christian Science" (p. 404). To the writer came deliverance, through Christian Science, from the suffering of years and from paralysis which had made her completely helpless, while at the same time there was begun a work of regeneration, a loosening of the fetters of belief in heredity, disease, and fear, and a bringing in of the promised deliverance from the greater burdens of ignorance and sin. The physical healing of Christian Science points to a fuller salvation than we have hitherto known, and it is a sign which a little child may understand, telling of a God who is Love, and of a Father who "pitieth his children."

In the book of Revelation we read of a tree whose leaves "were for the healing of the nations," a tree watered by "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Mrs. Eddy tells us that river "typifies the course of Truth" (Science and Health, p. 593), and in this healing course the misconceptions of material self and sense are being washed away through an understanding of God as ever-present Spirit, and through a realization of God as Love and Life, which at once begins to deliver the sufferer from sin, as well as from the bondage of fear and sickness.

As we experience consciously, for the first time, the healing and saving power of divine Love as revealed in Christian Science, the vision of a full salvation dawns, and we discern, though dimly, something of the unreality of evil and discord, and of the reality and presence of infinite good. In healing the blind man, Jesus said, it was "that the works of God should be made manifest." Every healing in Christian Science, however small, is in some degree manifesting the works of God; bringing a clearer realization of the kingdom of heaven here on earth, and of the real man made in God's image and likeness. If the fight seems long, and the error hard to overcome, we cannot be depressed, nor filled with useless condemnation and regrets, for we are learning that error is no more a part of our true selves than are the mist and darkness of a fog which may penetrate and envelop us. Is it not rather cause for great gratitude and joy that we have had revealed to us, through Christian Science, the fount and source of all true understanding, by which we may daily prove that we are working in obedience to the divine Principle manifested in the mighty works of our Master, and thus bring to some weary wanderer in the desert of mortal beliefs, the knowledge of the saving and healing power of Truth.

A ray of light, born of humility and joy, shines into our hearts as we realize that each one may reflect something of the "brightness of his glory," and we strive more earnestly to express the love and gratitude we owe to our beloved Leader by sharing with some thirsty one a healing draft, which "shall be in him a well of water springing up into everlasting life."

DIVINE SERVICE.

CAMPBELL MACCULLOCH.

Quite frequently words are bland smugglers trying to pass the customs line of expression without paying full duty upon their burdens of meaning. They require to be sternly halted, thoroughly examined, and made to declare their full import and intent with reference to the mission upon which they are bent, and only in this way, it would seem, can they be made to yield up the hidden stores they have concealed about them.

The word service may be considered as an example in its application to church activity. To many persons the expression "divine service" seems to indicate a weekly performance of a set form or ceremonial, some worship to be concurred in mainly by the physical presence of one who professes a belief in the ceremony. This is a plain perversion of the sense and import of one of the commonest and most expressive words in the English language. A well-known dictionary gives a variety of shades of meaning to the word, and chief among them stands out the definition tending to perpetuate the erroneous concept conveyed above, viz., "public exercises of worship according to the . . . form prescribed by an ecclesiastical organization;" obviously a limited and faulty rendering in the light of Christian Science, where the words take on a broader significance. Mrs. Eddy says (Science and Health, p. 40), "It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds." Service in Christian Science is therefore the loving performance of any act or series of acts that tends to aid in the production of a clearer realization of the allness of God; and this definition is broadly applicable to any use to which the word service may be put.

Not long ago there came to the writer a young man who was then officiating as an usher in a Christian Science church, and he said: "I am going to ask to be relieved of duty, or changed to some other position where I can get more out of the service. I find I am losing much, and I cannot afford to miss the Bible reading and the silent prayer." Perhaps such an attitude is not uncommon in church matters, but it is unquestionably a most insidious form of error striving to separate the individual from his duty, particularly prone to

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attack the men of the usher force, and doubly dangerous because of the apparently truthful and laudable yearning in which it clothes itself. It should therefore be vigilantly guarded against, because it is a base counterfeit of right desire.

The usher in a Christian Science church occupies a very important post in the church work, and he should be fully awake to the responsibilities and privileges conferred upon him. In no particular is his work more important than in a clear apprehension of exactly what the word service means in its application to himself and his part in producing that very necessary realization of God's allness. The whole of a Christian Science meeting is service in its widest possible interpretation. No one goes there, or should go there, with the thought of gaining something as the prime motive. Attendance should be from the initial standpoint of giving, or serving the general good. The very act of listening to the reading, if done in the right spirit, is service, for it should be a conscious realization of the presence of God and the healing power of Truth; a straight, pure conviction of the efficacy of the spoken Word and its immediate application to humanity's needs at that instant. The singing of the hymns is service, for it is an act of conscious rejoicing at the ever-presence of divine Love made available to all mankind; the conscientious work of the two readers is eminently practical service because it takes the form of a definite expression of Truth; the singing of the solo and the attention given it are concrete expressions of praise to the Almighty for His Word made manifest, and this, too, is service in its very essence.

The opening of a door to facilitate the ingress of the congregation is service of a similar character to those mentioned, because it is the loving activity of a thought devoted to aid in the assimilation of Principle. There can be no classification of duties in Christian service, for each is of the utmost importance in that it represents a demand of Principle. Essentially, then, true worship is synonymous with efficient service, and it becomes apparent that true worship is not and never can be the more or less selfish desire to attend church for the purpose of reaping a benefit first, but should be conceived in the determination to add one's full quota to the outpouring of gratitude to the creator for His manifold blessings bestowed upon man; to manifest Jesus' divinely philosophical perception when he said that "it is more blessed to give than to receive," for it requires but the smallest consideration to discover that in the order of divine Science payment must always be made in advance, and that no bargain may be made with God on the basis of something purchased upon the collect-on-delivery plan. One must give service in some form or another before there can be a liberal outpouring of those gifts the promise of which runs from Genesis to Revelation.

One can as sincerely and effectively worship God by standing in a corridor or hallway during the whole of a Sunday or Wednesday service to extend a welcome or assistance to those who have come late, as he can honor Him by sitting in a comfortable seat and following the service. It is quite as possible for a man to fit himself for the reception of divine gifts by guarding the congregation from disturbance by the unthinking late comers during silent prayer, as by joining, however fervently, in the responsive reading. Service is by its very character the most important manifestation of Christian Science, and whether it merely takes the form of a full realization of the supreme value of the Word, or the position of a doorkeeper in the house of God, there is no whit of difference in the payment for what is rendered.

When the significance of divine service in its marvelously broad interpretation is realized, there will be more of a willingness to serve God efficiently, in however humble a capacity from the human standpoint, and the situation where there is a dearth of volunteers for the necessary work of the church will be eliminated. When the realization of what an inestimable privilege it is to serve in any least capacity is attained, the waiting list for the post of usher will be limited only by the membership of the church.

In some quarters there has been a disposition to regard the quick and effective seating of the congregation as of first importance in the work of the ushers; but this is a faulty and limited concept of their service, for the actual ushering in its prime sense is one of the least of their activities. In order that any service may reach its highest efficiency, each man should carry with him as complete and serene a confidence in the present availability of the truth to heal as he is capable of demonstrating, and he should be continuously awake to make this truth manifest and triumphant over the phantoms of error which creep in and attempt the disruption of the harmony of the work of Christian Science. Not infrequently this error takes the form of restlessness, of coughing, of lack of attention, of late coming, of a scattering among the seats with a resultant difficulty in taking the collection, of lax attendance, and the numberless false manifestations that need not be enumerated. In the presence of these intruders, the ushers occupy the sentry posts in the church, and it is paramount that they be alert to their duty and prompt in its performance. If one or two fail, there is a tendency to lower the standard all along the line, and the church as a whole inevitably feels it.

Effective service, then, consists in a full realization of exactly what service means, and the recognition that a liberal sharing in the worship of God is quite as possible in any direction toward which duty points as if the worshiper were physically in the midst of the congregation. When this is thoroughly understood and applied, it will be found that ushering indeed consists in a bringing of "all the tithes into the storehouse," with the result that God will indeed pour out such a blessing, "that there shall not be room enough to receive it."

[Written for the *Sentinel.*]

MY NEED.

SARAH E. P. MCLEAN.

GIVE me, O Lord, the strength that dwells
  As everlasting hills,
That stands serene through stress and storm,
  And human passion stills.

Give me the peace that silent flows
  As river deep along,
Content to bear on bosom broad
  Love's message sweet and strong.

Give me the faith that's hidden deep
  Like root and bulb and flower,
That grows and strengthens day by day
  In sunshine and in shower.

Let me reflect the love that shines
  As glorious orb of day,
The soothing, tender love that speaks
  In moon, and stars' soft ray.

Let me express the joy that rings
  In song of merry birds,
The patience that in bee and ant
  The love of service girds.

Help me reflect the perfect Mind
  That speaks through flower and sod,
Pointing forever up to Thee,
  As did Thy Son, O God.

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SELECTED ARTICLES.

[Frederick Dixon in *Kentish Express*, Ashford, England.]

Considerations of space have compelled me to confine myself to negations in order to deal with the extraordinary claims and charges of the Vicar of Tenterden with reference to Christian Science. I should therefore be grateful if I might be permitted to say today something positive on the subject, so as to give your readers a true idea of its aims and teachings.

The vicar is very free in calling all humanity to witness against Christian Science. He constitutes himself, for instance, the mouthpiece of the church, and Mr. Paget, of all people, the oracle of the medical profession. This, perhaps, is not unnatural, for has not the latter announced that what is wanting to demonstrate the gospel of love and the gospel of drugs, is a "furious, hating attack" on Christian Science, to be waged everywhere by the combined forces of the vicarage and the surgery for the purpose of driving Christian Scientists out of every parish? and is not this precisely what the vicar's ordination vow has assured him is the business of the church?

Yet all members of the church and the medical profession do not seem so sure of this as are the clerical Damon and the medical Pythias. The Archbishop of York, to begin with, speaking some little time ago, asked how they were to account for the lives Christian Scientists lived. "He could only say that he had rarely met with such capacity to enter some of the deeper aspects of truth, and he had seen the lives of Christian Scientists tranquil, bright, cheerful;" while, although the vicar knows that Christian Science has never healed a case of real disease, Dr. Saleeby, a defendant in a recent *cause célèbre*, quite lately told a London audience that "the doctors were coming to see that Christian Scientists had got hold of an important part of the truth, in proof of which there were cases, too numerous to be denied, where doctors' methods had failed and Christian Science had actually cured the patient," and in proof of this he quoted a case of the healing of "locomotor ataxy" within his own experience.

Some three centuries ago, a candidate for a medical license was compelled to attend before the bishop of his diocese and satisfy him of his claims. Imagine a bishop today examining a doctor on the use of the forceps, and yet if the teaching of the Bible means anything, a knowledge of the use of the forceps is unnecessary, and a bishop would be the very person to examine claimants to the art of healing. Was not the divine command to preach the gospel and to heal the sick? and is there any authority in the gospels for separating the two, and for handing the sick over to doctors who may be the "Jews, infidels, heretics, or Turks" of the church prayer-book?

A few weeks ago the University of Cambridge called together its graduates to decide the test of a divinity degree. If the word divinity, like theology, had not long ago lost its true meaning in this connection, and come to imply an intellectual grasp of a scholarship by no means spiritual, and a knowledge very far from divine, the university would not have been putting the question to a number of gentlemen, many of whom were no doubt Jews, some infidels, others heretics, to say nothing of Turks, Hindus, or Confucians, and not a few—may I break it to the vicar—Christian Scientists. Instead of this, they would have been looking for the answer, not in human opinions, but in the pages of the New Testament, and they would have found the answer in the test demanded by Jesus himself, "He that believeth on me, the works that I do shall he do also."

There is a phrase in the Greek text of the New Testament which is unfortunately translated "knowledge of God," but which, as every one knows, should be translated "full, exact, or scientific knowledge of God," and so of Truth. It was to this knowledge of God or Truth that Christ Jesus alluded when he said, "Ye shall know the truth, and the truth shall make you free." Now if this knowledge is a scientific knowledge, and the New Testament undoubtedly claims that it is, it is a demonstrable knowledge, and this, of course, is just what Jesus insisted, in maintaining that those who believed in him would be able to do his miracles. Even "greater works" was his statement, and a man can only claim to be his follower in the exact proportion in which he repeats those works.

The day is gone by when it is any use to maintain that the words in the Bible translated miracle have, or ever have had, any supernatural significance. That, at any rate, is one of the things of which the mere intellectual reading for a divinity degree should convince any one. They mean simply the scientific proof of the power of spiritual law, and that is naturally why Jesus explained they could be done by any one who believed in him and why he required that his followers should preach the gospel and heal the sick. For some twenty centuries, innumerable sects have preached the gospel their own way, and have shown the utmost alacrity in persecuting their neighbors for preaching it differently. They have, however, with systematic disregard for Jesus' use of the present tense, and the perpetual recurrence of that awkward little word "now," postponed their demonstrations for a future life. The high priests found it much easier to frighten Pilate into crucifying Jesus than to imitate Jesus' example. The Pharisees perceived that it was much simpler to violently eject the man born blind than to heal blindness. The Christian sects which have succeeded them have discovered that precept is less difficult than practise, and that it is one thing to preach the gospel in theory and another to demonstrate the truth of the theory in the object-lesson of healing.

It is ill kicking against the pricks. The categorical commands of Jesus, the whole tenor of the Bible, the history of the primitive church, prove healing to have been not merely an adjunct to preaching, but the only proof that the gospel preached was the gospel of Christ. It is as easy today to denounce a man for healing or endeavoring to heal the sick, by spiritual means, as it was to burn him four centuries ago for saying the earth moved. The result is bound to be an equally complete and a much quicker failure. The earth cannot move, said the medieval ecclesiastics; such a thing would be contrary to the Augustinian exegesis of Genesis. It does move, said Galileo, and, like the Pharisees, they promptly locked him up to prove it did not. The earth is not the center of the solar system, said Bruno. Such a statement is clear heresy, said the College of Cardinals, and so, like the chief priests, they burned him to show he was wrong. Is this very different from the attitude of the vicar, who wants to drive Christian Scientists out of Tenterden because their theology, in his opinion, does not square with his ordination vow; and who denies the evidence of Christian Science healing because it is based on teaching out of harmony with his personal exegesis of the gospel?

There is, however, one difference between spiritual and physical healing, so vast as almost to preclude the term healing being applied to the latter. Physical healing, in insisting that causes are physical, can never do more than make the body temporarily well; spiritual healing, recognizing causes as mental, cannot make a body better without effecting a corresponding moral improvement. This is making a man "every whit whole," for "whole" is only a more archaic form of "holy," and it is just what Jesus meant when he asked, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" It was this secret of spiritual healing which, as she writes, on page 344 of the Christian Science text-book, "Science and Health with Key to the Scriptures," "Jesus preached and practised and left to us as his rich legacy," that Mrs. Eddy rediscovered, and so made again available to humanity.

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[Henry Deutsch in *News Tribune*, Duluth, Minn.]

It is surprising that men who assume to stand as leaders of thought, especially in a religious line, should wilfully indulge in such reckless statements with reference to a religious movement, as those credited to a recent critic in your paper in relation to Christian Science. Christianity is founded upon the teachings of Jesus the Christ, and his teachings were a statement of his clear understanding of the Scriptures and the relation of God to man. Christian Science is based absolutely upon the teachings of Christ Jesus and the Bible, and follows them to an extent to which other Christian churches have refused to go. It insists that when the Master said, "Preach the gospel," "Heal the sick," he laid upon his followers the necessity for obeying the last command as well as the first.

The Master offered as the evidence of the truth of his teachings, signs, which he emphasized as the tokens of faith in those who claimed to believe in him. He said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." In the realization and application of the teachings of Christian Science this prophecy of the Master is confirmed. It is difficult to understand how absolute adherence to the teachings of the Master and the Scriptures can be termed erroneous. Christian Science is being demonstrated by a class of men and women who are the peers, mentally, intellectually, and spiritually, of any men and women that may be referred to. We do not point to these individuals as necessarily an evidence of the truth of Christian Science, but when comparisons are made it is well to bear in mind the fact that no religious organization contains within its midst men and women superior in all qualifications to those that can be found in large numbers in the Christian Science denomination.

It is easy enough to make reckless and extravagant statements which it is hoped will be accepted as the mere opinion of the person making them, but that method of argument is not new or original. The Master was accused of performing his wonderful works through the power of the devil, and the argument of entrenched theology has always been of similar import when applied to his followers. But mere words cannot destroy the effect of demonstration, and while those who criticize, condemn, or ridicule Christian Science, limit their proof to the mere unsubstantiated statement, Christian Science is pursuing its very progressive course, healing the sick, saving sinners, and bringing to the lives of thousands upon thousands the present evidence of the realization of "Thy kingdom come. Thy will be done in earth, as it is in heaven."

[John W. Doorly in *Salford* (England) *Reporter.*]

The critic accuses Christian Scientists of being "determinists," and of believing that the human body is a myth. If to understand that there is no law but God's law, "the law of the Spirit of life in Christ Jesus," which makes "free from the law of sin and death" (but does not bind men with false laws of heredity, etc., as our critic states), is to be a determinist, then Christian Scientists certainly are determinists in this sense, for they have determined not to know or acknowledge any power but the power of Spirit, the power of God, and not to recognize any effect but the effect of that one infinite cause, which effect must be perfect and spiritual. This kind of determinism is hardly to be condemned by a Christian preacher unless he is prepared to condemn his Master's teachings. Of course, Christian Science has nothing at all in common with what is popularly known as determinism, but is as far apart from it as are the two poles.

The teachings of Christian Science show clearly that through a right appreciation of true being, of that which is the will of God, we can in every case correct the discords of material sense; for whatever is true is affirmative, and is based on law and power. Christian Science teaches that the real man has a perfect, indestructible being, and is forever in the image and likeness of Mind; that he is not fallen, and never can be, since he is the expression of infinite perfection; and through this understanding of God's immutable law, Christian Science dispels the false or mortal sense of man, just as light dispels darkness, and it does not matter whether this darkness be sin or disease; in fact, it shows that our Saviour's statement, "Be ye therefore perfect, even as your Father which is in heaven is perfect," was a scientific statement, to be demonstrated at that time and forever.

As long, therefore, as the critic continues his erroneous statements about Christian Science, so long will he urge on honest people to investigate what Christian Science *really* is. Today the Christian Science movement has so many witnesses of its ability to demonstrate Christianity, both in healing the sick and in saving the sinner, that his diatribes against it are rather apt to fall flat. Men and women demand addresses that uplift and strengthen them for their daily lives, and not abuse of another's religion, and our clerical friend would add much to the good he has already accomplished if he would give more time to constructive Christianity and less to destructive criticism.

[Charles K. Skinner in *The Berrien Springs* (Mich.) *Era.*]

Christian Science claims to be the only known method since the time of Jesus the Christ which heals the sick and the sinner by one and the same rule. Its Principle is absolute and sure, provided its demands are complied with by the individuals concerned. It is related in the gospels that the Master in certain places "did not many mighty works there because of their unbelief," showing that the same hardness of heart, the same clinging to material means for relief, the same questioning of the power of God to heal in His own way, existed in that time as today. In connection with this it may be well to note that in all of his wonderful works which are recorded, Jesus made a special demand upon the one to be healed. To one he said, "Stretch forth thy hand;" to another, "Arise, take up thy bed, and go unto thine house;" to the centurion, "As thou hast believed, so be it done unto thee;" to another, "Sin no more, lest a worse thing come unto thee." Obedience, faith, and reformation were thus demanded. Christian Science teaches that everything is thought before it is acted, and if thought were controlled and purified before being expressed, nothing but good could be manifested. This concurs with the Master's words, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, . . . these are the things which defile the man."

The Christian Science church differs from some other churches in this, that it holds to a more spiritual understanding and application of the Scriptures and the works and teachings of the Wayshower. Jesus said, "The kingdom of God is within you," not a place or habitation, as some have taught, but a condition of mind. He said also, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The Master thus indicated that the particular forms of outward religious expression were of little value, but what is necessary is comprised in obedience to the spirit of the two commandments, "Thou shalt have no other gods before me," and "Love thy neighbor as thyself."

It has been truly said that few, if any, accept Christian Science healing until the gamut of everything in the material scale has been run and found wanting. This is not strange when it is considered that the Christian world has been steeped in materialism since the time of Constantine. The fact, however, is very noticeable, and cannot be gainsaid, that humanity is fast awakening to the demands of the spiritual. A few years ago it was preached from the pulpit

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and asserted in the medical conventions, that Christian Science would soon pass away. Instead of this, the growth has been unprecedented. Church after church has been erected every year, and each is filled every Sunday and Wednesday by those seeking for what they have not found elsewhere. In the city of Detroit two large organizations have been founded in the past three years, making three in all, and the fourth is not far distant.

One may ask, "Why all this interest in a midweek prayer-meeting?" If he will step inside he will see the church filled to the doors with men and women of all ages and from every walk in life, almost as many men as women. He will see the same faces with new ones added at each service. Why do they come? Because, as one woman said, "I never could put my hand in God's hand and understand that He is Love until I learned it in Christian Science." The testimony of a hard-headed business man was equally forceful. He said: "The Bible was always a sealed book to me until I studied it with the 'Key to the Scriptures' by Mrs. Eddy. Now its daily study is a joy, for I can make its teaching practical." Mrs. Eddy once said, "I love the orthodox church; and, in time, that church will love Christian Science" (Miscellaneous Writings, p. 111). That the fulfilment of this prophecy is not far distant seems evident from the many testimonies from the clergy of the different churches, one of which will suffice for this article. This clergyman said: "I am glad to acknowledge publicly a great indebtedness to Christian Science for some of my clearest views of Christ's teaching. I am seeking for the truth, and I will not spurn it because it happens not to come through my own church. Some of the finest and most helpful phases of truth are set forth only in Christian Science literature, therefore I read that literature."

In conclusion, if those who think themselves opposed to Christian Science would approach the book "Science and Health with Key to the Scriptures" with the same unbiased thought they would hold toward any work on the physical sciences, and read it from the standpoint from which the author wrote it, viz., that of spiritual man and universe, the seeming mountains would melt into molehills and disappear.

[W. E. Fell in *Bradford* (England) *Daily Telegraph.*]

"Petros" has given his views upon the atonement. I presume he is aware that the denominational churches hold as many different views upon the subject as there are days in a month, or perhaps it would be nearer the mark to say days in a year. Why then are Christian Scientists to be denied their view? To understand aright man's at-one-ment with the Father "reforms the sinner and heals the sick" (Science and Health, p. 1).

Our critic cannot understand the Christianly scientific view-point of the atonement, because he seems unable to differentiate between mortal material man and man in God's image and likeness, that ideal man whom Christ Jesus exemplified. We would agree with our critic when he declares that the part the former man took in the crucifixion exemplified mortal man's "disunity" with God. But that man is the one governed by "the carnal mind," which Paul declares to be "enmity against God;" hence the crucifixion. Jesus defined the man who reflects Truth, Life, and Love when he explained to Nicodemus that the man governed by "the carnal mind" must be "born of water [purity] and of the Spirit" or he could not enter into the kingdom of heaven, into the at-one-ment with God. In order to mark the difference between the man of the carnal mind and the man of Spirit, and how they must forever be, as it were, at the opposite poles of being, he added: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jesus sharply rebuked Nicodemus for his inability to differentiate between that which is governed by the carnal mind and that which is governed by the divine Mind, that Mind "which was also in Christ Jesus." Paul accentuates the gulf that lies between the carnal man and the spiritual man in the following soul-stirring words: "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. . . . For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

Not until a man learns through the teaching of Love that "ye are all one in Christ Jesus," and how it is that "we live, and move, and have our being" in Him (God), can he possibly understand what this at-one-ment or atonement signifies. To unfold man's unity with God was the mission of the Saviour, who said, "At that day ye shall know that I am in my Father, and ye in me, and I in you." To be at-one with the Father, is the atonement.

[From a report in *The Journal and Tribune*, Knoxville, Tenn.]

Ossoli Circle studied "Women Prominent in Religious Movements" on Monday afternoon. Mrs. Emma Lee Rice was chairman *pro tem.*, and the meeting closed her department on "The Women Workers of America." "Christian Science," "New Thought," and "Theosophy" were studied, and the whole was of unusual interest.

Mrs. George W. Denney, president of the club, read the first paper, on "Mary Baker Eddy and Christian Science," which was a comprehensive summary of the Christian Science belief, and was heard with approval by a number of Scientists who were present. She gave a brief sketch of the life and character of Mrs. Eddy, and told something of her work and struggles. She said that she was truly a wonderful woman, and that she succeeded in founding and maintaining a system of religion in spite of every handicap possible to encounter. This system rested upon the cornerstone of Love and brought to the world the brief message, "Be not afraid." She told of the growth of *The Christian Science Monitor*, a paper published for and in behalf of the Christian Science church, and also spoke of "Science and Health with Key to the Scriptures," mentioning in particular its beauty of composition and the purity of its phrases.

In closing, the speaker said that the *Monitor* is founded on a platform of constructive journalism. If Christian Science had done nothing else for the world than to start and maintain this paper, it would have done much; for departing from the beaten path of journalism of today, largely destructive in nature, it daily tells of the good in life, of what normal people do, instead of telling of the abnormal and the freakish.

[Duncan Sinclair in *Greenock* (Scotland) *Telegraph.*]

"Spiritual facts" as understood in Christian Science, and explained in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, are true statements about God and His universe. God is the infinite Mind or Spirit, the source of all reality, omnipresent and omnipotent good, all Life, Truth, Love. This is the "standard" which Christian Science sets up and by which it tests every experience in the lives of men. The "material senses" take not the slightest cognizance of these eternal facts, but are constantly proclaiming the existence of evil and diseased conditions. And Christian Science, holding by its "standard," maintains that such conditions are not of God, have not even the remotest connection with Him, since He can know nothing unlike His own nature, and that consequently they have no right to acceptance in the consciousness of man.

Mrs. Eddy discovered the regenerating power of such an outlook. She proved that in proportion as one understands the spiritual facts of being, these replace the "material sense" of things, including sin and sickness, and thereby establish better conditions of both morals and health.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"ACQUAINT NOW THYSELF WITH HIM."

If one were given a problem in mathematics to solve, he would first endeavor to understand it thoroughly, and then apply to its solution the rule by which such a problem can be worked out. So doing, he is putting himself in line to obtain the desired result, the correct solution. The same order of procedure must be followed in our work in Christian Science. If we try to apply the rule of Christian Science treatment, while still holding to "the error which says that Soul is in body, Mind is in matter, and good is in evil" (Science and Health, p. 204), we are simply nullifying our efforts, and will ultimately find ourselves as far from a solution of the problem as we would be in trying to add by the rule of subtraction.

A marked difference, however, between a problem in Christian Science and one in mathematics is that in the latter there may be several bases from which it can be worked out, but in Christian Science there is only one. Every problem to be worked out in Christian Science springs from the false belief which for centuries past has held mankind in bondage, namely, that there is life, truth, intelligence, and substance in matter; whereas the truth is, that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). This is the truth before which error's fetters must yield, and only as this truth is understood can the rule of Christian Science healing be applied, whether the seeming difficulty be one of sickness, sin, poverty, or any other form of evil.

The great duty of Christian Scientists is so to acquaint themselves with God as to be able to see at once the unreality of all that is unlike Him, to see evil, whatever the guise it assumes that it may the more subtly delude us, only as a false claim which can be and must be destroyed by Truth. There are not two creations, one spiritual and the other material, nor are there in reality two men, one in the image and likeness of God, and the other mortal.

Mrs. Eddy has said that the First Commandment is her favorite text, and this is not to be wondered at, because Christian Science is founded upon the oneness and allness of God. As Christian Scientists join with their Leader in their understanding of and obedience to this commandment, they will find themselves prepared to meet, quickly and surely, the problems which confront them. To know God, to understand His oneness and allness, is life eternal, for this means the overcoming, the destruction of evil in its every phase, and in the degree that mankind arrives at this understanding, to that degree is it freed from the false beliefs from which it suffers. There is, therefore, no greater work and no loftier mission before mankind than that of obtaining a perfect knowledge of God.

Throughout the ages there have been multitudes of the weary and wayworn who have echoed the mournful plaint of Job, "Oh that I knew where I might find him! that I might come even to his seat!" and have longed for the assurance which could declare in the face of trials grievous to be borne, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Yet not until "the way" was again made plain in Christian Science, not until mankind learned the true meaning of the Master's declaration, "No man cometh unto the Father, but by me," did the search for the knowledge of "the one true God" seem likely to avail; and only as we abide in his words and do the works he said we should do, is it possible for us to attain in a measure to the understanding of God which is life both now and forever.

There is a right solution for every problem, and he who advances most surely in the understanding of Christian Science will be the better able to apply its rule of healing. To those who would gain this understanding the way as pointed out by its Discoverer is open: "Study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495); and to those who seek the truth at its fountain-head, in the study of the Bible and the writings of our revered Leader, it will not be denied, for through the discovery of Christian Science it has been demonstrated again and again that "the prayer of faith," "an absolute faith that all things are possible to God" (Science and Health, p. 1), is answered today as of old.

ARCHIBALD McLELLAN.

"CHRIST IN YOU."

No more fitting symbol for St. Paul is found than in that great spreading oak whose roots have laid a mighty hold upon the earth and rock of the hillside, and whose knotted branches lift themselves into the upper air with a vigor that braves all storms. His faith was wondrously deep-rooted, and he gave himself to its all-conquering theme, "Christ, and him crucified," with an inspiring abandon. His loyalty to the logic of the fundamental teaching of the gospel was unreserved and insistent. He had no fear of the truth, no hesitation about attaining the Christ-manhood, and he stood for all that was involved in his theology as he met all that was involved in his world-defying ministry. His thought of man's spiritual possibilities had that tremendous outreach and expectation which is so startlingly expressed when he says, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Elsewhere he defines the fulness of our possible spiritual experience in the phrase, "Christ in you, the hope of glory," and since his time no religious teacher has so embraced and projected this exalted thought of man appearing in the Christ-likeness, as has the Discoverer and Founder of Christian Science. Many reformers and saints have been splendidly devoted to the realization of the divine ideal as they apprehended it, but their identification of selfhood with the body of material sense has always darkened their outlook and handicapped their hope. Mrs. Eddy essayed flight upon the unfettered pinions of this Pauline concept of human privilege, and this explains the altitude she gained.

This thought of the Christ-appearing in human life pervades the Master's teaching. His life, as he constantly declared, was not to be unique in its inspiration and spiritual authority. It was the rather to be duplicated in every faithful believer. They were to know his Father, have his commission, exercise his power, and enter into his joy, and this is the teaching of Christian Science. It is a new vision of the continuing Christ, and it makes quickeningly intelligible the words of the Master, "I will not leave you comfortless: I will come to you."

The moment one gains this point of view, that moment he takes a new hold on life. Thereafter the material and the commonplace can no longer be harmfully absorbing, since human destiny is seen to be divinely directed. For the true Christian Scientist as for the great apostle, the confidence that he "can do all things through Christ" has become an immediate and abiding stimulus and strength, and the conquest of sense impulse and satisfaction is entered upon with an entirely new expectation of triumph.

Christian Science thus inaugurates in the truth-loving life that Christ-coming which at once begins to conform responsive thought to the Messianic model, and the humble in heart begin to lisp the word of Truth which was spoken so effectively by the "elder brother." Speaking of him of

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whom he had said, "If my words abide in you," the Master affirmed, "The works that I do shall he do also." How natural and legitimate this order now seems, and yet it can but mean that we are to repeat every spiritual declaration of the Master with that knowing love and that irresistibly healing assurance which was his; that we are to be the ambassadors of Life, Truth, and Love, of all good, to all, and with power. We can now no longer think of ourselves as without the pale of that prophecy which saith, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy." They who have attained to the demonstrable knowledge of Christ, Truth, are among the elect, they are privileged to live the radiant life; and the realization of this, their exceeding great inheritance in Christ, is the pole-star of Christian Science.

JOHN B. WILLIS.

PURIFICATION.

THERE has been a tendency in late years, both among religious and non-religious people, to study the ceremonial law found in Leviticus and Numbers in order to prove therefrom that divine law deals with material things in safeguarding the health and morals of mankind. Those who seek such evidence in the Scriptures fail to see that the ceremonial law was mainly symbolic, "a shadow of good things to come," as the writer of the epistle to the Hebrews explains, whereas a spiritual sense of law lifts thought to the apprehension of reality and reveals the kingdom of God on earth. On page 133 of Science and Health Mrs. Eddy speaks of the wonders wrought for the Israelites by divine Mind,—of their deliverance from what seemed deadly perils, and of their national prosperity, until they "departed from the true idea."

It is sometimes asked if Christian Scientists do not consider outward cleanliness essential to health, if they do not even consider it a Christian duty to observe strictly the popular opinions held as to fresh air, pure water, etc. To this it may be answered that Christ Jesus evidently considered all these things as at best secondary to the great and urgent need of absolute purity in thought, word, and deed. We read that the scribes and Pharisees complained to him of his disciples' entire disregard of required observances, and they even accused him with having himself neglected the customary ablutions before meals. In his reply he charged these complainants with their neglect of divine law, though they were so assiduous about "the washing of cups, and pots, brazen vessels, and of tables." He said they were "making the word of God of none effect," and that is what is done by all who rely upon outward cleanliness as a substitute for moral and spiritual purity. He insisted that it is not that which goes into the mouth which defiles, but "evil thoughts." His rule was to "cleanse first that which is within" and then the outward would take care of itself; whereas mortal belief would reverse this divine statute, and by beginning wrongly never reach the kind of purification on which health is actually based.

We read in II Kings that Naaman was cleansed of leprosy through the spiritual understanding of Elisha, although he was told to bathe seven times in the river Jordan, but we never hear of any such method being adopted in modern times for the cure of this disease. Elisha's treatment of Naaman was symbolic, whereas that of Christ Jesus was the direct application of the truth, in the case of lepers and all others who sought healing from him. We are told that he even touched one of these, as he came down from the mount, after that wonderful sermon, and with the infinite majesty of Truth said, "Be thou clean." Need we wonder that the healing was immediate, and that a man, not a leper, stood before him, ready to testify to his cure, to which the Mosaic law pointed by type and symbol.

Today we are face to face with the great realities of being as revealed in Christian Science. We are looking with unveiled vision upon the Christ demand for purification from all fleshliness, a demand which is addressed to all mankind; and though mortal sense would seek to cleanse the festering sores of humanity in its own material way, the heart of man cries out for the living God, and for the Christ purity which alone gives health and peace. Who would dare bar the way to Truth's cleansing waters by pointing to the sullied streams of materiality? The one who has brought Truth's message to this age began as the Master said we should, with the purification of thought, and everywhere that her teachings are studied and practised cleanliness prevails, both within and without. Those who follow her teachings should remember oft the words of Christ Jesus: "Now ye are clean through the word which I have spoken unto you."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m. (during July and August the Sunday evening service is omitted); Sunday school, 10:45 a.m; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

SING SING PRISON, OSSINING, N. Y.—The first Christian Science service ever held within the walls of Sing Sing took place on Sunday, May 11, under the direction of the first and second readers of Ossining. It was held in the little court-room adjoining the principal keeper's office and, considering the short notice given, the attendance was very satisfactory, numbering thirty-one. Some twenty others who failed to have their names listed promptly, were of course unable to attend. Indeed, the response to the announcement that a Christian Science service would be held, so far exceeded expectations that it would have been difficult to have placed two, much less twenty, more men in the room.

The proceedings were the same as those in all Christian Science churches on this day, there being only one form of service and a universal subject, "Adam and Fallen Man," for all congregations. With characteristic forethought there had been provided for use in place of the rather ancient square piano, which has done duty on so many and varied occasions, a Pease cabinet grand, and Sing Sing No. 62082 was requisitioned to act as accompanist. Hymnals and Quarterlies arrived with the piano on Saturday morning.

It was announced that services will be held every Sunday, and that arrangements have been made for a soloist from New York for all future Sundays; that Bibles and several copies of the Christian Science text-book, "Science and Health with Key to the Scriptures," had been placed in the prison library, but that those desiring either or both for permanent use would be supplied direct from the publishers on application, in the regular manner, through the chaplain's office, and that visits would be arranged for, for those desiring instruction or advice. It was also stated that the coming of the Christian Scientists to Sing Sing was actuated by the desire to bring love and helpfulness to the inmates of this institution.—*Star of Hope.*

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THE LECTURES.

MONTPELIER, VT.

In introducing Virgil O. Strickler, who lectured on Christian Science in Kellogg-Hubbard hall, James Borden Estee, mayor of Montpelier, spoke as follows:—

I am a member of no church and yet a friend and advocate of all churches. I respect and cherish the church because to me it is an outward symbol, variable in its structure and formularies, of an indestructible and changeless principle, or an idea planted in the heart of each man and woman by an outgoing impulse of divinity. To encourage and support the church is, therefore, one way to cooperate with God; one means of human advancement; one method of attaining individual unfoldment and contributing to the general well-being; and one process by which the individual or a group of men and women may come in contact with the universal law of concord and harmony.

I have only an imperfect knowledge of the teaching of Christian Science, but I have heard that it rests upon the affirmation that God is One and All; that God is Spirit, and that His followers "must worship him in spirit and in truth;" and that man is the "offspring of God" and the external universe is the manifold outpouring of His infinite oneness. This is a high concept and a wide generalization. Is it true? Is it the whole truth, and nothing but the truth? If so, it will stand the test of time and trial. We build in vain except upon the granite rock of truth, in whatever realm of research or field of action we embark.

I am informed also that as a corollary to the great affirmation, God is Spirit, infinite good, the one divine presence, Christian Science denies the existence of evil as a reality, and teaches that it is only a transient appearance to be dissolved by recognition of the truth of universal good, of changeless and perfect law, and of conscious unity with the one presence which in itself is good, is law, is harmony. This declaration seems to bring the tenets of Christian Science into harmony with the doctrine of the church so far as the affirmation is concerned, but separates the one from the other by its denial of evil. The church seemingly admits the existence of both good and evil as contending powers, while Christian Science claims the universal existence of good, denying evil any permanent place in the process of divine evolution, though it admits evil to be a temporary appearance resulting wholly from wrong thinking and a departure from the law of unity and harmony.

By its name, Christian Science seems to take a second step of departure from the established beliefs of the church. Science is recognized as a systematic and exact formulation of knowledge on a given subject. The Founder of this method of thought, growth, and worship, and her adherents, claim scientific certitude for the system if intelligently and persistently applied in personal unfoldment and in the wider affairs of social and business life. They claim, as I understand it, for their system that it is an exact Science of Christ by which each one may with certainty fulfil the ancient admonition "Know thyself," recognize his true relation to his fellow men, and in the process of development reach a conscious union with the great source of all expression and variety. The fundamental characteristic of science is its demand for proof. Science slowly and surely feels its way by trial and experience, establishing its claim to acceptance by proof. Unsupported assertion and unproved belief have no place in science. A system which does not account for and explain all the facts within the horizon of observation and knowledge is not science. Mrs. Eddy and the adherents of the system she founded admit this test of science, and claim that to follow the process and apply the rules laid down will lead to inevitable demonstration. Hence they take the third step in departure from the church in the healing of sickness and the curing of all manner of diseases. To open the "eyes of the blind" and to unstop "the ears of the deaf;" "to bind up the broken-hearted" and to plant a new hope where courage has withered; and to remove pain, discomfort, and poverty, and replace them with ease, comfort, and wealth, is demonstration.

There comes one into our midst tonight to tell us of this new way. He comes with accredited authority, and if, indeed, he walk in the path of science, he will speak as one having authority. I commend to your attentive consideration the message he brings.—*Correspondence.*

ST. PETERSBURG, FLA.

A lecture on Christian Science was delivered at the Auditorium by William R. Rathvon, and the lecturer was introduced by Paul Poynter, editor of the *Daily Times*, who said:—

We have come this evening, in response to the invitation of the Christian Science Society of St. Petersburg, to hear a lecture on Christian Science. We who are not members of the society feel a particular gratitude for the effort and thoughtfulness which have given us this much desired opportunity to hear a lecture on this important and interesting subject by one so well-equipped to enlighten us. Though I am not a member of the Christian Science church, I am not unacquainted with the benefits of an understanding of its truths and the practise of its teachings. It is not a new religion; it is a revelation to mankind of the power, force, effect, and strength which can come to the Christian faith; it is a practical, working, tried system by which divine Principle is made available so that men may meet the every-day problems and perplexities of life, for an understanding of its truths brings unity and peace, happiness and harmony, health and real purpose to life. The influence of good and Truth in the lives of men is not a discovery; but the scientific statements that God is All-in-all, that Truth always conquers, that good always prevails, that Love is sufficient for every human need, are contributions to the religious thought of the world made by the Founder of this great movement. That man is made in the image and likeness of God, that Christ Jesus is the Wayshower to teach men the superiority of Spirit over matter, that even our physical ills are the result of false beliefs, with no real place in God's plan, but they may be overcome by the power of Truth, are some of the teachings of this Science, which denies the power of evil and proclaims the infinite and everlasting power of good.—*Correspondence.*

PAWHUSKA, OKLA.

Frank H. Leonard delivered the initial lecture on Christian Science before an attentive audience which filled the district court-room. He was introduced by Judge R. B. Boone, who said:—

While I do not belong to this branch of God's great church, I am not one of those who believe that our ancestors of centuries ago discovered all spiritual truths and embodied them in their little creeds and confessions of faith. It is to me a strange thing that so many good, wise, and useful men, both of the past and the present, have conceded that science is daily discovering wonderful truths in the physical world, yet steadfastly deny that there are any new truths to be discovered in the spiritual realm. To my mind it is a monstrous proposition that bars the right of man to search for spiritual knowledge wherever he may find it in God's great universe, for only through knowledge of the truth are we at last made free. I conceive it to be man's highest duty diligently to search for the truth, and as he finds it, to appropriate it to his own uplift and good; and then as diligently promulgate and disseminate it among his fellows. Thus, in a while, from the bit of leaven shall the whole be leavened.

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The speaker who is with us will explain some great truths; let us listen with open minds. He will tell us of divine Love, which is at once the omnipotence, omniscience, and omnipresence of God. "God is love," and love is everywhere that life is found. No subjects are more vital to human interest than those of love and truth, which constitute the very essence of all that is best for mankind. They establish the basis for all human hope and aspiration, and hope and aspiration are the inspiration of life.—*Correspondence.*

LONDON, ENGLAND.

In introducing Bicknell Young, who lectured on Christian Science at First Church, Miss C. V. Spiller, first reader, said in part,—

This lecture work is one of the many branches of activity, in the wonderful Christian Science organization, in which men and women are standing side by side, shoulder to shoulder, working together to uplift the standards of health and morality through the truth that makes free. In St. John's gospel we learn that Jesus expressed this prayer and desire for his followers: "That where I am, there ye may be also." It is obvious that in this Jesus was not referring to any locality, but rather to the place in consciousness in which he knew himself to be; to his sense of sonship with God, of oneness with the Father; to his consciousness of dominion over the world, the flesh, and the devil, of rejoicing in spirit, of peace that passed human understanding; in fact, to his consciousness of the kingdom of heaven within.

Now Christian Science asks nothing of the world; it has nothing to gain from any one, but it has everything to give; and it is because of this, because we who are Christian Scientists today know that through this teaching we are gradually gaining a recognition of the kingdom of heaven within, together with a measure of the love and health and peace that accompany this recognition, that we are not afraid to go forward and hold out our hands to all the world and say: Be with us, where we are, in this. Take your share of the infinite supply of truth and happiness. Mrs. Eddy refers to this true sense of happiness in the Christian Science text-book, "Science and Health with Key to the Scriptures," thus: "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it" (p. 57).

Correspondence.

PASSAIC, N. J.

Virgil O. Strickler, who lectured on Christian Science at Smith Academy, was introduced by Peter E. Alliot, whose remarks were in part as follows:—

We are assembled this evening in search of spiritual enlightenment. Christian Science, as is generally known, was founded some fifty years ago by Mary Baker Eddy. We who are now watching with interest the efforts of women to achieve their political rights, can in a measure appreciate the magnitude of Mrs. Eddy's struggle in her endeavor to establish new spiritual standards in the face of the orthodox opposition of her time. Nevertheless, in the short space of half a century this religious movement, which in its incipiency counted but a small number of followers, has grown to gigantic proportions; for today its branch churches and societies girdle the globe.

A consideration of Christian Science brings us face to face with a question which has acted as a line of cleavage in human thought ever since the world-old days when man first realized his spiritual nature, when he first realized that he possessed a constructive reasoning faculty, and with the help of these newly discovered powers endeavored to analyze the mysterious conditions surrounding his every-day existence. The question is: What constitutes reality? On one extreme we have those who tell us that what we see, what we handle, in other words, the evidence of our physical senses, constitutes reality; on the other hand, there are those who tell us that what we see, what we handle, or the evidence of our physical senses, is illusory, transitory, absolutely unsatisfactory. It constitutes nothing save perhaps a veil which we must lift or penetrate in order that we may apprehend certain laws working harmoniously for perfection. These laws are perceived spiritually, and a correct understanding of them means at-one-ment with God, the great underlying Principle, the only all-pervading reality.

Mrs. Eddy places herself squarely on the spiritual basis; her work is founded on, correlated with, the Christian Bible. She earnestly calls our attention to the mandates of Jesus Christ: "Preach the gospel," "Heal the sick," and reiterates the teaching of Jesus Christ that our faith must be made manifest by our works, and that the extent of our performance is the true measure of our spiritual understanding.

Correspondence.

TYLER, TEXAS.

William R. Rathvon delivered a lecture on Christian Science in the auditorium of Carnegie library. He was introduced by the Hon. John S. McIlwaine, city attorney, whose remarks were in part as follows:—

Creeds are as numerous as the leaves of the trees; however, on final analysis, all express an honest purpose, a striving for the same goal; to wit, definite and demonstrable knowledge of our welfare and well-being in the world to come. And while we travel the road to the ultimate goal, it is but meet that we accord to others the same privilege that we demand for ourselves, namely, the right to think for ourselves. I am not a Christian Scientist, nor do I subscribe to the tenets of the faith; however, I am frank to confess that my attitude may perhaps be due to ignorance and not to disbelief. I therefore congratulate myself upon this opportunity to hear the subject discussed by an able exponent of it.—*Correspondence.*

NEVADA, MO.

The Hon. Clarence A. Buskirk, who lectured on Christian Science at the High School auditorium, was introduced as follows by the Hon. O. H. Hoss:—

The schools, universities, and colleges teach us concerning physical causation, but most of us grow up without ever having acquired any accurate knowledge of it. And I am reminded that some years ago a noted scholar said, "A man may know all there is to learn about matter and still know nothing that he needs to know about man." Now Christian Science teaches us that the Bible is the most scientific, up-to-date book in existence, and that it is a text-book on spiritual causation. There are unnumbered thousands of thinking men and women the world over who, through the study and application of Christian Science, have found, and are finding, a remedy for all the discords which beset the human pathway.—*Correspondence.*

LECTURES TO BE DELIVERED.

Aspen, Col.—William R. Rathvon, church building, corner Main and Center streets, 8 p.m., July 7.

Bellingham, Wash.—Bicknell Young, Metropolitan theater, 8 p.m., July 7.

Hood River, Ore.—Bicknell Young, Heilbronner hall, 8 p.m., July 14.

Portland, Ore.—Bicknell Young, First Church edifice, 19th and Everett streets, 8 p.m., July 17 and 18.

Spokane, Wash. (First and Second Churches).—Bicknell Young, Auditorium theater, 3 p.m., July 13.

Vinalhaven, Maine.—Judge Clifford P. Smith, Christian Science hall, Main street, 7:30 p.m., July 18.

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TESTIMONIES OF HEALING.

My heart goes out to God in gratitude impossible to express in words as I recall some of the many blessings which have come into my life through even my very limited knowledge of Christian Science. Prior to gaining an understanding of this great truth, many years of my life had been spent in the medical field as a trained nurse. I graduated, years ago, from one of New York's large hospitals, and served long and earnestly in my capacity as nurse; but not until I learned through the study of Christian Science some of the fundamental and wonderfully beautiful truths of its teachings, did I realize the source of all true healing. I found few of the splendid, intellectual men and women of the medical profession other than sincere in their beliefs, but I now realize that theirs, like mine, was a misplaced confidence.

A very convincing evidence of this fact was presented to me soon after I became interested in the study of Christian Science. My brother's child at the age of eighteen months became ill, stricken with a fever. Later he developed marked symptoms of Bright's disease in complication with a very high temperature. On the eighth day, the physician in charge considered the illness so critical that he felt it his duty to inform the parents that no hope could possibly be entertained of the child's recovery. My brother had no knowledge of Christian Science, but becoming alarmed, he urged me to come to him, saying he felt sure that if I could do so his baby would be helped. I did go, and although the journey required fourteen hours by rail, the time was utilized in striving to gain a clear sense of the omnipotence and omnipresence of an infinite God who is Love, and whose marvelous compassion for His children never fails to manifest itself when we turn to Him.

Arriving at my brother's house, I found the family in a state of despair and the baby to all sense desperately ill; but I realized, even then, the falsity of the sense testimony, and I think perhaps as never before the significance of the Scriptural assurance that God's hand "is not shortened, that it cannot save." The physician, whose attitude toward Christian Science seemed kind, frankly admitted that he knew nothing of its teachings, but he continued his visits. There was no excitement, but an impersonal declaration of the allness of the power and presence of God, together with an intuition born of spiritual understanding, proved that God was with us. Within three hours a change for the better had taken place, and within three days every vestige of fever had left the child and every symptom of the kidney disease had disappeared. On the fourth day it was my privilege to hear this same physician say to the mother, "The baby is all right; take him out for a drive." This healing took place in the summer of 1909, and since that time the child has been in better health, so his father writes, than ever before.

Another nephew, at the age of twelve years, was stricken with what is called spinal meningitis, accompanied by its many distressing symptoms. He was placed under the care of a Christian Science practitioner and within five days was completely healed. Besides this, a sister was suddenly attacked with what *materia medica* would term a stroke of facial paralysis, accompanied by intense pain and marked rigidity, though affecting only one side of her face. The ordeal, to be sure, was a trying one, but she recognized the superiority of spiritual power over material methods, refused medical aid, and was perfectly healed in Christian Science within five days. Then I have been healed of several minor difficulties, one of which was seasickness, also of a serious throat affection, an acute attack of lung trouble, a chronic stomach affection, and an abscess of the inner ear.

While these instances of healing are only a few of the many blessings which have come to me through a knowledge of Christian Science, I value each one of them, and rejoice in the knowledge which makes it possible for each and every one to prove the practical application of this great Life-principle by demonstration. And no less do I rejoice in this same knowledge which has brought me an indescribable spiritual awakening, a sense of peace hitherto unknown. Christian Science has indeed been to me the "Comforter," and I am grateful to God for its gift to this age; grateful for the pure, unselfish life of its Founder, whose untiring efforts, in the face of the greatest odds, enabled her to look beyond the fading finite sense of things and to perceive the facts of being in its science, and so take of the things of God and show them to humanity. I can indeed say, in all sincerity and truth, that I desire no greater privilege than to be found worthy to serve in truth the cause of Christian Science.—ELIZABETH WHEATELY PETERS, New York, N. Y.

[Translated from the German.]

In writing this testimony I am filled with deep gratitude. Our attention was called to Christian Science by my brother, who had heard of this teaching through the healing of a friend. He would often ask us to attend a Wednesday evening meeting, but we could not make up our minds to do so, until distress over a disease with which my husband was afflicted finally drove us to investigate Christian Science. The trouble was inflammation of the knee-joint, which first manifested itself in 1906 and suddenly reappeared two years later. Fear lest we should have to go through terrible suffering led us to resort to Christian Science, and we called upon a practitioner. My husband, my five-year-old daughter, and myself, went together, for we all intended to ask for help. As we knew practically nothing about Christian Science, the practitioner started by giving us some explanation regarding this wonderful subject and asked us to call again on the following day.

I shall never forget my first hour's conversation with this practitioner. She said to me that God does not send disease and suffering, but that He is divine Love, who created all things perfect, and He never afflicts His children. An indescribable feeling of joy came over me, for I knew that I had found the truth, and the God whom I had vainly sought heretofore. I was filled with gratitude to know that when Truth is discerned and we are willing to turn with firm trust and confidence to God, divine Love, He is indeed an ever-present help and power.

Christian Science healed my husband at that time of his affliction. I myself had been suffering with a bowel trouble since the age of thirteen, and the various physicians who were consulted seemed unable to help me, so I was obliged to take medicine daily; but a single treatment in Christian Science healed me of this ailment, and I have enjoyed good health ever since without using material means. The way in which I experienced the power of divine Love was wonderful, and I feel that I cannot be too grateful for all these benefits. Our daughter had labored under this same difficulty since she was one year old, and she submitted to an operation in 1906. The physicians expected it to be successful, but it proved a failure. Christian Science, however, healed her, though the healing was not so quick in her case as in my own; but this may have been due to the fact that my husband and myself observed her too much and seemed unable to get over our sense of fear. It was not until we got rid of all such thoughts and learned that divine Love alone governs our child, and that it was our duty to leave her entirely under His care, that she was healed. She has since grown to be a healthy girl and is nine years of age.

Our little son has been healed of an eruption on the face with a few treatments in Christian Science. We frequently felt obliged to have medical assistance in times past, but since we have been in Christian Science we have always derived help through this wonderful truth. Through the

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reading of *Der Herold der Christian Science,* as well as by attending the meetings and Sunday services, I am constantly gaining in the understanding of the truth, and I have often been enabled to overcome ailments which manifested themselves in our family, especially in the case of the children. Though we have often had severe struggles with the fear of disease, and it has seemed as if error would get the better of us, I have always tried to be mindful of the many proofs of divine Love which have been ours, knowing that our Father-Mother God helps us if we have a firm trust in Him. The verse from the twenty-third psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me," always renews my sense of joy and trust.

My husband and myself are now learning English in order to be able to study Science and Health in the original, and my most sincere desire is to understand the truth and to be able to apply it. I am deeply grateful to God for having found Christian Science, and I wish to express my sincere appreciation of our revered Leader's great life-work.

FRAU MARIE ZWANZIG, Berlin-Lichtenberg, Germany.

The privilege of expressing gratitude for what Christian Science has done for me is one of which I should have availed myself long before this. The blessing of an instantaneous healing of organic trouble of many years' standing, was mine five years ago. Every remedy known to *materia medica,* including operations, had been tried, all to no purpose, with the result that existence seemed a failure; but from this darkened sense the light of Christian Science restored me to the true consciousness of life and health. A year ago a seriously injured arm was also healed, with minor ills too numerous to mention; but over and above all that human language can express, is an overwhelming sense of gratitude for what Christian Science has done and is doing for me spiritually. The gradual insight and unfoldment of the Bible through the study of "Science and Health with Key to the Scriptures," also the help derived from our other literature, fills my consciousness with the desire to be obedient to the law of God, "from whom all blessings flow." I am also grateful to Mrs. Eddy for her consecrated life and selflessness in elucidating this truth which heals and uplifts.—HELEN LINDROTH, Providence, R. I.

For those who have doubted the efficacy of Christian Science in the healing of disease, I rejoice to send this testimony. I had suffered for a number of years from an abnormal growth without fully realizing my condition, but finally, when plans were matured for a year of foreign study, a physician's diagnosis made an operation seem imperative. I, however, resorted at once to Christian Science treatment, and was healed some months later in Munich, Germany. While there, during the winter of 1910-11, I consented, at the urgent solicitation of anxious friends, to submit to a medical examination, with the result that the healing was frankly acknowledged by an eminent specialist of that city.

To the student of Christian Science, physical healing, marvelous as it seems, is but the visible sign of spiritual regeneration, which is the unspeakable gift, the sure heritage, of the Christian Scientist.

LILIAN ALDRICH THAYER, Oxford, Ohio.

I wish to express my gratitude for Christian Science and what it has done for me; for our dear Leader who was brave enough and loving enough to make known the truth to us; for our wonderful periodicals, and for those who have so lovingly helped to show me the way.

I was religiously brought up and thought I knew something of the Bible, but having been sickly all my life and weighed down with many fears, I finally turned from my own seemingly fruitless prayers, determined to use only what I understood of the Lord's Prayer: "Thy kingdom come. Thy will be done on earth, as it is in heaven." I was, however, all confused as to God's will, but within a week some Christian Science literature was given me to read, and I knew that my prayer was answered, for the true import of the words omnipotent and omnipresent so appealed to me that I was healed while reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I accepted it all as a child takes food, and words cannot express the joy which was mine at that time. The Bible became a new book to me. This was some years ago, and it has seemed necessary for me to go through very deep waters to "prove all things," but I have surely learned that God is what the Scriptures declare Him to be, namely, "All in all."

CAROLINE VIRGINIA BILLON, Davenport, Iowa.

Since we began the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we have had many proofs in our family of God's power to heal, for which words fail to express my gratitude. The demonstration which revealed the truth to me most clearly was the healing of our baby boy of acute lung trouble. On Monday I called a practitioner, and the child seemed to receive help, but still the illness did not yield as it should. Wednesday morning I called another practitioner, for the baby's breathing was labored, and he coughed almost constantly. Thursday morning, about four o'clock, he seemed to be worse, and I decided to call a doctor to examine him; so I telephoned to the practitioner and the doctor to come at once, and they arrived early in the morning. The doctor made the examination and said the left lung was badly affected, but he gave no medicine, and did not offer any, as he knew we were Christian Scientists.

In ten minutes after the doctor left, the baby breathed easier. When the practitioner left, she said that I should stop looking for any change; that the baby was governed by spiritual law, as he always had been and always would be. Then the light began to shine a little for me, and I could see that it was I who needed the change in my own thought. The practitioner also said that I should rejoice, and I tried to do so. Late in the afternoon, when I read an article in the *Monitor,* I jumped up and said, "He is healed, he is well! Now I can rejoice!" I was so happy, and such peace came over me as I have never experienced before! I could indeed feel the presence and power of God. Error tried hard to tempt me, but I remembered Jesus' words, "Get thee behind me, Satan," and quickly put away the temptation to doubt the power of Truth.

The baby began to show marked signs of improvement at once, and slept well. That night he ate some supper and played as usual, while within twenty-four hours from the time the practitioner and the doctor came, he manifested perfect health. I could see so plainly how the disease never had been true, and that it was always a falsity, a lie. Two days later, when I saw the doctor and told him the baby was perfectly well, he said it was grand; it was fine, for he had been a very sick baby.

I am so thankful for Christian Science, and I pray that all may see the light of Truth as plainly as it came to me. I cannot describe it, but would advise every one that thirsteth, to come to "the fountain of living waters" and be healed.—MRS. KITTIE A. QUAIF, Grand Rapids, Mich.

It is with great joy that I testify to what Christian Science has done for me, though words fail to tell the whole of it. It has been a light upon my path, which has revealed the way out of material beliefs unto a more perfect knowledge of the Life that is God, good. It has taught me the significance of Jesus' words, "Take no thought for your life,"

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and from having to take thought for what I should eat, and what I should drink, I have learned that to seek "first the kingdom of God, and his righteousness," does add "all these things" unto us. And how much more profitable is the occupation of seeking God and His righteousness than the pursuit of materiality! How true are the words, "Acquaint now thyself with him, and be at peace," for this is "the peace . . . which passeth all understanding"! So many discordant conditions in my experience have vanished, that it now seems but a dream. Christian Science has set my feet upon a rock, the rock of spiritual understanding, which reveals a perfect creator and His perfect creation, and this has sent me on my way rejoicing.

Can we ever be too grateful for the wonderful light which now shines upon our path, the same light that has been shining in darkness down through the ages, though the darkness comprehended it not? And can we ever be grateful enough to the one who, waiting and watching, saw the light of Truth, and proclaimed its joyful significance to a weary world?

Since coming into Christian Science, three years ago, I have had many beautiful demonstrations of the power of Truth over error, and have seen the truth reflected in the lives of many others. I am truly grateful for this revelation of Truth, the "Christ, who is our life," and to whose fulness we must and will attain, and my earnest desire is that my light may so shine that it will reflect "peace, good will toward men."—RUBY S. TINSLEY, Roanoke, Va.

[Translated from the German.]

Deep gratitude impels me to testify to the blessings which my family and myself have experienced through Christian Science. Before this truth came into my life I was of the opinion that the universe is governed by chance, and through the activities of material law. I recognized no power of a higher order and abhorred everything of a religious nature, and in this mire of godlessness I seemed to feel at ease.

After I had lived long in this delusion of inharmonious beliefs, Christian Science came to me, teaching the exact opposite of what I had believed to be irrefutably true. My progress at first seemed almost imperceptible, for the right recognition of being dawned quite gradually. The thought that there is a God, an intelligence governing all true being, and that matter is but a false sense or concept entertained by mortals, seemed beyond my grasp. The earnest study of Christian Science, however, and the forcible and thoroughly logical arguments which we find in our text-book, "Science and Health with Key to the Scriptures," eventually refuted human logic and reasoning, and little by little I realized with increasing joy that there is a divine Principle, Love, governing all in absolute harmony.

It was not disease which led me to seek Christian Science, though I cannot say that I had always enjoyed good health; rather was it a longing for spiritual truth which led me to it. Strange to say, although I had maintained such widely different views, the question never seemed to arise in my mind as to whether Christian Science really were true. This is to me a further proof that God guides us all, and that we must all sooner or later tread the path which leads to Him.

That the assiduous study of this wonderful, unique Science has freed me of all physical disturbances, such as chronic colds, headaches, and other ills, I herewith testify with deep-felt gratitude. Yet I am far more grateful for the deep insight which I have gained, as I now know that error, in whatever form it may appear, is nothing but the result of erroneous thought, a phantasm of the human mind, and that one may always meet it successfully through the proper understanding of Christian Science. Our text-book says: "Truth brings the elements of liberty. On its banner is the Soul-inspired motto, 'Slavery is abolished'" (Science and Health, p. 224), and we shall no more make bricks for Pharaoh, but serve God alone.

It would lead me too far to tell here of the demonstrations which I have witnessed; suffice it to say, that for three years Christian Science has brought my family and myself innumerable blessings and great peace, and I am sincerely grateful to Mrs. Eddy for having made this priceless gift to the world. Whoever earnestly endeavors to study the Christian Science text-book and puts into practise the teachings contained therein, will find his heart overflowing with gratitude.

DR. H. MAYER-STIHL, Berlin-Charlottenburg, Germany.

I feel it my duty to say a few words about what Christian Science has done for me. It is now four years since I gave up the use of medicine and have trusted to God for all my help. One of the healings for which I am most grateful is that of a double hernia. I had worn a double truss for years, but about three years ago I discovered one morning that I was entirely healed. I threw away the appliance and, thank God, I have never had need of it since, although I have done much hard work and heavy lifting since that time. I have had numerous other marked demonstrations of the power of Truth over error and have been healed of many bad habits. I am still striving to learn more and to get a better understanding of God, good. I am thankful to God for Christian Science, and grateful to Mrs. Eddy for giving us the text-book, "Science and Health with Key to the Scriptures," and other books which bring to us a clearer knowledge of God.

H. W. GILBERT, Kansas City, Mo.

Like many others, I came to Christian Science for physical healing. I had been troubled with a bowel disorder for eight years, and also another ailment which one doctor called abscess in the bowels, while another pronounced it ulceration. As I received no help from material remedies, I turned to Christian Science as a last hope, and was healed. I always study the Lesson-Sermon daily, and think it as necessary as my daily food. I feel very grateful to Mrs. Eddy for giving us this true understanding of the Bible, of that "Word" which is the power of God.

MRS. ALBERT V. NELSON, Sheffield, Ill.

About three years ago I had a bad growth on my face, which had been developing for four years. During the last six months it became so much worse that I had no rest either day or night. My husband wanted me to go to a doctor, but I hesitated because I was afraid of an operation. I did go finally, and the doctor said that the growth should be removed as soon as I could get ready. This was a few days before Christmas, so I made arrangements for the operation the week after Christmas. In the mean time I was down-town and met a friend, who asked why I did not try Christian Science. I said I had not faith enough in it. I knew it was good, but I did not think it could help me. She said, "Why not try a few treatments, and then if you do not get any help, you can go to the hospital."

Well, I came home, and the more I thought of it the more I felt I would try Christian Science. I was suffering till I thought I could not bear it any longer, so I got up and put on my wraps and went to see a friend who is a practitioner, and I told her all about it and how I felt toward Christian Science. She said there was no need for me to go to the hospital or to have my face cut, so I decided to take treatment, and in about two hours after I went home I felt the pain gently go out of my face, and it has never returned, thanks to Christian Science. My husband came home after a while, and as he looked at me he said, "Why, that purple is all going out of your face; maybe it is going to get better;" but I did not tell him I had been to see a practitioner. I had not slept for weeks, but when I lay down in my bed that night, sweet sleep came to me, and I did not

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wake until morning. When I did awake, my husband was walking around on his toes for fear he would wake me; but I got up, and at breakfast I told him all, and it made him very happy. My face got better, and how grand the healing is!

Since that time I have had a bad fall, and though no bones were broken I was much bruised. I had Christian Science treatment and was able to be up very soon. I hope my testimony may help others, for I know that God is good.

MRS. J. FLANDERS, Aurora, Ill.

Many times we have been helped by the understanding of Christian Science. Not long ago our baby, a year and a half old, seemed to be suffering great pain. We were unable to meet the difficulty ourselves, so we telephoned a Christian Science practitioner at eleven o'clock at night. In a short time the child went to sleep and slept several hours without waking. There were only a few slight returns of the trouble that night, and he awoke in the morning perfectly well and happy. Another night his throat began to trouble him, and he seemed unable to sleep on account of it; but we began to use our understanding of Christian Science and were able to overcome the trouble, so that he finally went to sleep and awoke in the morning without a trace of the ailment. Upon another occasion, our oldest boy had a bad attack of croup. As the conditions grew alarming, I telephoned the same faithful practitioner, and the choking stopped immediately, while all symptoms of the disease soon vanished. Once, when the same child was younger, he became very feverish. We called for help, and this trouble was entirely overcome by morning.

These cases of healing are only a few of our many blessings received in Christian Science, for all of which we are truly grateful. "Surely he shall deliver thee."

MRS. HALLIE S. NOYES, Bradshaw, Neb.

I fully corroborate my wife's statements in the accompanying testimony of the healing of our dear little boys. I have also seen some other wonderful demonstrations of the power of God to heal all manner of discord.

ARTHUR R. NOYES, Bradshaw, Neb.

I am glad to tell of my healing, with the hope that some other sufferer may be led to accept this great truth, Christian Science. For fifteen years I was an invalid, and was gradually growing worse. Seven different physicians pronounced my illness a serious lung trouble, and they said that every organ in my body was affected. At times I would have severe distressed spells, when I was obliged to take an opiate. A cousin came to visit me in July, 1910, and she asked me why I did not try Christian Science, saying that it would surely help me. I inquired what it was and said I would try anything. On her return home she sent me some books. I read and studied them, and found myself gradually gaining. I can now truthfully say that I am a well woman, doing my own housework, washing included. My husband has been cured of the tobacco habit.

I wish to express my gratitude to God, and my thankfulness to Mrs. Eddy for showing us how to know God aright.

MRS. STEPHEN D. WOOD, North Brewster, Mass.

Christian Science found me when I was a great sufferer from a complication of diseases, the most severe being rheumatism, but thanks to a near neighbor who was a Christian Scientist, through the power of God I was healed in a short time. Were I to attempt to tell of the many blessings which have come to me during the last year, I should utterly fail. Science is everything to me; it brings harmony where all else fails. For this healing, and for the noble work of Christian Science, I thank God.

F. M. AMEN, Carson, Wash.

FROM OUR EXCHANGES.

[*The Universalist Leader.*]

John Robinson of Scrooby, Amsterdam, and Leyden, was a truer prophet than most men who have essayed the rôle. More light has broken from "His Holy Word." The conceit of sects which Robinson condemned has found its grave. The conception of truth on which they built their infallibilities has passed away wherever the modern spirit has done its work among the intellectual processes of men. The dream of this poet-preacher of early Puritanism has become an axiom of all great faith. A single century has flooded the world with new revelations from the Book which had been supposed to be signed, sealed, delivered, and interpreted, against all possible change. When John Robinson spoke his farewell words to those who were leaving Holland forever, he alone seems to have pierced the future far enough to anticipate God's ways with coming generations; for in that single expectation he raised himself above his age, and stated a principle of progress which has done its greatest work on this side of the world, when his name is only a memory. More light came forth from the Scripture during the nineteenth century than during the previous thousand years, and that light transformed the Book itself.

The very idea of what Biblical truth is which prevailed in the days of Robinson, has passed away. The notion that the Bible deals in abstract, dogmatic, "revealed" truth, primarily, has gone to the lumber-room of intellectual mechanics. It is being "junked" as fast as the human mind is able to comprehend the meaning of living truth. "I am the way, the truth, and the life" is coming to be understood.

We understand now that the Bible is a book of religion rather than a book of theology. The difference is the difference between Gideon's army and Ezekiel's valley of dry bones. There is flesh and blood on the skeletons of Biblical ideas; they walk, they talk, they pray, they hope, they serve, they love. Thought is incarnated. What Moses and Isaiah and Jesus said was the result of what they felt and understood. They worked with God; they communed with the Eternal. The travail and this communion gave forth wonderful anticipations. They felt the influence of the soul of things, and with tongue and lips and minds they gave expression to this feeling. They were energies of spiritual power rather than encyclopedias of abstract truth; they lived and moved and had their being in God. This eternal life of theirs, this inward compulsion, this consciousness of the divine presence, all came forth in their interpretation of the world, of life, and of conduct.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth.*]

Jesus has exposed the sinfulness of sin as no one else has ever done, and yet we hardly know how; it is not that he said much about it, but somehow his very presence in the world has produced that result. Men have felt him to be far above them,—he is indeed their Prince. And he has also shown himself able to deal effectually with the terrible problem of sin; he is not only Prince, but Saviour. Let me emphasize the point I am making. This is not speculation, but fact. Doctrine or no doctrine, this is what has happened through the preaching of Christ. He has made us want a savior, and no one but himself can meet that want.

If, then, one were asked to say in what the Messiahship of Christ consists, I do not know that one could find a better answer than that he is our hope of deliverance from everything that holds our souls in bondage, but especially from the dominion of sin. If we could only cut at the root of the power of sin, all the rest of our problems would be solved in the process; and in our individual experience Jesus has proved himself able to do that. Again, you see, I am simply stating a fact, not a theory about it. Jesus is without a rival in this field. Whether we want him for our savior or

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not, whether he can do what millions have trusted him to do or not, he is the only one who has ever been credited with the ability. This alone is an important consideration. Here is a great need, the greatest need on earth; and here is a being who is said to be able to satisfy that need, and has satisfied it for thousands of people in every generation since the gospel was first preached. Is not this proof presumptive that that gospel is fundamentally true, whatever we may say of the theologies which have come and gone in reference to it?

[*The Christian Work and Evangelist.*]

And why is Palestine so great? Simply because it gave the world, along with its great men, a great foundation truth on which our Christian civilization has been reared. It taught the world that back of and running through all creation was the eternal goodness, and that His right name was Father; that men were the offspring of this Father, made in His image, therefore sons of God; that all mankind was comprehended in the infinite love and purposes of God; that the world was not at the sport of fitful fates and blind matter, but that it moved onward and upward to some divine consummation under the impulse and guidance of the indwelling Spirit; that all creation groaneth and travaileth to bring forth perfect man and the final kingdom of service, peace, and good will among men; that the soul was the final wealth of great worth; that all the resources of heaven and earth existed to free this soul and exalt it, and that it was immortal. This message has made the very mental and spiritual atmosphere in which we live. It has determined the lives of countless millions, and shaped their whole conduct and outlook upon life. On it our institutions have been based, and out of it has sprung most of our literature. It has become a part of our language, and it is the one word which today will be spoken where any man is talking of the common life. This is what it is to be a great nation, to give the world such truth as Greece and Palestine have given it. And what greatness even Germany and England have today, is it not really based on the men they have reared and the truth their prophets, philosophers, scientists, and poets have given the nations? But that nation is greatest which gives the world a truth that makes its very social structure new.

[*The Advance.*]

John named the city he saw, and we have quite as good a right to name our vision as he had. We are entirely at liberty to discover our own holy city "coming down from God out of heaven," and give it its name. We are permitted to name it as John did, after something that we know. The city of God is to be established wherever people learn to live together in the love of Jesus Christ. The holy city may as well be located in your neighborhood as anywhere. There is no reason why it should be remote from the place where you live. When men and women begin to live together in the spirit of Jesus Christ, the holy city establishes a new ward or precinct. Whenever the people of any community determine that they will move unitedly toward any worthy end, there has been an election day in the holy city. There will be beauties and wonders in heaven; but God intends that men shall learn to live together here in the spirit of heaven. It is the divine plan that the spirit of Jesus shall come into all human relationships. Then the holy city, which is now up in heaven and is not needed there, will descend. Is there any place in your neighborhood into which it could descend?

[Rev. Lee S. McCollester in *The Christian Register.*]

The more imperative call of the hour is to awaken men morally and spiritually. We are in a period of tremendous technical activity. We measure success by material possessions, and we measure even religion by material effects; but it is because of this varied and materialistic situation that there is the more need for the church to show that the real man is soul, not body.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herold,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal,* printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 45.

BOSTON, JULY 12, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Within the last few weeks the United States reclamation service has started building what is to be the largest reservoir in the world. This is the Elephant Butte reservoir, which is to form the head of the long-planned Rio Grande irrigation project and make possible the settlement and cultivation of two hundred thousand acres of land on each side of the narrow gorge that winds its way through the arid hills of New Mexico and Texas. This latest reservoir of the United States government will have a capacity of over one hundred and twenty billion cubic feet, which means that it will be large enough to store all the rainfall of two years on the vast Rio Grande watershed and will hold enough water to cover the state of Connecticut to the depth of ten inches. The proposed dam will form a concrete wall 265 feet high and 1450 feet long. This will back up the flow of the river so as to form an irregular lake some forty miles long and not over four miles wide at its greatest expanse. The expense of the project is estimated at seven million five hundred thousand dollars.

The machinery by which the government collects three hundred million dollars annually in tariff duties was revolutionized last week by the drastic reorganization of the customs service. The number of customs districts, grown to one hundred and sixty-two during the nation's history, has been reduced to forty-nine, and one hundred and thirteen collectors of customs lose their positions. Officials estimate that the reorganization will result in an annual saving of between four and five hundred thousand dollars in the cost of collecting the duties.

The existence of serious forest fires in the Chugach national forest in Alaska, recently, was taken by the forest service as a text to answer critics who have contended that there is no fire risk and no timber worth protecting in Alaska. The service pointed out that in the Chugach forest alone there were twenty-eight billion feet of lumber, and that its destruction was prevented only by the timely action and work of the forest service rangers.

The House rules committee last week agreed on a rule by which the deficiency appropriation bill, to be reported early in July, will carry a specific provision to abolish the commerce court and to vest its jurisdiction in the United States district courts. Representatives of big shipping interests are opposed to the stand taken.

The district court of the United States has approved the plans agreed upon by Attorney-General McReynolds and attorneys for the Union Pacific railroad. The famous Union Pacific-Southern Pacific merger, known as the great Harriman combine, thus practically comes to an end.

The sluice gates of the Gatun spillway were closed July 1 to allow the water of the lake to rise to what will be its permanent level. The lake stage on June 22 was forty-eight and one half feet, and the maximum level, about eighty-five feet, will probably be attained by December.

Veterans of both the blue and the gray who fought in the battle of Gettysburg fifty years ago, met there again July 1 in a reunion remarkable for its good feeling and fraternal spirit.

Parcel post stamps became valid on all classes of mail on July 1, and ordinary stamps, including commemorative issues, will be good for postage on parcel post packages.

Postmaster-General Burleson has ordered, through the secretary of the treasury, 12,071,481,000 postage stamps for the fiscal year beginning July 1.

International.

The international electrotechnical commission at its meeting in Turin in 1911, when nineteen nations were represented, appointed a certain number of special committees to discuss preliminary details and to formulate definite proposals. These committees met in Paris in the spring of 1912, and again in January last at Zurich, Switzerland. The work of these Zurich meetings, comprising the drafting of reports on international symbology on electrical and turbine machinery, after due consideration in the different national committees, will, it is understood, be ratified at a full meeting of the commission to be held in Berlin in September next. It is expected that on this occasion twenty-five countries of the world will be represented.

Germany's new increased taxes, necessitated by the extraordinary increased annual army expenditure, and now certain to become law, are arousing a great storm of protest all over the empire, especially those on the income of property and inheritance. Enormous public meetings are being held everywhere. Opposition is daily growing, especially in the agrarian centers. Already no fewer than one hundred and eighteen petitions protesting against the imposts have been received by the government from powerful associations of all kinds in every part of the country. Such a number of petitions on the subject has never before been known in Germany.

With the purpose of taking the last step necessary to crush out the international traffic in smoking opium, cocaine, and other noxious and habit-forming drugs, representatives of nearly all the nations of the world gathered at The Hague last week to continue the international conference which adjourned in that capital Jan. 23, 1912. The purpose of the gathering is to ascertain whether a sufficient number of powers will join in ratifying the international convention looking to the suppression of the opium traffic, drafted by that conference, to ensure its successful operation.

The German army bills have passed in the Reichstag. They were opposed to the last by the Poles and Alsatians, but the Socialists, while opposing an increase of the army, voted in favor of the special war levy on the ground that, falling on the propertied classes, it would tend to make them less anxious to indulge in militarism, Herr Hasse declaring that the army bill having passed, a finance bill was necessary to pay for it, and the people to pay for it were the propertied classes who had supported it.

The area of crown lands selected in Australia during March totaled 598,341 acres, which is a record for the past five years. The minister for lands has given notice of his intention to resume on Nov. 1, next, 23 square miles of Bodumba holding in the Inglewood district. An area of 29 square miles of the Laglan East forfeited holding, Clermont district, is open for pastoral lease; also an area of 268 square miles in Cape York peninsula, Cook district, in nine lots, varying from 210 to 48 square miles.

At a recent meeting the London county council considered the education estimates for the current financial year. Expenditure on current account was estimated to amount to at least one million pounds, which is considerably in excess of the expenditure in previous years.

Vessels equipped with wireless on July 1 adopted the international Morse code and conventional signals agreed upon at the London meeting of the International Radiotelegraphic convention.

Industrial and Commercial.

The Chamber of Deputies of the Argentine Republic is continuing its discussion of the meat industry. The deputies generally seem in favor of the attitude of the government as expressed recently by the minister of agriculture, namely, that the government did not consider that it was called upon to modify the existing régime of liberty which permitted the development of industry in Argentina. This statement was issued as the result of a protest by the leading Anglo-Argentine chilled beef companies against the invasion of Argentina by American beef interests, which they alleged were trying to create a monopoly of the trade. In a speech in the Chamber, former Minister of Public Works Frias urged the maintenance of the liberty of industry and commerce in Argentina.

The United States Steel Corporation has been granted the right to enter Canada and to operate under letters patent of the Dominion of Canada issued to a corporation to be known as the Canada Steel Corporation, Limited. The capital of the new concern is twenty million dollars.

It is reported that a satisfactory pulp for paper-making has been made from Sudan papyrus with the aid of a new bleaching process. Earlier attempts to bleach papyrus pulp were unsuccessful, the fiber being destroyed by the bleaching solution.

On June 11, the Storthing of Norway unanimously voted in favor of granting universal political suffrage to women, both married and unmarried. As a result of this important decision all Norwegian men and women over twenty-five years of age are now enfranchised.

Raymond Poincaré, president of the French republic, after being the guest of King George and the British nation four days last week, left for France amid a great display of cordial enthusiasm.

Minnesota creameries, 883 in number, produced 116,500,000 pounds of butter in 1912, adding thirty-five million dollars to the state's wealth. This is an increase of about six million dollars over 1911.

Four thousand emigrants from Glasgow sailed for Canada recently, bringing the total for this season up to thirty-six thousand. The shipping companies in the Clyde are fully booked up for months to come.

The Loetschberg tunnel, connecting the Loetschen valley with the Rhone valley, was opened Saturday, June 28. The tunnel itself is eight and one half miles long.

The total gold output of the mines of the Transvaal for May amounted to 794,306 ounces, of the value of £3,373,998.

Hostilities have begun between Bulgaria and her former allies in the war with Turkey.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

WORKING WITH GOD.

SAMUEL GREENWOOD.

IN his second letter to the Corinthians St. Paul speaks of himself and his fellow Christians as workers together with God; and St. Mark records of the disciples, that after the ascension "they went forth, . . . the Lord working with them." According to Scriptural record and teaching, the privilege of intelligently working with God in the overcoming of a sense of evil, is available to all mankind, but this is not generally appreciated or believed possible because the popular concept of Deity, as formulated in human doctrines, is not such as to lead to the practical recognition of the divine presence, and of His ever-presence in time of need. Mortals have been nurtured in the belief that man exists in a state of estrangement from his Maker, hence their constant fear of calamity; but Christian Science makes plain the impossibility of God's ideas being separated from their divine Principle, and this understanding destroys mortal fear. It is but a sense of evil, or an evil sense, and not the dictum of Truth, which declares an existence separate from God, for it is evident that if man is the image of God, as the Scriptures teach, he could not live an instant apart from his divine source.

In "Science and Health with Key to the Scriptures" Mrs. Eddy speaks of Christian Science as "the revelation of Immanuel, 'God with us,'" not as the sender of disease and death, as is sometimes wrongly taught, but as "delivering the children of men from every ill 'that flesh is heir to'" (p. 107). This revelation of God's omnipresence as the creating and governing Principle of being, illumines human consciousness and dissipates the false notion that man's connection with his creator has been severed. Both reason and revelation declare the inseparability of Principle and idea, neither having existence without the other, even as on the human plane one cannot conceive of the sun apart from its light, or of the sun's rays as capable of reflecting that light when separated from their source.

The psalmist says, "The Lord is on my side; I will not fear: what can man do unto me?" On the night of his betrayal, after foretelling the desertion of his friends and followers, Jesus said, "Yet I am not alone, because the Father is with me." What should it be worth to a Christian to have such assurances as these, actually to know that God is working with him and for him, and that "the power of the Highest" is available in his behalf? What would it be worth to a man in business, for example, who is facing financial difficulties, to know that a great banker was ever ready to come to his relief? Or who would be disturbed over the increasing cost of living, as it is called, if he were reliably informed that the treasury of the nation was at his command? Wherefore, then, should a Christian fear when he may have the positive assurance that God and His law, with all that this implies, is on his side, and therefore that there is nothing against him?

The problem is, how to have this assurance, how to know within ourselves that we are working with God and God with us. Plainly it must come through our own demonstration of the divine nature of man as the reflection of God, that is, through our actual consciousness of goodness as constituting our real being. If we are loyally seeking to acknowledge only good in all our ways, in thoughts, words, and deeds, and to know ourselves only as the children of God, we are in that measure working with God and realizing His presence with us. But, on the other hand, if we are admitting the claims of evil, if we are serving or fearing the belief of a power apart from God, believing in its asserted ability to harm more than in the power of good to protect, we are working with evil rather than with good, against God rather than with Him, and to that extent and in that state of consciousness God is not on our side.

To work with God means that the omnipotent is behind our prayers, our good thoughts and efforts, and is always ready to come to our rescue; that God has promised to be with us in trouble, to deliver from famine and pestilence, from fire and flood, and to be our guide and protection through the shadow of earth's darkest and dreariest illusion. To work with God means to feel at-one with Him, to be in full accord with all that He is, to know that, through reflection, divine Mind is our Mind, that infinite power is our power, that eternal Life is our Life, now and ever. It naturally follows that as we acknowledge and understand God to be the only power and all power, we not only know that we can do nothing without Him, but that with Him "all things are possible." If we realize the full significance of our position, namely, that the infinite God is our intelligence and strength, our salvation and defense, then we shall not be found declaring for the inefficacy of our prayers or the fearfulness or discouragement of our thought, or for any other thing that does not exist in God.

The scientific application of the truth of man's divine sonship, his unity with God, is that we shall acknowledge no other source of life, and shall look to God alone for all that makes up our well-being. There can be no deliverance from evil while we regard as our own a mind that is capable of evil, or while we rely upon a source of supply that is as liable to fail as to satisfy, for that is equivalent to an acknowledgment of unity with what God is not. It was to the unseen Principle and not to the loaves and fishes that the Master looked to meet the need of the multitude; then wherefore should we as his followers look to materiality for our supply, or to muscles and brain for strength and intelligence? Does not the Father and creator of all say to each of His children, "All that I have is thine"? When we are ready to see that man is God's child, and therefore inheritor only of what is good, we shall be ready to see that even here and now we have undisputed access to all that is good, to infinite love and wisdom and joy.

That man is helpless to accomplish anything alone, the Master made clear in his well-known saying, "I can of mine own self do nothing," declaring that the Father, or divine Principle, did the work. This understanding made it possible and natural for the perfection of God's creation to become manifest through Christ Jesus. It is in the same sense, the sense of letting the perfect, divine idea appear, that we can likewise become workers with God, not in the

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sense that something can be brought about which God has not already done. When we look from God's standpoint, we can see that a creator or power working in opposition to Him would be impossible, and therefore never has existed; from the same standpoint we can see that the false belief of such a power has never brought a sick and sinful race of men into being, nor turned chaos and disorder into God's universe. Paul could well call himself a worker with God in healing the sick and sinful, although at the same time he knew that the real and only man is incapable of either sin or sickness, for it was just this knowledge that fitted him to be a disciple of the Master.

It is written of the Queen of Sheba that she marveled at the wisdom and glory and wealth of Solomon, but Jesus said, "A greater than Solomon is here." The gold in the world's treasuries may be able to procure all that material sense claims to supply, and the kings and ruling powers of the earth may seem to hold the destinies of nations in their hands; but nothing that is mortal is capable of meeting our least need or of making us acquainted with God. Truly a greater than Solomon is needed to establish the kingdom of righteousness and harmony among men, and this greater than human wisdom or worldly power is here in the demonstrable knowledge of God which Christian Science is bringing within reach of human understanding. It is evident that the only hope of mankind is to take refuge on the side of God, against whom is no law of failure or weakness, disease or death. To work with God, as is apparent throughout human history, is to be on the winning side, for He hath said, "I am with thee to save thee and to deliver thee."

UNIQUE MISSION OF THE MONITOR.

AGNES M. BISHOP.

REFERRING to the establishment of *The Christian Science Journal* in 1883, Mrs. Eddy says: "It is not alone the mission of Christian Science to heal the sick, but to destroy sin in mortal thought. This work well done will elevate and purify the race" (Miscellaneous Writings, p. 4). On page 7 in the same article she says: "Looking over the newspapers of the day, one naturally reflects that it is dangerous to live, so loaded with disease seems the very air. . . . A periodical of our own will counteract to some extent this public nuisance."

To present the merits of the *Monitor* in a manner that shall enlist the interest not only of the Christian Scientist but of the whole world, we must ourselves first come to an appreciation of it from the broad outlook of our Leader's standpoint. Her prophetic vision saw that a change of great magnitude must take place in human thought before mankind at large would be ready for the spiritual teachings of Christian Science. Though we today have reason to rejoice at the great growth of our cause, the number who are as yet consciously influenced by Christian Science is relatively small, and when our daily paper is more generally circulated, it will care for the unprepared thought by lifting human thinking up to that plane upon which it may become receptive to a higher understanding of man's destiny.

There is no agency of thought which today reaches the multitude as surely and with the same influence as the daily newspaper. That this influence has not always been used in the interest of the good of mankind cannot be gainsaid. That it is sometimes used in the interest of most pernicious influences and purposes is generally acknowledged. Now the *Monitor* stands for the very antipode of all these influences. It is not subsidized by any financial control. It is not contaminated by any commercial interest. It is not the agency of any ecclesiastical despotism. It is not fettered by political ambition. It is not a publicity bureau for the criminal nor a press agency for the pugilist. Neither does it mercilessly hound the wrong-doer until he may be goaded to greater crimes. It does not measure its news by the standard of the counting-room nor by the degree of human misfortune it entails. It does not disseminate in human thought pictures of crime or disease. It has no dividend-producing affiliations to be palliated by the suppression or the falsifying of news. It stands for truth and an unbiased discussion of subjects engaging the thoughtful interest of mankind. It stands for honesty in business, and accepts no advertisements which will not pass inspection on that basis. It stands for the inculcation of right thinking and right living for the individual, of integrity in social and business affairs, of peace and honorable advancement among nations. It stands for the regeneration of human thought and for the counteraction of existing forces of evil.

Can we afford not to support such a force for good? Our Leader says: "The march of mind and of honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period. The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood,—into human indignation; for one extreme follows another" (Science and Health, p. 570). Can we look upon the support of such a force for combating evil as the demonstration of the healing truth supplies, merely as a duty? Mrs. Eddy has never asked our obedience on personal grounds. She has wished us to be awake to a righteous reason for our compliance with the dictates of a wise, far-reaching educational enterprise. We are not to use our instrumentalities for good merely from a sense of obedience, but because we are inspired by a love for our fellow men and a desire to share our richest blessings. Neither should we support the *Monitor* merely for what we get out of it, for the good it brings to our own hearthstones, but for its world-wide work in leavening human thought.

It is significant that the members of the newspaper profession were the first to see and acknowledge the merits of the *Monitor*. For a long time, criticism of the policy of "yellow journalism" has been met with the answer that the papers are not to blame, that they are giving their patrons what they demand. It is probably more nearly the truth that their sensational policy is caused by the demand of their financial and political masters rather than by their patrons. The value of the *Monitor* as a newspaper, not a religious organ, is to decide what constitutes news. To turn the depraved appetite for mental poison to a desire for pure food for thought, and to cultivate a more wholesome taste, is an important purpose in a wider circulation of the *Monitor*. Paul's admonition, "Whatsoever things are true, whatsoever things are honest, . . . whatsoever things are of good report; . . . think on these things," is good twentieth-century worldly wisdom.

News is an intelligent array of facts concerning the vital occurrences of the day that are of interest to mankind. As examples of news from the *Monitor's* standpoint, let us consider a few of the important matters which have been engaging the intelligent interest of the reading public. In the matter of the Ulster campaign, the *Monitor* gave an unbiased account which showed that the principle of religious freedom was a fundamental cause of the contest. In the matter of the Panama canal, a stupendous example of the possibility of human achievement, we were given a splendid concept both of the magnitude and the significance of this great work. Moreover, through its twice-a-week South American page, the *Monitor* is bringing us into an acquaintance with our nearest neighbors, of whom we have heretofore known less than of the remotest nations of Asia. Is not this news—news even in the most restricted meaning of the word? In the matter of the Turkish-Balkan difficulty, the *Monitor* made an intelligent understanding of the situation possible by a series of articles which began with its very first issue. These articles were not written in the local office on the spur of the moment to meet a momentary demand, but they were special articles by an authority on the subject. Again, the *Monitor* appeals to

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the business world through a financial page uncontrolled by a stock-exchange interest. When its reliability in this regard is fully known, the business man will realize that he cannot afford to be without it.

Many parents feel it necessary to censor their daily paper before allowing it to pass into the hands of the children of the household, because there is so much in the daily press that is contaminating to the purity of their thought. Our young people enjoy news of the athletics of the day, and in the *Monitor's* page of sports they have an epitome of clean, innocent athletics, and nothing that might lead into undesirable diversions. The exalted tone of the entire paper makes it a valuable educational agency to them. If the interest of the fresh-water college is somewhat slighted at present in favor of the better known seaboard institution, that is a matter which will doubtless be remedied when attention is called to it, since it is the aim of the *Monitor* to be a universal newspaper.

As a medium of condensed information to the busy men and women who must take their news in this form, our daily paper is especially valuable, and as to the cost of the paper, we have tried to prove that its news features are of sufficient importance to justify its annual subscription price, which is a little less than ten cents a week. Surely no Scientist will say that he cannot afford that much for the advocate of clean journalism. In presenting the merits of the *Monitor,* let us above all else remember the broad purpose of our Leader, whose interest embraced all humanity; and that the *Monitor* is essentially a newspaper in the truest sense of the word.

THE RUGGED WAY.

D. M. LEAKE.

THE character of the Carpathian mountains is described in the guide-books as rugged, bold, and forbidding, with mountain scenery of the wildest description,—"barren fissured rocks, precipitous and inaccessible crests, and bleak, rock-cumbered valleys containing deep and lonely tarns." On gazing at these wonderful mountains, the writer could only affirm all that is said of them, and an expedition over the heights and down through the valleys of the black lakes made one realize the roughness of the way. Rugged indeed it is, with sharp stones and ascents that one can only climb hand over hand by a clamp in the rock; but every moment of the way is a delight and a rejoicing, as the scene opens out and changes from one glory to another. Forms of magnificent beauty loom above one; the distance melts into softness or merges into sunshine; the play of light and shade reveals unthought-of colors and beauty; the strong air makes one feel it is no difficulty to climb, and everything lures to a higher plane, where we pause and give vent to our joy. There is no effort at rejoicing, no trying to be happy; we simply cannot help it.

We should be very much surprised if in mountain climbing any one was to grumble at the path, and we should advise any one so unsportsmanlike to stay below. Sometimes we remark that it is difficult, but we add vigorously, "It is well worth it," and go on till our limbs get accustomed to the new work we are demanding of them. One thing is important, and that is, to be well shod. To attempt these mountain paths in thin shoes would be fatal, but with good thick boots we walk through watercourses and stride from boulder to boulder without trouble.

Mrs. Eddy tells us, in her beautiful hymn, "Shepherd, show me how to go" (Poems, p. 14), that in climbing the heights of Science, we should also rejoice "all the rugged way," and she knew that she was telling us to do only what was natural and fitting, because there is always cause for rejoicing in the path where divine Love is leading us. At a distance we may shudder at the sinister look of the difficulties in our way, but as we come near we find them not half so difficult as we thought, and this added spirit of rejoicing is like a new gift to us, while a beauty beyond all our dreams appears.

Our feet must be shod "with the preparation of the gospel of peace." St. Paul tells us, and we know, that in the understanding of the ever-present Christ is our peace, and that as we get to know the power of Truth we shall be equipped for our climb to higher altitudes. The study of the Bible, also "Science and Health with Key to the Scriptures," with *The Christian Science Quarterly,* and other Christian Science periodicals, will prove a good preparation for our every undertaking, and nothing can hurt or disturb us, or prevent our rejoicing "all the rugged way."

ONE INFINITE CAUSE.

JOHN W. WILSON.

IN a book of selections from the Talmud there is a quaint tradition of the early life of Abraham which has a close parallel in the experience of many of those who turn to the Christian Science concept of God for relief from the woes of sense. It runs as follows:—

"From his earliest childhood Abram was a lover of the Lord. God had granted him a wise heart, ready to comprehend and understand the majesty of the eternal, and able to despise the vanity of idolatry. When quite a child, beholding the brilliant splendor of the noonday sun and the reflected glory which it cast upon all objects around, he said, 'Surely this brilliant light must be a god; to him will I render worship.' And he worshiped the sun and prayed to it.

"But as the day lengthened the sun's brightness faded, the radiance which it cast upon the earth was lost in the lowering clouds of night, and as the twilight deepened the youth ceased his supplications, saying, 'No, this cannot be a god. Where then can I find the creator, He who made the heavens and the earth?' He looked toward the west, the south, the north, and the east. The sun disappeared from his view, nature became enveloped in the pall of a past day. Then the moon rose, and when Abram saw it shining in the heavens surrounded by myriads of stars, he said, 'Perhaps these are the gods who have created all things,' and he uttered prayers to them. But when the morning dawned and the stars paled, and the moon faded into silvery whiteness and was lost in the returning glory of the sun, Abram knew God, and said, 'There is a higher power, a Supreme Being, and these luminaries are but His servants, the work of His hands.' From that day, even until the day of his death, Abram knew the Lord and walked in all His ways."

How truly does this typify the experience of each one of us! While the civilized portion of the human race with the advance of education and learning has outgrown the worship of what is now known to be inert and lifeless matter, can it be said to have surrendered its purely material conceptions of Deity? Puzzled by the allurements of mortal sense, we cling to our false gods, whether they be senseless drugs, so-called material laws, the worship of a human personality or of an anthropomorphic God, or belief in the power of the human will, in the existence of minds many and gods many,—in fact any of those varied false opinions and beliefs which the carnal mind offers in place of the true concept of God. Then, when these fail us, as fail they must, unwilling as yet to give up our belief of power resident in matter, we transfer our allegiance to some other manifestation of the human mind, or else drift into the shallows of agnosticism. Finally, when the truths of Christian Science dawn upon our consciousness, comes the awakening to the fact that we have been placing our confidence in broken reeds, mere wraiths of corporeal sense, and we too learn to "know God" as "a higher power, a Supreme Being," as the one infinite, spiritual cause and creator, an unfailing source of strength in our every need.

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Well may we be grateful to God that there was one in this age who, like Abraham, was from earliest childhood a lover of the Lord, and who too had "a wise heart, ready to comprehend and understand the majesty of the eternal, and able to despise the vanity of idolatry,"—one with a consciousness clear enough to perceive the deep import of our Master's saying, "It is the spirit that quickeneth; the flesh profiteth nothing," and who, moreover, was enabled to give forth the vital message that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468), in such a way that mankind may read and, reading, understand.

TRUTH PRACTICALLY APPLIED.

S. A. HARDING.

As one who has gained much happiness as well as success in business through the application of the Principle of Christian Science, I am glad of the privilege of relating how this has been brought about, more especially as my experience may be of assistance to those who are in business trouble. About eight years ago I first became interested in Christian Science. I had been suffering for over twenty years from an illness which according to the medical fraternity is considered incurable, and it was only when I found that they could not offer me any relief that I turned to Christian Science and was healed.

My business at that time was in a bad condition, for the returns had been falling off for some years, perhaps partly owing to apathy and inefficiency on my part, and partly to greatly increased competition. Finding that the earnings were not sufficient to meet my needs and those of a growing family, I endeavored to increase my income by speculation on the stock exchange, with the result that I not only did not add to my supply, but lost a very considerable portion of my capital, and finished by getting heavily into debt. Then, when I took up the study of our text-book, "Science and Health with Key to the Scriptures," it became evident that if what Mrs. Eddy said is correct, Christian Science, when properly applied, can heal not only sickness and disease, but will overcome lack and limitation of every description; and seeing that my financial condition was almost as bad as my physical, I decided to try Christian Science for both.

In his Sermon on the Mount, Jesus gave us the rule which, when understood and intelligently applied, will solve all our difficulties, namely: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It was not, however, until I took up the study of Science and Health that I found a way of putting this teaching into practise, since until that time I had no conception of what constituted the kingdom of God. Mrs. Eddy says on page 518 of Science and Health, "Blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good." Now I found upon investigation that the needs and cares of our work-people were often far greater than mine, and it was in trying to make their lives a little happier and brighter that I myself found greater happiness and contentment than words can possibly convey.

After all, it is not difficult for a business manager to take a kindly interest in his work-people, to give them an encouraging word and a helping hand. Our first endeavor was to do what we could for their personal comfort, so we provided them with a nice mess-room for their meals, and a plentiful supply of current literature, not forgetting our Christian Science periodicals, including, of course, *The Christian Science Monitor*. We went through the wages sheets and did what we could to advance along this line; then we turned our attention to the office, and improved the position of the clerks by giving them more responsibility and scope to prove their initiative. As they began to respond, it became possible for me to do some traveling for the firm, because it seemed but right that if they were working for me, it was my duty to do my best for them. I started in the provinces in England, and then went to the Continent, and finding that my trust in my employees had not been misplaced, I took a trip to Canada, and worked that country from Quebec to Victoria.

On my return I found things much improved, for a new life seemed to have entered the place. The men were more interested and keener in their work, and were taking more pride in doing it well; while we were getting a good name, and our customers seemed glad to place their work with us. As things were improving, we decided to try to interest our work-people still further, and as it was impossible to raise their wages to any great extent on account of the cost of production, we decided to put aside a proportion of the profits every year to be divided among them according to their wages.

This method was adopted about four years ago, and although in its inception the amount divided was small, every one in our employ today, from our secretary to the errand boy, has a direct interest in the business, and every workman has drawn this year a full month's wages besides his regular salary, as his share of the improved business. Then, too, last year I was able to travel over the whole of South Africa, the Soudan, and Egypt, and I know it has been a source of wonderment to many of my friends that I can leave the firm for four consecutive months to "look after itself," as they call it.

In conclusion, through Christian Science our business in the short space of eight years has been transformed from a poor, mediocre, uninteresting affair into one of the largest enterprises of its kind in England today. It is being operated under the most harmonious conditions, and instead of being a task, it is a joy and happiness to work, and above all to realize that those who are working with us are also happy and contented.

I cannot claim any personal merit, though, for this great change that has taken place. As a boy at school, when given a problem to solve, I had to employ a law or rule in order to arrive at the correct solution; so too the Christian Scientist has to obey a Principle or law in order to overcome his daily difficulties and fears. The law employed by the boy is the law of mathematics; the Principle obeyed by the Christian Scientist is the Principle of love. This Principle is not controlled by any one person or individual, as it is infinite and universal, and there is no man today who may not bring his understanding of its mighty power into his daily experience and partake of the blessings which this inevitably brings in its train.

[Written for the *Sentinel*.]

OBEDIENCE.

MINNA MATHISON.

LORD, not for bowered ease we ask
  Who hark to Truth's exalted word,—
Place in the ranks, the lowliest task,
  A niche where we may serve thee, Lord.
Nor would thy children ever bask
  In favoring air, but where the sword
Leaps forth, till error doth unmask
  Before Love's exquisite accord.

And if it be a thorny way
  That leads up to the path of peace;
If better pain than pleasure may
  The heart instruct, till sense dreams cease,—
We pause, we wait the voice of God,
And blossoms burst upon the rod.

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SELECTED ARTICLES.

[H. Cornell Wilson in *The Flushing* (N. Y.) *Daily Times.*]

An item in the *Daily Times* reporting a recent talk by Miss Elizabeth D. Vermilye, given before an audience of women in the Reformed Church, Flushing, expresses views of Christian Science quite the reverse of its teachings, views which are the result of a manifest ignorance of the subject. Had the speaker known that Christian Science bears no likeness whatever to Hinduism, but is the exact antithesis of it in all essential respects, it is to be assumed, in justice to her, that she would not have likened Christian Science to "modern Hinduism." On a previous occasion a newspaper writer had this to say in reporting her talk: "This linking of the teachings of Christian Science and the mysticism of the Asiatic Hindu was something new." Permit me, therefore, to state with emphasis, howbeit with all kindliness of feeling, that Christian Science has been grossly misrepresented, not only in this respect but in others as well.

The definition of God given in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, reads: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence" (p. 587). If one will contrast this explanation, the authority for which is clearly derived from the Scriptures, with the perverted statement of our critic, used evidently to discredit Christian Science, a good reason will be seen, by persons desiring to know about its teachings, why they should go directly to the text-book.

The incident this critic relates, of having "produced a swelling by thinking a pain into her finger to prove the power of mind over the body," clearly illustrates that pain and suffering, in fact all sin, disease, and death, originate in the human or mortal mind, but this is not the Mind which is invoked by Christian Scientists. To overcome suffering, actually to heal disease and thus destroy it, in obedience to the Master's command to "heal the sick, cleanse the lepers, raise the dead, cast out devils," one must understand that Mind which was in Christ Jesus. "To be carnally minded," Paul says, "is death [with all that pertains or leads to this enemy]; but to be spiritually minded is life and peace." Can any one imagine Jesus "thinking a pain" into himself or another? He was renowned throughout his travels because he made the lame to walk, the deaf to hear, the blind to see; because he healed the lepers, restored the paralytics, and raised the dead. This he accomplished by doing the will of the Father. With the thought fixed on God, no opportunity would occur for "thinking a pain," for He healeth all our diseases. "God is light, and in him is no darkness at all."

Addressing Christian Scientists, Mrs. Eddy says: "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited" (Pamphlet, What Our Leader Says). Thus it will be seen that Christian Scientists depend upon the presence of God, divine Mind, Life, Truth, Love, in their consciousness to heal them mentally, morally, and physically.

When the unknowing traducers accused Jesus of casting out devils (evils of the order of sin, pain, and disease) by Beelzebub, he replied, "If I by Beelzebub [the prince of the devils] cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Our critic is mistaken in thinking that psychology, which may be likened to Beelzebub, can "cure us of many pains and ills," as she frankly acknowledges Christian Science can do. She may be able to "think pain into her body" by psychology, but never by Christian Science. There is no more in common between such psychology and Christian Science than there was between the Beelzebub of the Pharisees and the power of the Christ which Jesus manifested. The way in Christian Science is the way clearly laid down by the Master, which is summed up in these words: "Ye shall know the truth, and the truth shall make you free."

Just as the disciples' obedience to the precepts of the Master made them proficient in the works of healing, so today Christian Science is proving that a right apprehension of the spiritual laws which animated Jesus, produces results similar to the fruits of his ministry, success following always in the ratio of one's spiritual understanding.

[William Clarence Ferguson in *The Calgary* (Alberta) *Herald.*]

Our critic has an unusually large number of misconceptions concerning the teachings of Christian Science. The first point to which he takes exception, as being contrary to the teaching of the Scriptures, is that relative to the visiting of the sins of the fathers upon the children. In connection with this point I would like to refer to that saying of Jesus: "Call no man your father upon the earth: for one is your Father, which is in heaven." Now, Christian Science holds this declaration to be a fact. Its teachings maintain that there is one Father, or creative Principle, and as this Father never committed any sin, His children cannot suffer. It also teaches that one does not suffer for another's sins.

Next, our critic declares that Christian Science teaches that "all unlawful desire may be conquered by simply learning that the objects of our passion are not good for us." Nothing could be further from the teachings of Christian Science. In "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read: "This conviction, that there is no real pleasure in sin, is one of the most important points in the theology of Christian Science" (p. 404). It is maintained that there is no real pleasure or happiness to be obtained from the gratification of the senses, and that as soon as this fact is perceived the desire for the gratification leaves spontaneously.

Possibly an illustration may be of value in explaining the operation of this law. A small boy takes a great deal of pleasure in playing marbles, but as he develops and becomes interested in more useful occupations, he no longer sees any pleasure in playing marbles, and consequently quits. And so it is with the man who believes he finds pleasure in the gratification of the senses; as his mind becomes filled with more lofty ideals he begins to see that there is no real or lasting pleasure in sense gratification, and as a consequence he cares for those things no longer.

Our friend next takes issue with Christian Science on account of its teaching that disease is mental; and so it does teach, for in the text-book previously referred to we read: "Science not only reveals the origin of all disease as mental, but it also declares that all disease is cured by divine Mind" (p. 169). Now Christian Scientists do not condemn any one who does not agree with their ideas, and they should receive the same consideration. So, then, as far as Christian Scientists are concerned, our friend can hold such ideas regarding the nature of disease as he sees fit. However, as we have touched on this point, perhaps an observation may not be amiss.

Suppose a person were to assert that the principle of the cantilever bridge was entirely erroneous, that a cantilever bridge could not be built, and that it would not stand up if it were built, would it not be necessary for that man, as a thinking person, to explain to himself how it is that canti-

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lever bridges have been built and are standing up all over the world today? Well, so it must be with one who asserts that disease cannot be healed on the basis that it is mental. If he is a reasoning man, he must first explain how it happens that all over this earth there are thousands upon thousands of persons who have been healed on the basis that disease is mental, and are today "living monuments" to the verity of that fact.

Again, it is asserted that "Mrs. Eddy plainly contradicts the Bible." To quote directly: "It does not matter if Christ has said, 'Lazarus is dead,' Mrs. Eddy tells us that Lazarus was not dead, and makes our Lord guilty of falsehood and deception." Now, if our friend will take the trouble to read the entire eleventh chapter of John, he will discover that in the eleventh verse the first remark Jesus made on this subject was: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." And it was only after the disciples continued to misunderstand and question him that he finally said, "Lazarus is dead." Is it any more contradictory to the Bible to take the first statement as the fact in the case than it is to take the second?

And finally, as a sort of finishing touch, our critic says that "Science and Health with Key to the Scriptures" is not founded on the Bible, for its teachings are contrary thereto. Now haggling over a difference of opinion in a matter of this sort accomplishes no good. Jesus recognized this fact, and gave a rule by which to arrive at a decision concerning the righteousness of the teaching of any man, when he said, "Ye shall know them by their fruits." So let us consider this matter from its practical results. The writer has known men who had not touched a Bible for years, who, after being healed by Christian Science, began to read the Scriptures and gradually grew more interested each day, until now the reading of that book is one of the greatest pleasures of their lives. He has also known men who had been engaged in church work and who had read the Bible since early boyhood, who, after becoming interested in Christian Science, have found the inspired Word absolutely new to them, and instead of reading the Bible from a sense of duty, they are now studying it with the conviction that within its pages lies the solution, not of mysteries beyond the grave, but of all the problems of their daily life; and finally, he has never known an earnest, working Christian Scientist to whom the Bible was not each day becoming a dearer and more precious book. Is it possible that any teaching which is not founded on the Bible or which is contrary thereto can have such results as these? If we are to judge by practical results, our friend must certainly be mistaken in his assertions.

[John W. Harwood in *Blackpool* (England) *Times.*]

The parallel between the present ministerial attack on Christian Science and the attack made by the same class of people nineteen centuries ago on the teachings of Christ Jesus is indeed striking. The reverend critic declares that Christian Science is a new religion, and not in any sense a Christian religion. Surely a Christian is one who believes in the teaching of Christ Jesus and follows his precepts as far as they are understood. Jesus himself gave the test by which a follower of him might be identified, in these words: "Verily, verily, I say unto you, He that believeth on me [understands my teaching], the works that I do shall he do also." When the teaching seemed too difficult, Jesus referred to the works and said, "Believe me for the very works' sake." When the works of Christian Science are cited as proofs of the correct reiteration of Jesus' teaching, there is hurled back, as of old, the reply that these works are the works of the devil, or Beelzebub, or hypnotic suggestion, which are synonymous terms.

No one can state how the works of healing, of which there is abundant proof, are done through Christian Science except those who are doing them. For an outsider, who is entirely ignorant of Christian Science and its method of healing, to declare how they are done, is, to say the least, presumptuous, and is just what the Pharisees did. Jesus told the people how they were done when he said: "If I with the finger of God [the power of God] cast out devils, no doubt the kingdom of God is come upon you." There is abundant proof in Blackpool, as well as in all parts of the world, of the healing of all manner of diseases and evils, of drunkenness, gambling, and all kinds of vice, through Christian Science. Surely, if Satan, or the devil, were destroying these, it would indeed be a house divided against itself, and would fall. But just because it is having these good results, and the beneficiaries are rising up with grateful hearts and giving thanks to God for this discovery of the practical teaching of our Saviour made by Mrs. Eddy, and named Christian Science, the movement is growing with astounding rapidity.

When Jesus sent out his disciples, it was not to teach any creed or ceremony, but his command was to "preach the gospel" and "heal the sick;" and he did not say to do it for nothing, but he did say, "The laborer is worthy of his hire." Although our critic ridicules the charge made by Mrs. Eddy for teaching, it does not alter the fact that her teaching was more than worth it. I do not think that the reverend gentleman has refused his salary for what he considers to be God's work.

Christian Scientists do not need to be made to deny or to accept Mrs. Eddy's interpretations of the Scriptures. The correct interpretation must be provable. If a decision had to be made between two interpretations of one passage of Scripture, any thinking man would accept the one where the healing of the sick followed, as when Jesus opened the Scriptures. The healing of Christian Science is wrought through prayer, not a prayer that asks God to change His eternal invariableness, but prayer in which is realized the omnipresence and omnipotence of infinite, divine Love, in whose presence evil, disease, sorrow, and pain have no existence. "The kingdom of God is within you," said Jesus, and is not attained through death, but through spiritual-mindedness. "To say," says our critic, "that sin, disease, and death are not real, or do not exist, is an insult to common sense, and would disprove the universal need of hospitals." If so-called Christians were really obeying the commands of Jesus, and healing all manner of disease as he did, this would certainly destroy the seeming need of hospitals. Hospitals are an evidence of the lack of practical Christianity.

To believe in the seeming power of evil, whether manifested as matter, sin, disease, or death, is to break the first commandment, and we never find Jesus making a reality of evil. The raising of Jairus' daughter shows clearly Jesus' attitude toward death when he said, in the face of the seeming evidence of the senses, "The maid is not dead," at which they laughed him to scorn. The statements of Christian Science regarding the unreality of matter raise the same kind of laughter, and our critic attempts to prove matter's reality by citing the existence of tables, chairs, and flowers. His friend, another reverend gentleman, attempts to prove the same thing by the evidence he would receive if he banged his head against the wall; but again, Jesus furnished the undeniable evidence of the unsubstantiality of matter by passing through walls.

In the statement made by the critic that Mrs. Eddy denies the "personality of God," of "the need of prayer," etc., any one who will get the text-book of Christian Science, "Science and Health with Key to the Scriptures," and study it, will very quickly find out what she denies and what she affirms. They will find that the very first chapter is entitled Prayer, and many people have been healed by the reading of this chapter alone. Mrs. Eddy writes on page 138 of Science and

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Health: "Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now as they were then, to be Christ-like, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning." Our Master said to every follower: "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick;" "Love thy neighbor as thyself." It was this theology of Jesus which healed the sick and the sinning. It is his theology in Science and Health, and the spiritual meaning of this theology, which heals the sick and causes the wicked, as the prophet has said, to "forsake his way, and the unrighteous man his thoughts."

[David Anderson in *The Reporter*, Box Hill, Australia.]

In a recent article on Easter in the Presbyterian *Messenger*, Christian Science is bracketed with theosophy, new thought, etc., and is indicated as one of the sources to which, according to the writer of the article, mistaken people of all grades of life and learning, dissatisfied with previous experiences and groping after higher things, are being driven, and presumably for that rest and spiritual refreshing which they have failed to find in theory, creed, and dogma. May I venture again to appeal to your impartiality for space in your "Open Column" for comment to which the *Messenger* refuses publicity; and I would desire also to state that there is very much in the article referred to with which Christian Scientists are fully and most heartily in accord. Especially can they affirm that their victories are due to the living Christ, and that their faith is verified in their personal experience, thus reversing the sequence of one of the sentences quoted by the *Messenger* writer,—the Christian Scientist, having discovered through his religion the truth of immortal life, finds that he is of necessity impelled to practise the truth as the basis of immortality. Christ, Truth, has opened wide to him the prison door of mortality. "It is the living Christ, the practical Truth, which makes Jesus 'the resurrection and the life' to all who follow him in deed" (Science and Health, p. 31).

While Christian Science is new to the thought of the present age, it is not to be confounded with any semimetaphysical system of new thought which, resting on belief in a material basis, fails to recognize the omnipotence of an infinite God, and so leaves the grand point of Christian Science untouched. From theosophy and spiritualism Christian Science is clearly differentiated in Mrs. Eddy's writings, a full chapter being given by her to Christian Science versus Spiritualism in "Science and Health with Key to the Scriptures." From the day when she stood a solitary Christian Scientist in a world given up to a belief of life, power, and intelligence in matter, and suffering the direful results of such belief, critics have not been slow to speak and write as authoritatively of that Christian Science which they have taken no adequate pains to investigate. Most of them, indeed, have been content to accept as verified fact the similarly formed opinion of others.

The phenomenal progress of Christian Science, from that pioneer time to the present, is only explicable on the hypothesis that it is meeting the need of mankind for something more satisfying than they have been able to find elsewhere. It has attracted, and is ever attracting, churchgoers of every commonly classified religious denomination, very many of whom were active workers in their former church organizations; and it has likewise drawn to its fold atheists, infidels, agnostics, theosophists, spiritualists, and representatives of the religiously spineless type who "do not bother about these things," and who consequently gave little previous heed to Christ and Christianity. That the spiritual necessities of all of them are now being fully met is evidenced by personal testimonies every Wednesday evening in thousands of meeting places all over the civilized world. Some no doubt equally sincere religionists, who may not, however, have felt the same spiritual lack and experienced similarly satisfactory supply, may think they are all a mistaken crowd, but that is hardly likely; and, after all, the proof of quality, so far as our food is concerned, is found in the eating, and not the worst judges of spiritual pabulum are those who are daily proving its nourishing and sustaining qualities.

[Willis D. McKinstry in *The Sun*, Coffeyville, Kan.]

I have just read with interest your friendly comment on Christian Science and *The Christian Science Monitor* in a recent issue of *The Sun*, in which you say, "We believe there are such things as poverty, misfortune, crime, disease, and death." This statement would convey the impression to the uninformed that the teachings of Christian Science ignore or overlook these evil conditions. This is not the case; Christian Science does not teach that these conditions do not exist in appearance, or as human phenomena as opposed to the real or spiritual creation. It reiterates the words of St. Paul: "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Christian Science acquaints mankind with the spiritual facts of existence, and through Principle and rule, if faithfully applied, it replaces poverty with affluence, misfortune with protection and success, crime with virtue, disease with health, and death with immortality, all of which is in accord with the words of Christ Jesus: "He that believeth on me, the works that I do shall he do also." It teaches that being is, that existence is a fact, that the universe is a spiritual reality, therefore it is not what the human or mortal mind would have us believe it to be. The way of salvation from all human discord is transformation, not annihilation; it is to possess that Mind which was in Christ Jesus. One may experience the belief that two times two is five, but he can never know it. The human belief of existence maintains that mankind and the universe are subject to all kinds of calamities. It was to save mortals from these false beliefs that Christ Jesus came into the world.

Now a word as to *The Christian Science Monitor*. You say, "It hides a certain kind of news from its readers and presents just what it thinks they ought to have." Cannot this be said of all newspapers, as their editors and staff of reporters have the selecting of all matter that goes into the columns of their papers? The newspaper has a much broader and higher field of activity than the mere publishing of events or the happenings of the times. The newspaper is a powerful educator; its influence molds the thought in the community in which it is published to a greater degree than the public school or even the pulpit; hence care should be exercised in the selection of news matter, whether it be for good or for evil.

It is not the purpose of the *Monitor* to hide or cover up any matter of news that is of general value, but its methods of dealing with many incidents that occur differ from those of other publications. It does not exploit with glowing headlines the evil events of the day, or publish long columns of a sensational nature. A child, if educated in that which is wholly pure and good, is not inclined to have a desire for or indulge in that which is not productive of good; and this will apply to all humanity. It may seem an endless task to undertake to reeducate the world into the knowledge of the fact that there is no profit or pleasure in wrong-doing; but it is worth the effort, and the success of the *Monitor* proves that humanity is awakening to a desire for that which is constructive, pure, and clean in journalism. Since the establishment of this paper a number of leading dailies have begun to pursue a similar course.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"IN ALL THY WAYS."

In our Wednesday evening meetings and in our periodicals many testimonies are given of the betterment of social and business conditions through the application of the rule of Christian Science to every problem that presents itself in human experience, and to the person who analyzes these testimonies it is very apparent that to the extent in which unselfishness and right desire prevail in the thought of the Christian Scientist, to that extent is a blessing received. This result is in logical accord with the teaching of Christ Jesus, who, rebuking the thought which desires only the temporal, said to his followers: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is plain, therefore, that unless this kingdom is first in our thought, and most desired of all the good things of the universe, even our seeming successes may, like apples of Sodom, turn to ashes on our lips.

To the person who is not a student of Christian Science, it may seem strange that followers of this teaching give thanks to God for what seems to be material success, but this should not be so, provided this success has been attained from a right basis. The teaching of Christian Science is very clear on this point. "Let it be understood," Mrs. Eddy writes, "that success in error is defeat in Truth. The watchword of Christian Science is Scriptural: 'Let the wicked forsake his way, and the unrighteous man his thoughts'" (Science and Health, p. 239). It should be apparent, therefore, to every thinking person, that the only success worth having is that which is permanent, that which is founded upon right desire, that which does not seek to fill its own coffers through robbery or impoverishment of another, that which is not a Juggernaut crushing its helpless victims.

It has been said that observance of the golden rule is incompatible with success in business; but this is not true, unless there is something more precious and more to be desired than the kingdom of God. If business is done upon any other basis than that prescribed by the Master, "Whatsoever ye would that men should do to you, do ye even so to them," then it is done on the basis of power in evil, on the basis of an intelligence superior to that which God bestows, and can bring only an ephemeral success. Can any business man of righteous desire and Christian intent do otherwise than trust God in all his affairs, and give thanks to Him for all things of real value? What business man is there who does not wish to be guided by intelligence? If God is supreme intelligence, then His is the guidance which all desire, whether they know it or not.

Fortunate and happy, then, may we call that man who knows, because he has demonstrated it in his own experience, that God is omnipotent, omniscient, and omnipresent, and who seeks Him at all times, asking with unwavering faith for that wisdom which God "giveth to all men liberally." He who is endued with this God-bestowed wisdom will be able to distinguish between the true and the false in business as in all other things. He will be able to avoid the wolves in sheep's clothing, who would make religion a cloak for double-dealing and dishonesty in business, those who cry, "Lord, Lord," but seek not the kingdom of heaven. Let us not hesitate, then, or fear to turn to our Father for guidance in our every perplexity. Does not the promise to him that "dwelleth in the secret place of the most High," read, "He shall give his angels charge over thee, to keep thee in all thy ways"?

ARCHIBALD MCLELLAN.

"UNIVERSAL LOVE."

In the chapter on Creation, in Science and Health, Mrs. Eddy tells us how spirituality is to be gained, and after uncovering the false concepts of God and man which have so long been prevalent to mortal sense, she says that we must learn what it means to live "without personal friends," this statement leading up to the conclusion, "Universal Love is the divine way in Christian Science" (p. 266). This teaching is very startling to the human mind, and mortals are inclined to say in the words of the psalmist, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." The finite sense would fain cling to a personal sense of God, man, and the universe, of friendship, joy, and affection, but on the page of our text-book already quoted we find this assurance: "Spiritual Love will force you to accept what best promotes your growth," this being followed by the counsel to "follow Jesus' sayings and his demonstrations, which dominate the flesh."

It can hardly be denied that all true happiness springs from the consciousness of love and its manifestation. On the other hand, it is no less true to mortal sense, that the very depths of suffering are sounded through the affections. Ask the parent who has lost a child what woe can compare with this sorrow, which calls to mind David's cry over the loss of his erring son, "Would God I had died for thee, O Absalom, my son"! It is possible that some students of Christian Science would say that this grief was wrong, that it sprang from a personal and material sense; which is too true, but since the lesson is so vital to each of us, let us never think that the depth and intensity of the affection were at fault, but that the mistake lay in a finite sense of love, which holds the object of its affection as existing in matter rather than in Spirit, God.

Because of this blindness to spiritual reality, the mother suffers untold and needless anguish as she bends over the cradle of her child, her fear stronger than her love, as a result of the belief that the child is governed by material law, and that it is subject to sin, sickness, and death, while God is too far away to care for it, and yet ages ago Jeremiah declared that the tender mother might forget, but God never! What divine Love can do for every child was exemplified by Christ Jesus, who gave back to the widow of Nain her only son, and awaked Jairus' daughter from the dream of death, and this same Love, understood through Christian Science, casts out fear and destroys hate, as we read in the first epistle of St. John.

In all the relationships of life a false and limited sense of love mars the harmony of human existence and lights its hopes because of fetters imposed by material belief, until Christ, Truth, sets us free, and then we are free indeed. When the beginner in Christian Science is told that a personal sense of affection is wrong, that at best it is never satisfying, and that it should be given up, there is apt to be distress, if not rebellion, against the demand, which can never be clearly understood until we grow in spirituality. When we do, we shall see that our sense of love needs to be purified, exalted, and enlarged, in a word, to be healed. George Macdonald says that God has little reason to be jealous of the affection which mortals have for one another; and this is true, for it is largely made up of fear and selfishness. It cannot for a moment be compared with that expressed in the tender assurance of the infinite Father, "I have loved thee with an everlasting love."

To reach the spiritual height where "universal Love" is realized, we must begin by loving more, not less, those with whom we are most closely associated. As Paul says, the "whole creation groaneth and travaileth in pain," waiting to be delivered from "the bondage of corruption," the impurity and deadening beliefs of the flesh; the deluded and limited sense which knows not the extent and power of Love's pure reflection; and those who have what the apostle calls the "firstfruits of the Spirit," must each day prove for

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themselves and an awakening humanity the might of universal Love. Bonar's beautiful lines come as a gentle echo of the apostle's words,—

Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on
In an ever spring-bright clime:
Where we find the joy of loving,
As we never loved before,
Loving on, unchilled, unhindered,
Loving once and evermore.

ANNIE M. KNOTT.

EFFECTIVE PREACHING.

LONG-TIME familiarity with the sermonic feature of the customary religious service is likely to bring one a great surprise when he discovers, on first attending a Christian Science church, that personal preaching has been eliminated from the order of exercises. As a constant church attendant in earlier years, and as a long-time preacher herself, Mrs. Eddy knew full well the value of the opportunity presented by the pulpit, and always expressed herself in the most appreciative terms respecting it. She had come to see, however, that the personal factor was not essential to effective gospel preaching.

In this connection it is interesting to note that the order which has obtained for centuries among Christians of every faith, is very far removed from that of the first Christian congregations. Speaking of this matter, an authority on the organization of the primitive churches has said: "We are apt to transfer our own conditions back to the first century and to assume that the elders and bishops, like the modern pastor, existed primarily for teaching and preaching. But religious utterance was then the common right of all Christians. . . . The officers of the primitive churches were executive and administrative officers and not preachers. . . . It was only toward the close of the second century that the bishops added the control of the teaching function to their other growing powers."

This fact, that in the early church the preacher was one who proved himself "possessed of God," capable of "prophesying," as they described his spiritual declaration, is of the greatest interest to Christian Scientists as it is becoming of the greatest significance to all the world. The preacher came upon the scene under a divine impulsion. The personal element was thus reduced to its minimum, and the inspired word became the teacher. The hazard of the personal element inheres in the fact that erudition, oratory, enthusiasm, emotional appeal, etc.,—all that goes to make up that rather indefinite somewhat called personal magnetism,—frequently comes to have a place and influence which intensifies a sense of the ministry that was not the original sense, and that has proved a handicap rather than a help to the spiritual interests of all concerned.

The supreme need is that we acquire the habit of listening to and being governed by that word of Truth which Jesus verified, and which we may verify in the overcoming of sickness and sin. That divine guidance is available through spiritual illumination, and that we may thus demonstrate our at-one-ment with Truth, has little place in the thought and expectant endeavor of the average Christian, and Christian Science is contributing in a most vital way to the uplift of religious experience, the advance of spirituality, by reawakening in Christian consciousness a sense of the accessibility of the word of God to each individual. When we are impelled to go to church by the expectation of being divinely instructed, and thus enabled to solve our immediate problems, our feet have entered upon the ascending path. The democracy of genuine faith is expressed in Mrs. Eddy's statement that "the best sermon ever preached is Truth practised" (Science and Health, p. 201).

When Jesus went into his home synagogue at Nazareth, he profited by a common privilege when he read the Scriptures and then interpreted them in terms which he had abundantly proved true. Having in a kindred way demonstrated the verity of her apprehension of the Master's teaching, the Discoverer of Christian Science pursued the same course, and ordained that all who come after her should turn away from personal opinions and build upon the foundation of divine Principle, as demonstrated by the great Wayshower. This speaks for the sacredness, the dignity of the work to which readers are called, and no one can worthily enter upon it who is not seeking to be so pure-minded, so humble, and so spiritually aspiring as to offer no impediment to the effectiveness of the word of God as it is being voiced in Christian Science churches today.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

MELBOURNE, AUSTRALIA.—The first Christian Science services in Australian prisons have just been held, thus marking an epoch in the local history of Christian Science and of First Church of Christ, Scientist, Melbourne. Sanction of the chief secretary was recently obtained for an initial service to be held in the Melbourne jail and in the penal prison at Pentridge stockade, and arrangements were made with the authorities for holding the former on Wednesday, April 16, and the latter on the Sunday following. These initial services were regarded by the authorities as experimental. Announcement was made to the prisoners by the jail officials, and the attendance, which numbered about fifty at Melbourne jail and one hundred and twenty at Pentridge, was purely voluntary. On both occasions those present evinced great interest and attention. The singing was especially hearty, and the offer of a supply of hymn-books for the prisoners' choirs was gratefully accepted.

At the Wednesday service the lesson for Sunday, April 13, was read; and afterward the first reader briefly pointed out that healing was a great part of the Master's work on earth, and that his injunctions to his followers to preach the gospel were always coupled with the command to heal the sick. For over three hundred years after his ascension, the combined injunction was obeyed by the Christian church, but for the following fifteen centuries the healing of sickness as Jesus healed was lost to the world, until, less than fifty years ago, Mrs. Eddy, a pure and noble woman, discovered that the healing power of Christ was still available for humanity, and in her book entitled "Science and Health with Key to the Scriptures," she has shown that Christian healing includes the cure of sickness as well as of sin. This book has been on the shelves of the prison library for some time, for the use of the inmates.

It is anticipated that the reports of those in charge will be of such a nature that official sanction will be given to hold regular church services in the Victorian jails. In connection with the preliminary sanction, the Melbourne church is indebted to the courtesy and good offices of the under secretary, whose breadth of view and freedom from sectarian bias enabled him readily to recognize in the *Monitor* a newspaper especially suitable for prison circulation, and admission of the paper to the Victorian jails followed. At present the *Monitor* is in such demand by the Pentridge prisoners that it has to be passed around in single sheets. Even in that way it only covers one division, and steps will be taken immediately to increase the number of copies supplied.—*Correspondence.*

SHAWNEE, OKLA.—First Church of Christ, Scientist, has completed and is now occupying its new building, a frame structure somewhat of the bungalow style, and situated at the corner of Tenth and Market streets, with a west front. The seating capacity of the auditorium is about one hundred and seventy-five. The reading-room, which is 14 x 22 feet, is located in the rear of the building and has a north entrance.

Shawnee Daily News-Herald.

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THE LECTURES.

CHICAGO, ILL.

Judge Clifford P. Smith delivered two lectures on Christian Science under the auspices of Fifth Church. The introductory remarks of D. A. Clippinger, first reader, at the first lecture, were as follows:—

We are living in a practical age, an age in which mere theorizing counts for little, an age in which systems of government, business, education, teaching, are subjected to the keenest scrutiny, the most searching analysis, and their value is measured by their usefulness. In this age nothing counts but results. It is a hopeful sign of the times that mankind is beginning to apply the test of efficiency to religion, and dogma and platitude are losing their hold. The age is demanding a practical religion; it is beginning to grasp the meaning of Paul's saying, "Now is the day of salvation." For nearly half a century Christian Science has stood the test of efficiency, and has brought to multitudes of people health, happiness, and success.

At the second lecture Mrs. Rosalie G. Amory, in introducing the lecturer, said in part,—

On behalf of Fifth Church I bid you welcome. I am sure that you have not come here tonight to listen to me or to my opinions; moreover, I do not believe you have come to hear the mere opinions of any one. The world through all the centuries has been getting along and, for the most part, has been doing as well as it could upon opinions, especially opinions about God. The incessant cry for "more light" is clear evidence that these opinions have not satisfied. Our revered Leader, Mrs. Eddy, tells us in Science and Health that "the time for thinkers has come" (Pref., p. vii). She, the most profound thinker of the age, does not offer to you and to me, either in the text-book of Christian Science, "Science and Health with Key to the Scriptures," or in her lesser writings, her own opinions. On the contrary, she first discerned, then proved, then taught, a perfectly simple, logical, demonstrable, divine Science—the Science of being. It is in this great fact, namely, that Christian Science is science and not merely one more opinion or human philosophy, that its indestructible vitality consists. Here lies the secret of its irresistible growth in the hearts of men. This accounts, too, for the conviction with which Christian Scientists look forward to its ultimate establishment "on earth, as it is in heaven."

Correspondence.

STOKE NEWINGTON, ENGLAND.

A lecture on Christian Science was delivered by Bicknell Young in Library hall, which was full to the doors. He was introduced by Frederick J. Mann, who said:—

Although not a member of the Christian Science church, I am much interested in the subject and a student of its teaching. In my own immediate circle, as well as in a wider circle outside, I have seen its beneficent effects. Christian Science brings religion into our every-day life; it helps us in our daily trials and difficulties; it is a present help in time of trouble; it brings a note of hope into our lives and gives us a brighter outlook; it teaches the brotherhood of man and the fatherhood of God. Ignoring creeds and dogmas, it enunciates the simple truths taught by our Lord and Master Jesus Christ when on earth, the truth that makes free, the love that casts out fear. Christian Scientists preach the gospel of salvation from sin and sickness by the manifestation of the truth in their lives. They carry out the injunction of Christ Jesus to his followers, to "preach the gospel" and "heal the sick." The early Christians carried on this blessed mission of healing for over two hundred years after the Master left the earth. All down the centuries it remained hidden and forgotten, until less than fifty years ago Mrs. Eddy, the Founder of Christian Science, rediscovered the healing truth, and again preached the gospel of salvation from sin and sickness. Leaving out creeds and dogmas, she taught the simple gospel truth, and today thousands of earnest men and women are carrying the good news into every part of the known world, bringing peace, health, and happiness in its train. If the churches of the land hope to win the people to their side, they must again carry on this healing mission enjoined by Christ Jesus, and prove to mankind that religion is interested to help them here and now, and will both heal and save, help in every circumstance and condition of their lives.

Correspondence.

NEWPORT, N. H.

Virgil O. Strickler gave a lecture on Christian Science in the opera house. There were over three hundred people who grasped the opportunity to be present, and they were amply repaid for their effort. F. O. Chellis of this town introduced the speaker, and said in part,—

It ought to be true that a person may deem it an honor to be called upon to preside at a public meeting of any religious organization, and I certainly esteem it a special act of courtesy to be asked to perform such a service at what may properly be said to be the first public meeting of importance held by the Christian Science church in the town of Newport; for if this event should prove to be the laying of the foundation of a permanent branch of this mighty Christian movement that has astonished the civilized world by its growth and power in the last quarter of a century, I may well say that this is a most important and significant gathering.

The fact that I am not a Christian Scientist myself, and that many of those before me are not disciples of this church, is also another very important and significant fact. It is proof conclusive of the wonderful spirit of liberality and toleration that is found among all classes of people today. Twenty-five years ago it would have been regarded as sacrilegious for an orthodox minister to exchange pulpits with a Universalist or a Unitarian pastor, but today this is a common occurrence. We no longer think we know it all ourselves; and we have come to admit that our club, our society, our political party, and our church do not possess all of the knowledge, all of the virtue, and all of the goodness there is in the world. And it is with the spirit of liberality and generosity that we have come here tonight to listen to the message from this new church—this new-born religious denomination that, from personal observation we are glad to say, appears to be transforming and renewing the health and moral life and character of so many thousands in this land today.

Republican Champion.

ST. LOUIS, MO.

Judge Clifford P. Smith, who delivered a lecture on Christian Science for Second Church of Christ, Scientist, was introduced as follows by Clarence P. Sawyer:—

Throughout the world today there is a constantly growing desire for a more definite knowledge of man's relationship to God, knowledge of what is real, lasting, and beneficial. This same desire has been manifested by civilized peoples since the beginning of recorded time, and has resulted in almost countless forms of religious theories or faiths, the great majority of which have at least had the quality of being sincere attempts to elevate mankind through spiritual teaching. During the last half century, however, there has been discovered, or uncovered, a religion which teaches a practical, provable Christianity, which fulfils Scriptural promise and prophecy, which presents to all

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who will hear the beautiful lessons taught by Jesus of Nazareth, and which is supporting these lessons by proofs of the most satisfying nature.

Christian Science, so named by its Discoverer, Mrs. Eddy, a wonderfully inspired woman, offers proofs in support of its statements. It does not deal in emotion, hysteria, or human beliefs, but, resting on the solid rock of one God, the creator of all good and no evil, teaches the never-failing healing power of divine Love understood and applied to both mental and physical needs. It comes with a message of peace to mankind, with glad tidings of health, happiness, and harmony now. It removes religion forever from the realm of perhaps or maybe, and places it at the very head of the exact sciences. Its disciples are penetrating every nook and corner of the globe, waging unceasing war on evil, redeeming men from the bondage of vicious habits and physical ills, and spreading the gospel that is destined to unite all mankind in the brotherhood of universal peace and prosperity.—*Correspondence.*

PARSONS, KAN.

A large audience heard the Christian Science lecture by William R. Rathvon at the Elks' theater. He was introduced by Attorney J. W. Iden, who said in part,—

It has been well said that the problem of life is the formation of character; but the formation of a truly admirable character requires and presupposes an ideal, and nowhere outside of the "Book of books" may such ideal be found. And so we find religion a necessity, and a knowledge of our relation to the divine absolutely essential. The power of man, working in harmony with the laws of his author, are most strikingly illustrated by the great Teacher of Galilee, who spoke of himself as the "Son of man." How far can we follow and to what extent may we hope to imitate him in his work of healing, not only the souls but the bodies of those about him; how far may we be enabled by a knowledge of the true Science of life to rise above the clouds that veil the material, and bask in the light that comes from the spiritual, the eternal, and recognize that life, love, goodness, and truth are the only realities,—these are some of the questions which Christian Science claims to answer.

Parsons Eclipse.

ONEIDA, N. Y.

About four hundred people listened with close attention to the lecture on Christian Science by Virgil O. Strickler in Madison theater. He was introduced by Edwin Park of the local Christian Science church, who said in part,—

To the Christian Scientist, Christian Science is the most interesting and most vital thing in human experience. It brings to him a realizing sense of the actual presence of God as infinite, divine Love, that presence which is "a very present help" in time of need, a help in times which are not troublous, and a present and practical help in growing up into the perfect manhood which is manifested in Christ Jesus.—*Oneida Dispatch.*

HUNTINGTON BEACH, CAL.

Prof. Hermann S. Hering lectured to a large and very attentive audience at Odd Fellows hall. The lecturer was introduced by the second reader, A. R. Stedman, who said in part,—

To those of you who as yet have been unable to see any virtue in Christian Science, I would say that these lectures are given primarily for you, in order that you may hear from an authorized source the truth about Christian Science. There is one bit of evidence that we wish you always to consider in the future years as this subject is brought to your attention, for it concerns the veracity of your neighbors who are Christian Scientists, and that is this: A great majority of Scientists have been made so by first having had it proven to them by way of physical healing, and having had the proof they have remained in this veritable Eden to profit, in the only way that one can profit in Christian Science, namely, by doing good and believing good.

Correspondence.

PARIS, TEXAS.

William R. Rathvon lectured to a large audience on Christian Science at the high school auditorium. He was introduced by A. P. Park, who said in part,—

Nearly a half century ago Mrs. Eddy gave to the world what she denominated the Christ Science, or divine laws of Life, Truth, and Love, which she named Christian Science, the fundamentals of which are set forth in her wonderful book, "Science and Health with Key to the Scriptures." Because this book corrected many false views of the Bible, of God, and of man, it did not at first meet with a cordial reception; because it did illumine the Scriptures and show God to be in deed and in truth what the "good Book" represented Him to be, it attracted and is today attracting to its standard many thousands of intelligent noble men and women throughout the world who are hungering and thirsting after righteousness. With these are coming those who are sin-sick and heartsore, those who are bound by the cruel chains of discord and disease, and who in exchange have received peace, healing, salvation. These great hosts are learning to love God supremely, to love their neighbors as themselves, and to do unto others as they would have others do unto them.—*Paris Advocate.*

WESTFIELD, N. Y.

The Rev. William F. Furman presided at the Christian Science lecture by Frank H. Leonard, and in introducing him said:—

We are here by invitation of the Christian Science Society of Westfield, to listen to an address upon the subject of Christian Science. Our presence does not imply that we all think alike upon this, or, for that matter, upon any other subject. I have not been asked to introduce the speaker of the evening because I am a Christian Scientist, though I am free to confess that I am to this extent: I believe in Christianity and I believe in science, and I believe in any combination of the two which is calculated to promote the welfare of humanity. I am not at all interested in any Christianity which is not scientific or in any science which is not Christian. Just in what sense these two words are used and combined in the title of the Christian Science movement doubtless will be explained by the speaker of the evening.—*Westfield Republican.*

VINELAND, N. J.

An audience of about five hundred people heard Frank H. Leonard speak at the Auditorium on Christian Science. The introductory remarks of Attorney Herbert Bartlett were as follows:—

I think all of us, whether we are members of the Christian Science movement or not, have been struck with the remarkable advance of this movement in the past few years, especially by the membership, which comes from all walks of life. Another singular fact is, that none of the members are half-hearted; they are all enthusiastic and sincere; and we who are not members, it is certain, are interested to know the secret of these facts. Any one who has been in The First Church of Christ, Scientist, in Boston, and listened to the experiences given by men and women from all over the United States, of the help that Christian Science has been to them, must have been impressed with the greatness and vital significance of this movement.—*Correspondence.*

LECTURES TO BE DELIVERED.

Durban, Natal, South Africa.—William D. McCrackan, M.A., Masonic hall, 8 p.m., July 22.

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TESTIMONIES OF HEALING.

I wish to tell what Christian Science has done for me and mine, with the hope that some one in need may also be led to try it. For ten years I had been ailing, and had spent hundreds of dollars for medical treatment. I had tried the leading doctors of several cities and was operated on for an abnormal growth. I had also tried electric treatment, hot springs, etc., but with no favorable results. I was told that I had a malignant disease of the stomach, paralysis of the lower bowels, a hardened liver, and gall-stones.

At this time I was living at Edmore, N. Dak. I was told by the doctors that I could not live another winter unless I went to a warmer climate, so in the fall of 1907 I went West in search of health. When I arrived at Independence, Ore., my mother and sister, who live there, advised me to try a doctor in Portland who, they believed, could help me. I accordingly did, having three months' treatment, and with the result that I grew weaker every day; then I gave up, with the wish that I might at least be able to reach my home and family. This was in the latter part of April, and just before starting for home I called on some old friends in McMinnville, and there heard of Christian Science. I got a copy of "Science and Health with Key to the Scriptures" to read on my way home, as my friend said it would help me.

I returned to my mother's, intending to start for home the next morning, but that night I had another bad spell. Mother and sister thought I was passing away, and sent word to my wife that they doubted very much if I would ever reach home alive. These spells usually lasted two weeks, but the second day I was feeling easier and asked for Science and Health. I began to read the chapter on Prayer and was very much impressed by it, so the next day I arose and threw my pipe and tobacco into the stove. I had read enough to know that this truth was what I wanted, and I again went to my friend's home to learn more of it. Christian Science was lovingly explained to me, and it looked very reasonable. In all, I had three present treatments and about two weeks' absent treatment, and I returned home on May 10, healed. Since that time my stomach and bowels have not troubled me, and I have eaten anything I wished.

My wife and family seeing me, and being told that it was Christian Science which had healed me, gladly took up its study, and ever since then we have been able to overcome all sickness that has occurred in the family, generally alone, but with the aid of a practitioner a few times. We have nine children, and since embracing Christian Science there has not been a drop of medicine or a doctor in our house.

Besides the physical relief which we have received, I have been helped morally and spiritually. I was a very profane man, and was addicted to the use of liquor, but since my healing I have had no desire either to drink or to swear. I have wished we could live where there is a Christian Science church, yet it may be my duty to stay here, where people know without my telling them what Christian Science has done for me and my family. As there is no church, we and another Scientist family study the Lesson-Sermon together each Sunday. I now know there is a God, but in the past I had often doubted it. There is no language or tongue that can adequately express the gratitude I feel for the benefits we have received through Christian Science.

J. W. WHEELER, Edmore, N. Dak.

As I look over the past year, my gratitude and love to God for all that Christian Science has done for me is so great that I esteem it a privilege to tell others of it, for I had been doomed to a life of total blindness by *materia medica*. I had been reared very carefully in an orthodox church by God-loving parents, and was considered a fine Bible student, as I had been taught to study the Scriptures, besides the different commentaries, since my earliest childhood; and yet it was in reading the Bible that I became totally blind.

I did not give up *materia medica*, but it gave me up, declaring my case to be hopeless; then as a last resort, and without any faith whatever in Christian Science, I was persuaded to try it, and in three months I was healed! This was over fifteen years ago, and I have never worn a pair of glasses or used any material remedy whatever during all these years, for my eyes are strong and perfectly well. During the past year I have read *The Christian Science Monitor* each day, the *Sentinel* each week, and the *Journal* each month. Besides this I have studied every word of the Lesson-Sermon each day. I have also read Science and Health and Mrs. Eddy's other writings, and I have carefully read the Bible from Genesis to Revelation. The greater part of this reading I have accomplished at night, simply because as a Christian Science practitioner I have very little time for reading during the day.

For this great blessing of my sight restored I am most thankful to God, the only Mind, and I bow before Him in meekness and humility for this great gift. I am also deeply grateful to our beloved Leader, Mrs. Eddy, for giving to the world "Science and Health with Key to the Scriptures." Through her teachings I was completely healed, and for her my love and gratitude are unbounded. Today I stand as a living witness to the power of God to heal, and my earnest desire is that every one may see this great light of divine Truth as revealed through Christian Science, which in this day and age is healing all manner of disease, physical and mental; for God is Love, and is ever ready to bestow His blessings on all who will receive them.

MRS. FANNY CARSTARPHEN BRADY, Kansas City, Mo.

[Translated from the German.]

"Seek, and ye shall find," spake the Master, teaching on the shores of Galilee; and the truth of these words was made manifest in my own experience in a wonderful way. Four years have elapsed since I first attended a Wednesday evening meeting upon the request of a good friend of mine, and I did so not because of physical troubles, but rather because I was in search of something higher and better than theories and theological teachings had to offer. I had looked into various religious societies, but had found satisfaction nowhere until I was led to Christian Science, which gave me what I sought. Although I could not grasp much of its teachings at first, yet I felt that I had been led to find something which was adequate to lift me above the condition or plane of thought on which I was moving.

A careful study of the Christian Science literature, of "Science and Health with Key to the Scriptures" by Mrs. Eddy, *Der Herold der Christian Science*, and the *Sentinel*, soon brought with it a new concept of God and man, and showed me the Bible in a light which revealed the availability of its teachings and their practical application to the affairs of daily life. I was thus enabled within a comparatively short time to put these teachings into practise, to overcome bad habits, and my thoughts were "turned into new and healthy channels" (Science and Health, p. 276). I drew fresh energy from this inexhaustible source, and nobler aims were put before me. It became possible for me to attend higher educational institutions for my further instruction, and there I experienced many a proof of the ever-presence of divine intelligence which it is our duty to reflect in all our activities.

I also repeatedly experienced the healing power of Christian Science in my own case as well as in that of others, and it became possible for me to overcome all kinds of ills through my own understanding, small though it was. Wounds which I sustained now and then in my business



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as a locksmith, before I took up my present studies, healed in a surprisingly short time, even when of a serious nature, and Science has proved itself to be a never-failing help in many ways, when correctly applied.

Knowing that I can express my gratitude for all these blessings only by trying to be a Christian Scientist in deed and in truth, it is my most sincere desire to assimilate more of this glorious teaching, in order that I may prove in a growing measure through daily life that Christian Science is the promised Comforter. May this little testimony make appeal to those who believe that they are not in need of Christian Science because they are not afflicted in a physical way, and may it be a means of showing them that they too can be greatly blessed through the study of the Bible, and of the text-book which Mrs. Eddy has left us as a priceless heritage.—ROBERT STEIGER, Winterthur, Switzerland.

Desiring to express my gratitude, I will tell of some of the benefits I have received through Christian Science. Before I came to this truth I had been subject to chills and fever for several months, therefore I would like to call attention to a very remarkable demonstration in my case. One morning, about nine o'clock, I was taken with a very bad chill. A practitioner was called, and by eleven o'clock the chill was gone, with no fever following it. By noon I was able to eat a hearty dinner, and in the afternoon to go to town. Always before, the chill had been followed by a very high fever and a severe headache, necessitating my remaining in bed for several days. Another demonstration was that made for my brother. The teacher sent him home from school, saying he had typhoid fever. The same practitioner was called as in my case, and with a few treatments the boy was as sound and well as ever.

Christian Science has been our reliance for five years, and it has proved successful in overcoming all the ills that have appeared in our family of eight. I am grateful to God for Christian Science, not only for what it has done for me, but for what it has done for others.

MISS SIERA BAKER, Chanute, Kan.

I wish to express my gratitude for the many benefits I have received through the study of Christian Science. It was not through physical healing that I became interested, but because I reached through its teaching an understanding of Life, God, that He is "divine Principle, Mind, Soul, Spirit" (Science and Health, p. 468), and soon found in this knowledge of an ever-active divine Principle the healing power of Truth. One day I stepped upon a nail with such force that it penetrated through the sole of my shoe into my foot, and so deeply embedded was it, that it required a great effort to withdraw the foot. Much swelling and pain appeared for a day, but two days later I was able to wear my shoe and walk about. The next healing was in a case of poisoning, which was overcome without any unpleasant after results. In both cases I had the loving help of a practitioner.

For these proofs of the power of Truth and the spiritual blessings I have received, I am truly grateful to God, also to Mrs. Eddy, who has shown to the world the way to divine Truth and Love.

EMILY BLAKENEY FRAYSER, Memphis, Tenn.

I give grateful testimony to some of the many blessings which we have received since we found Christian Science. My first healing, some twelve years ago, opened my eyes to the unreality of disease and sin. I had always wondered why the churches did not do the healing works that Jesus bade his disciples do; but Mrs. Eddy has made plain to us that to do these we must understand, not merely believe. I first heard of Christian Science from a neighbor who came home from the city where she had gone for medical treatment. She had been troubled for a number of years, and was told by the doctors that she could never be well without submitting to an operation; but the truth, God's message to this age, had made her free, and she was in good health. I also knew of a man who had been healed; and a girl who had always been weakly is now a strong, healthy woman through Christian Science. In our immediate family, headaches, fainting spells, goiter, lung trouble, and many other ills have been overcome, besides great discord; and this is not even a beginning of all the good works done here among us, and some others farther away.

We could not be other than thankful, even if the physical healing were all; but the greatest blessing is the spiritual light, the spiritual understanding which comes with the healing. We can best prove our thankfulness by faithful work, and by daily giving thanks to God and to His Christ. We are grateful for Mrs. Eddy and for all those who are working so patiently and unceasingly to bring this truth to mankind.—MRS. ETTA RADDER, Plymouth, Wis.

[Translated from the German.]

My youngest son, born four years ago, manifested several ailments which induced me, in accordance with the advice of our country physician, to take him to a clinique in town. A consultation of physicians disclosed the fact that the little fellow was suffering from two forms of hernia, one being very painful, and for which, after a period of from two to four years, when the child would have grown stronger, an operation would have to be performed. They recommended that special attention be paid to the wearing of a truss, since leaving the child without it might lead to serious consequences, and they also said that he must be otherwise well cared for. After the child had been at the clinique for two months, I took him to his grandmother, who lives in the country, where he had excellent care besides being under medical observation. Still, his condition continued to grow worse; he could retain but little nourishment, had severe attacks of vomiting, and the inaction of the bowels with which he had always been troubled took on very serious proportions and seemed to cause him great suffering. He was losing strength very fast, and although the physicians tried every means of cure, their efforts remained unsuccessful; the attacks became more frequent, and the child was pining away.

But man's extremity is indeed God's opportunity. I had heard and read a few things about Christian Science which had appealed to me quite strongly, and I secured a copy of "Science and Health with Key to the Scriptures." Being very much impressed by the child's serious condition, and feeling that no human being was able to help him, I turned to Christian Science as my last hope. I knew the address of a practitioner in Dresden and applied for treatment, which was taken up immediately. From the day on which my letter reached the practitioner the child improved. Our household being broken up at that time, as we intended to move to another estate after a while, the boy remained with his grandmother, who was then averse to Christian Science. The thoughts of worry and anxiety surrounding him may have been a hindrance to quick healing, but when he came under my care I took off the truss and held to the truth of being, and all symptoms of the hernia quickly disappeared. After two or three weeks had elapsed he was a perfectly well child. His appetite was good, he ate everything that was given him, and everything agreed with him. He is now four years old, and is a healthy, strong, well-developed boy. There are no indications whatever of his former troubles, and it is remarkable how unconscious of pain he seems to be.

Since we have had this proof of grace and Truth, which, as Mrs. Eddy says in Science and Health (p. 67), "are potent beyond all other means and methods," we have

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resorted to no other method of cure and are deeply grateful for the understanding of the truth. My other three children, my husband, and myself, have also found healing in Christian Science. Measles, throat trouble, whooping-cough, dental trouble, imperfect bowel action, have all been quickly overcome with the help of Christian Science. In all cases the healing came about through absent treatment, since, as Mrs. Eddy says, "space is no obstacle to Mind" (Science and Health, p. 179).

It would be impossible to enumerate all the benefits received through Christian Science in our home during the last three years and a half. Christian Science has not only proved to be a never-failing help as a healing agent, but has also brought me wonderful experiences in a moral, mental, and spiritual way. It is to me an inexhaustible source of strength for the performing of my daily tasks and the removing of difficulties presenting themselves in daily life. Fear has been banished from my thought, and I have come to see and gratefully acknowledge the truth contained in the words, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

ELLEN VON STRYK, Arras per Rujen, Livland, Russia.

The study of Christian Science has made such a vast difference in my life, in a year and a half, that I feel it a privilege to tell of the change. Space could not be allotted me to narrate my ten years' struggle for health; my faithful trial of system after system, none of which ever did me any good after the first spurt of faith had been exhausted. Then came a time when my fears were many and great, from those of contagion and colds to that of being pursued by some relentless fate. While all this seemed bad enough, there was something worse,—a growing sense that God did not exist for me, and my final abandonment of the church I had attended and loved, but in which I found no comfort in time of need.

At last a friend loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and though my interest was aroused and I read with avidity, my troubles seemed to increase until the book was finished; nevertheless I determined to visit a practitioner in order to learn something of this faith. His clear statements and spiritual guidance started me immediately on the right road; and through study and application, I have gradually come to see that there is a daily supply of strength for every need. A supposedly inherited and incurable trouble connected with the bladder and the intestines has disappeared; the fear of colds has been overcome; glasses worn since childhood have been laid aside; nervousness and exhaustion, and in fact all of my beliefs in extreme delicacy of health, have vanished; my resentments, lurking malice, and all so-called "harmless little vices" of the worldly-minded have faded away.

My gratitude to Mrs. Eddy is very great, and can only be expressed by a life devoted to the cause of Christian Science.

MRS. ADELAIDE ROGERS CALKINS, Tacoma, Wash.

I feel that the time has come for me to give utterance, through the columns of the *Sentinel,* to what Christian Science has done for me and my family, hoping that the seed will not be sown in vain. When through a dear friend who had been healed in Science the truth was presented to me six years ago, it found me both mentally and physically ill. I was willing to investigate it, thinking that in this there might be a ray of hope for me. Soon after beginning the careful reading of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, loaned to me by this same friend, the clouds were lifted in proportion as the truth of the statements contained therein dawned upon me. From time to time I asked for absent treatment for some very painful and annoying ailments, and one by one they gradually disappeared. Among these were stomach, kidney, and ovarian troubles, for which I had taken much medicine and been treated by doctors, but had received no benefit. I had also severe attacks of throat trouble, usually during the winter months, which confined me to the house for several days at a time; but these, too, have disappeared.

On the part of my husband, the desire for liquor and the smoking habit have yielded to the influence of *Truth* as revealed in Mrs. Eddy's writings, for which he feels that he owes much to Christian Science. Our children have also received much benefit from the same source. On one occasion, when my eldest son was thrown from a horse on which he was riding, and was kicked and dangerously cut on the head, I was able to overcome fear in myself by repeating and realizing the truth of these words, found on page 283 of the Christian Science text-book: "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action." I was able to cling to the truth for him, and in one hour from the time he was laid on the couch he was able to sit at the table with the family, eating his usual meal without pain or discomfort. The deep cut in his scalp soon healed without applying any material remedy.

For the above-mentioned proofs of the healing power of Christian Science, and many more not here related, I am grateful. And last, but not least, I am grateful for a better understanding of the once unread Bible in our home. I have yet some problems to work out, but I know this will be accomplished as I rely upon divine Principle and endeavor to live obedient to Truth. I thank God, and am grateful to Mrs. Eddy for showing us the true and only way, and explaining the Master's words, so often quoted by Christian Scientists, "Ye shall know the truth, and the truth shall make you free."—CLARA B. KELLEY, Auburn, Cal.

[Translated from the German.]

Deep gratitude to God is the motive actuating me in giving this testimony. In the beginning of January, 1912, our little daughter came home from school one day and complained of feeling ill. She attended school, however, on the following day, my husband and myself having persistently declared the truth according to Christian Science, but she returned home at the end of the day suffering intensely. We then asked a Christian Science practitioner for help, and thanks be to God, the child was able to attend school the next day without experiencing the least trouble, and she never missed one lesson.

About that time I was taken with a rather serious cold, which was seemingly quickly overcome; but it only assumed another form, so that I had to stay in bed. We therefore again asked the practitioner for treatment, but I suffered greatly during the following days and nights, and lost the use of my voice. Treatment was continued by the practitioner, however, and the truth was constantly realized by my husband. On the fifth day there was a sudden discharge from the throat, and I experienced such relief that a couple of hours later I was able to talk and to take some nourishment, which had been impossible during the preceding days. From then on my condition rapidly improved, and I was soon able to attend to my household duties. When but thirteen years of age I had experienced a similar attack, and for nearly five months could talk only in whispers, suffering constantly with my throat; but in this later attack my voice was soon clear, and I was free from pain.

Words are indeed inadequate to express my gratitude for this renewed proof of the power of divine Love; but I shall strive daily to advance along the path which Jesus trod and which Mrs. Eddy has pointed out anew. My husband joins

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me in expressing sincere thanks for the great benefit which Mrs. Eddy has bestowed upon the German-speaking people through the translation of the text-book into their language.

FRAU EMILIE ATZLER, Berlin, Germany.

I desire to express my thankfulness to God for Christian Science, but it would take too long if I were to tell all that has been done for me since over a year ago. I was led by Truth to go into a Christian Science reading-room. I want to make it plain that I was divinely led, for no one had ever spoken of Christian Science to me. I was a very sick woman, said to be suffering from Bright's disease and heart trouble, and the doctor had told my husband I must not be left alone, for I did not know how ill I was. After having gone to this doctor every day, and sometimes twice a day, for over eight months, he said that I must go to bed and not walk, because he was afraid I would fall on the street. On my way to his office I had to get out of the car near the Christian Science church, and one day, without thinking what I was doing, I walked in. A lady sitting at the desk spoke kindly to me and asked if I was a Christian Scientist. I said no, adding that I did not know anything about it. I was feeling very ill at the time, and as she saw my condition, she said she would try to help me. I told her that no one could help me, for I had heart disease. She said, "But God can," and after saying the Lord's Prayer as she bade me do, I looked at her, but her eyes were closed, so I knew that she was still praying. The thought then came to me, Does she think that prayer will ever make my heart strong? Thank God, before I got in the car to go home, I was better. Since that time I have been able to work hard, and my husband and friends think it was the most wonderful cure of which they had ever heard.

I hope I can soon give my testimony at the Wednesday evening meeting. The practitioner who was so kind to me has taught me how to be a better woman and to forgive one who had done me a great wrong; in consequence, all hate has gone out of my heart. I thank God for the help I have received, but am especially grateful for the knowledge that God is a loving Father.

MARY A. COYLE, Ventnor City, N. J.

I have been healed in Christian Science of a nervous trouble in its various phases. About eight years ago I had an important operation, after having previously had a number of minor ones for headache and spinal congestion which kept me in bed days and sometimes weeks at a time, the pain being so severe I hardly knew what I was doing. I overheard the two surgeons say that I would lose my reason if the operation were not performed, though that might hasten such a condition; but there was nothing else left to be done. Six months afterward the headaches were as severe as ever, and I was in despair; but just as I was able to walk I injured my ankle very badly. Then Christian Science came to me, and in three treatments the ankle was entirely healed, much to the surprise of the physician who came to put it in a cast. Slowly, one by one, other ills disappeared, among which were rheumatism, a functional heart trouble, a most distressing intestinal disorder, also a structural defect of the eyes. Finally, the congestion and headaches vanished, with the attendant enlargement of the throat.

Before coming to Christian Science I went to many physicians, all good, honorable men, including my father and two brothers, who tried to help me; but my hope was absolutely gone when this living truth came to me, and now I am beginning to express in this improved condition something of man's birthright. I am more grateful than I can say to our dear Mrs. Eddy for having unfolded to us this knowledge of God who is good, this truth that heals.

L. ALICE ENGLISCH, Chicago, Ill.

FROM OUR EXCHANGES.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth.*]

"Him hath God exalted with his right hand to be a Prince and a Saviour." The man who used these words meant far more by them than that Jesus was only a human being who had been divinely chosen for the work of delivering Judea from her foreign oppressors and instituting an era of freedom and righteous government. Indeed, I question if he was thinking about that at all. By "a Prince" he meant a person preeminent over all human beings; and by "a Saviour" he meant a spiritual deliverer. This assumption is strengthened by what follows. He was to "give repentance to Israel and forgiveness of sins."

And here I should like to observe that doctrines grow out of psychological experiences, not *vice versa*. The experience comes first, the doctrine after. It is not the place of Christ in the Godhead that we have to reckon with at the beginning of our spiritual life, so much as his saviorhood. Do we need a savior or do we not? What do we need one for?—that is, if we need one at all. This is a point on which today, as at the beginnings of Christianity, a great variety of experience exists. The world needs saving in many ways. We still have with us those who long chiefly for social salvation, the setting to rights of our national and international relations; you could hardly interest them in anything else; they feel, and quite genuinely, that if we could only secure a better adjustment of material conditions there would not be much left to trouble about. In this, you see, they are very like the enthusiastic patriots of Palestine in Jesus' day. Then there are those who are oppressed by the thought of the world's suffering; they would like to abolish it utterly; if only pain could go, if only the miseries and inharmonies due to the infirmities of the flesh could be removed, anything further in the way of salvation, they think, could be left to take care of itself. Perhaps I am not stating this quite fairly. It might be better to say that when thinking about the subject of saviorhood there are many sensitive and generous natures in our midst who instinctively feel that what is most wanted is salvation from suffering. And I am not indisposed to agree with them,—at any rate up to a point. It is one's pity for the sorrow and pain of the world that makes one long for a root remedy.

But there is something deeper still, and that is the burden of the world's sin. Not everybody feels this keenly, but many do. There were some who did before Jesus came. The language of the penitential psalms shows this; but somehow the presence of Jesus in the world has intensified the perception that sin is our greatest enemy. This is an absolute fact, and not merely a matter of opinion. Jesus has quickened the sense of sin in the human heart; those who have come most profoundly under his influence have been those who realize most deeply their sinfulness and their need of his saviorhood in this respect. In other words, Jesus has himself awakened the very need his gospel professes to satisfy.

[Rev. William T. McElveen, Ph.D., in *The Advance.*]

Through His prophets and saints God tried to teach Judea that it was elected to serve mankind, but Judea misunderstood and so misstated the idea. It regarded itself as an elect nation. It regarded all other nations as rejected nations. Instead of being serviceable, it was arrogant; instead of being useful, it was exclusive. To the Jew the term Gentile was as much a term of reproach as the term Barbarian was to the Greek.

And the Christian church for many centuries misinterpreted this great idea. For too many years the thought we call election meant to the Christian church what it had meant to Judea. It meant that some few men were predestined to be saved, but that the majority were doomed to

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be lost. Indeed, some of the great teachers of the church taught that mankind was not only divided into two groups, the saved and the lost, but that the number in each group was so accurately predetermined that no one by any moral effort could discharge himself from one group or promote himself into the other group. The Christian church, if you can call a church Christian when it fails to preach the basal verities of the gospel, forgot what Jesus said about our Father. He said that God loved humanity, and that it was not His will that any one should perish. The church not only dealt inhumanly with men, but it caricatured God. It misfeatured Him by picturing Him as an arbitrary, partial, unjust, capricious, irresponsible God. It substantially said that the God of love and grace was under no obligations to be good to everybody. It failed to see that God by His very nature was a seeking, saving, reconciling, renovating God, and that no man was lost save by his own deliberate, continuous resistance of all of God's overtures.

And the Christian church, because it believed in a God who was a respecter of persons, created castes in its own membership. It separated the clergy from the laity. To set certain men apart as religious leaders and spiritual guides is proper enough; but to say that certain men because they are clergymen have rights and privileges with God, which other men can not and do not have, is contrary to the spirit and teaching of the New Testament. The New Testament knows nothing of an exclusive ministry or a secularized membership. The words clergy and laity and the ideas they represent are not to be found in the New Testament. The New Testament never speaks of any man being a priest of God in any sense in which all saved men are not priests of God. When Peter says, "Ye . . . are . . . an holy priesthood," he is addressing not the apostles or any group of leaders, but the entire membership of the church. A truth which the New Testament emphasizes and which Christians need ever to keep in mind, is the truth which has been called "the priesthood of all believers," and that truth is that every child of God is a coworker with God. We are saved to serve; we are blessed that we may be a blessing; we receive that we may give. All are stewards of God's grace; all are responsible for the extension of the heavenly kingdom. We are all prophets, priests, and kings.

[*The Christian Work and Evangelist.*]

The United States will be the greatest nation in the world if, like Greece and Palestine in ancient days, it can in these modern days give the world another truth that shall be woven into the very warp and woof of its destiny. And some of us dare venture to believe that God has called her to speak some such great word just as much as He called Greece to teach the ideal, or Palestine to teach of a righteous God seeking to make His children righteous, or Rome to teach order and organization under law. And is not this great truth the one truth for which all the world is just now asking, praying, and seeking,—the truth of the brotherhood of man? And this is not the mere saying of it, not the truth as a beautiful desirability and distant aspiration, and not as an unattainable ideal to be always approximated, but as a possibility, a reality, an achievement, an object-lesson to all other nations. The very situation is God's voice calling America to this high destiny.

[*The Christian Register.*]

The spirit of God is a new spirit. It cuts fresh channels for inspiration to flow in. The bearer of a divine message is not often known and honored; he comes as a surprise, and in time is found to be accredited of God. Let us be careful how we scorn or distrust the message or the messenger because both are new and surprising. Let us not shut our ears. A prophet may live round the corner in the next street, or even next door, but his appearance may be as strange and unaccountable to us as if he had lived five centuries ago. It is hard to believe that the fount of God's inspiration is always flowing and was not dried up ages ago.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal*, printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien"), and it is now printed and ready for distribution. Thirty-six pages and cover.

Two new translations into German have been made and are now on sale. "Die Christliche Wissenschaft: Das Evangelium von dem Reich" ("Christian Science: The Gospel of the Kingdom"), a lecture by Judge Clifford P. Smith. "Im Dienste des Vaters" ("The Father's Business"), containing five articles.

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy. Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Monitor

Published every day, except Sunday.

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The Christian Science Quarterly

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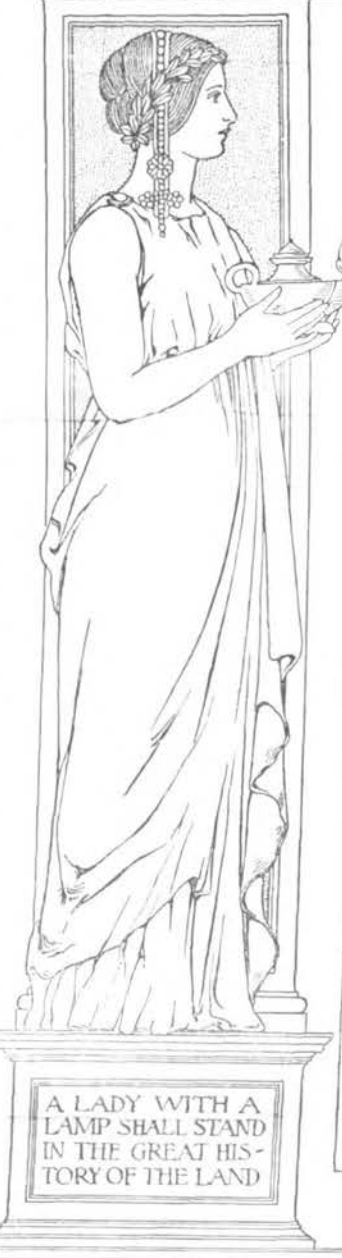
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, JULY 19, 1913

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ITEMS OF INTEREST.

National.

Bids have been received by the forest service for three hundred million feet of timber advertised for sale on the Tongass national forest in Alaska, and an additional three hundred million feet from the same forest has been applied for. A large part of this timber is Sitka spruce, which will be made into paper pulp, not only for the Pacific coast and the Orient, but for the general pulp market. The latest estimates available show that there is a stand of approximately seventy billion feet on the Tongass national forest, and approximately twenty-eight billion feet on the Chugach national forest in Alaska. The annual cut on the Tongass forest has gradually increased from zero at its creation in 1902, until it amounted to approximately forty-three million feet in the year 1912. All of this has been cut for local uses, largely for boxes to contain canned salmon. On the area on the Stikeen river, for which bids have been received, the species to be cut include Sitka spruce, hemlock, red cedar, cottonwood, and yellow cedar, and the minimum stumpage rates range from two dollars and a half to one dollar a thousand feet, according to species, the yellow cedar bringing the highest price. A cutting period of twenty years will be allowed, with two years additional for construction work. The prices may be adjusted at five-year intervals to take care of possible advances in lumber values.

In an effort to end the prolonged ice strike, which has caused much suffering in Cincinnati, Ohio, Mayor Henry T. Hunt seized seven of the large non-union ice-making plants as a result of the refusal of the ice manufacturers to arbitrate with their striking employees. The formal seizure of the plants was ordered by the board of health in the interests of the city. Mayor Hunt gave the ice-makers a certain time within which either to operate the plants or to turn them over to the city. The manufacturers declared that they would do neither, and threatened injunction proceedings. The police seized the plants, and union officials then ordered engineers and firemen back to their former jobs, when work was immediately resumed. The first step by the ice manufacturers to regain possession of their plants was taken by the Cincinnati Ice Company, which applied to Judge Spiegel in the common pleas court for an injunction to restrain the city "from trespassing further on the property of the company." The petition asked that a temporary injunction be granted, and that it be made permanent. Mayor Hunt has sent a message to Attorney-General McReynolds urging him to order an investigation of the Middle State Ice Producers' Exchange, claiming that it is a combination in restraint of trade.

The interstate commerce commission, in the report on its investigation of the New York, New Haven & Hartford railroad and its allied roads, vigorously condemned their handling of affairs. The commission's conclusions are, that the "outside" financial management has been "wasteful in the extreme;" that had the New Haven confined itself to actual railroad activities under the same conditions that prevailed in other respects, "it could have paid a dividend of 8 per cent for the fiscal year 1912 and carried nearly two million dollars to surplus account, instead of showing a deficit of nearly a million dollars;" that the New Haven's agreement with the Boston & Albany is "violative of the spirit of the statute against the restraint of competition and should be canceled;" that "in our opinion this line should be kept entirely free from New Haven control;" that the New Haven should divest itself of its trolley lines, not because the present ownership is in violation of law, but because such ownership might be used to prevent the building of competing lines in the future; that the Boston & Maine merger with the New Haven, if permitted to stand, will result in "an almost exclusive monopoly of transportation facilities by railroad in the greater part of New England."

Federal patronage, including every government position except those under civil service, will be taken out of the hands of politicians and members of Congress and delegated to a commission of three men, if a bill introduced in the Senate should become law. The bill provides for a commission consisting of three members, to be appointed by the President *with the advice and consent of the Senate*, their duty being the recommendation to the President and the Senate of candidates for appointment to government positions. The bill expressly forbids a senator, a representative, or other federal office-holder recommending any person for a position in the government service, and equally prohibits any applicant from seeking the aid of officials to this end. The bill is designed to increase the efficiency of federal appointments and to relieve members of Congress of the burden of seeking positions for their constituents or friends.

The first forest reserve on the watershed of the Ohio river to be secured for the government was approved for purchase by the national forest reservation commission last week. It is included in what is known as the Monongahela area, at the head of the Monongahela river, and embraces two tracts aggregating 20,567 acres, for which an average price of $3.06 an acre is to be paid. Three other areas were also approved, the total acreage being 113,900, the largest purchase ever passed upon by the commission at one time. These were the White Top area, 10,437 acres near the junction of Virginia, North Carolina, and Tennessee, at about $5.18 per acre; the Natural Bridge area, near the Virginia Natural Bridge, 3,420 acres, at $6.64; and the Shenandoah area, 77,464 acres, at the headwaters of the James and Shenandoah rivers, at $3.01.

The creation of a forest reserve between the cities of Washington and Baltimore is the object of an organization formed by people from Maryland and the District of Columbia. This organization, which will be known as the National Forest and Park Association of Maryland, will probably be incorporated by act of Congress. Letters announcing its object have already been sent out from Baltimore, and local business men and citizens have pledged their aid to the project. The forty miles of country between the national capital and the Maryland metropolis has long been neglected in an agricultural way, although the stretch of road between the two cities has been a favorite automobile route.

International.

The members of the American Chamber of Commerce of Paris and their American and French friends celebrated the Fourth of July by dining together. The French government honored the occasion by sending a detachment of Republican guards, who, in their picturesque uniforms, were disposed at intervals behind the long guest table. The minister of commerce, Louis Masse, and representatives of nearly all the departments of the government of France, were present. Nearly every down-town business house in Paris was decorated with the stars and stripes in recognition of the Fourth of July. The American ambassador afterward received fifteen hundred American residents and visitors.

According to a despatch from Berne, important reforms are contemplated by the Swiss government. Hitherto, practically all political power in the Swiss government has been in the hands of the President of the Confederation, and as the President's term of office is for only one year, it follows that it has been impossible to pursue any continuous line of policy in the more important of the Swiss government departments. For some time it has been felt that a change in the organization of the government in this respect would be most advisable, and a project of reform, the result of the labors of two commissions of the National Council, has just been voted by 107 votes to 14.

General satisfaction is expressed with the final passing by the Senate of Uruguay of the arbitration treaty with the United States. In the course of the debate Senator Varela Acevedo regretted the fact that the treaty contained only a promise, not an actual provision of arbitration, in which respect, he said, it compared altogether unfavorably with the arbitration treaty signed between Uruguay and Argentina.

The third reading of the home rule bill was carried in the House of Commons by a majority of 109, and was sent automatically to the House of Lords, where it will undoubtedly be rejected a second time. If at the session of Parliament next year it is again passed, it becomes law without action from the House of Lords.

Robert Bridges has been appointed poet laureate of England, to succeed the late Alfred Austin.

Industrial and Commercial.

The beginning of this month witnessed the completion of one of the greatest electrical enterprises upon the continent,—that of the Mexican Light & Power Company. At a cost of approximately eighty million dollars, gold, this company has just finished installing at Necaxa, about one hundred and ten miles from the City of Mexico, two hydroelectric plants that have an aggregate capacity of one hundred and twenty-seven thousand five hundred horse-power, and has constructed an extensive system of power transmission lines. Besides these two main power stations, the company has erected auxiliary hydroelectric plants at Texcapa, Laguna, Irrigador, and San Ildefonso, all of which are situated in this territory and are embraced in what is known as the general Necaxa power scheme. These various plants have an aggregate capacity of one hundred and forty-eight thousand nine hundred horse-power.

The two-cent passenger rate became effective in Missouri on the Chicago & Alton, the Chicago, Burlington & Quincy, and the Wabash railroads, July 1. The Missouri Pacific and the Chicago, Rock Island & Pacific also made a two-cent rate between Kansas City and St. Louis at the same time to meet this reduction. The morning of July 4, the two-cent rate became effective on all other lines in Missouri.

The bill abolishing the King's right of veto on constitutional acts, in Norway, was passed in the Storthing by 99 votes to 13.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

FEAR OVERCOME.

WILLIAM D. MC CRACKAN, M.A.

THE beginner in Christian Science sometimes wonders at the approval given to "the fear of the Lord" in the Scriptures. He perhaps recalls the text, "The fear of the Lord is the beginning of wisdom," or similar texts, when he asks an older student how such approval is possible when Christian Science expressly declares fear to be evil.

In answering such a question, it should be recognized that when the fear of the Lord is recommended, such a statement does not mean that men are to be afraid of the Almighty, that they are to dread His presence and power. John makes it plain that "perfect love casteth out fear." If men were advised to be afraid of God, they could not be expected to love Him. The word fear thus used to explain man's proper mental attitude toward God, is evidently equivalent to the word respect or reverence, certainly not to fright or terror. We are bidden to stand in obedient awe before the Principle governing the universe, but this awe is akin to unquestioning confidence, deep-seated joy, profound love. This point of view is in accord with the psalmist's joyous verse, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" also with Jesus' touching injunction to his disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The mental fault which is described as fear and stigmatized as evil by Mrs. Eddy in Science and Health, is something quite different from the fear of the Lord which the Scriptures approve, for here we read: "Fear is the fountain of sickness, and you master fear and sin through divine Mind; hence it is through divine Mind that you overcome disease" (p. 391). That false belief which is a component part of every sin and every case of sickness, and also (as is beginning to be more generally understood by mankind at large) of every disaster and calamity, is thus exposed for destruction by Truth. This fear is based upon the belief of life in matter. It relies upon the allurement of personal sense and desire; upon a supposed validity of material or physical law; and it admits the existence of a government apart from God which is believed to be ruthless and relentless, of a blind force handling man as a defenseless being separated from Principle, Life, Truth, and Love, and thus the mere sport of circumstance.

It would seem as though at the present time public opinion was passing through the educational experience of having its courage and common sense thoroughly tested. Hardly a day passes but some new peril to public health and morals is being conjured up and exploited. Hardly a day but some old bogy is pulled out of the garret of forgotten beliefs and dressed up to pretend that it has power and presence. This present-day process is marked by plausible pseudo-scientific methods and names, and so wins temporary attention. But when sifted down to its essential nature, this process is found to be the same old and familiar method of trying to frighten people into being good or healthy.

Christian Science teaches clearly that the world can never be saved by fear. Neither the sinning nor the sick can be brought through fear to a realization that the kingdom of heaven is at hand. Mrs. Eddy says, "Fear of punishment never made man truly honest" (Science and Health, p. 327). In so far as the present-day methods of trying to establish public health and morals are based upon fear, they are unwholesome and produce the opposite effect from that which they are intended to produce. In so far, however, as they proceed from the desire for cleanliness, they are based upon a right mental stimulus, namely, upon clean thinking, and as such are wholesome. It is therefore easy to separate the proposed hygienic and sanitary measures into groups based either upon the wrong motive of fear or on the righteous motive of cleanliness. The first group necessarily increases the apparent stock of sin and sickness in the world by conceding power to evil, while the second group is salutary because it expresses wholesome thinking.

The cure for fear and its attendant evils is clearly indicated in the Scriptures and in the Christian Science textbook. As fear is based upon ignorance of God, so its cure consists in knowing Him. This spiritual understanding provides the one unfailing antidote for fear in all its forms, and for the multitudinous evils springing from fear. A fruitful source of sin and sickness will be found in false theology, because the latter inculcates fear. A theology which would have us believe in God as the creator of evil, attempts to give evil divine origin, and so prepares the way for the despair which ultimates in hopeless sin or incurable sickness. A theology which tries to erect a solid pedestal for evil to stand upon, tends to produce a veritable worship of evil. The fear of evil can become so great that it manifests itself in the desire to placate evil, a condition of mind which is little short of idolatry. How comforting to one seemingly obsessed by the fear of evil to turn to Mrs. Eddy's simple scientific method of dethroning evil, based on the following unanswerable statements: "*First:* God never made evil. *Second:* He knows it not. *Third:* We therefore need not fear it" (Unity of Good, p. 20).

Those who tread the narrow way from sense to Soul win many a victory over fear with the weapon of this conclusion. We need not fear evil, because it has no real origin or entity, no real law of procedure, hence is incapable of producing a real result. As the true Christian progresses on his way, he is frequently startled by seeming surprises, darting out from ambush. Indeed, it would seem as though his growth in the Science of Christianity were dependent upon his spiritual resourcefulness in meeting and unmasking the new forms of fear which spring upon him from time to time. It is the apparent purpose of these attacks to break down the control of divine Mind over him and to unsettle his metaphysical poise. But trusting in the great captain of his salvation, in the perfect balance of the law of God, in the protection of Love's sheltering arms, the pilgrim marches calmly on, supported by the right understanding of Principle, Life, substance, reality, which is able to defeat every obstacle and overcome every fear.

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"IN HONOR PREFERRING ONE ANOTHER."

SADIE KIEKINTVELD.

IMMEDIATELY following his exhortation to "be kindly affectioned one to another with brotherly love," Paul adds that bit of advice over which many a mortal has stumbled, "in honor preferring one another." Had he in mind the many instances in which the spirit of envy and rivalry have seemingly quenched the feeling of brotherly love? This spirit claims to have entered the very first human family. We read that Abel was a "keeper of sheep" and that Cain was a "tiller of the ground." When both brought an offering to the Lord, Abel "of the firstlings of his flock," and Cain "of the fruit of the ground," God "had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect."

Accepting this statement literally might lead to the thought of a partial and unjust Deity, who bestowed favor on one worshiper and not on another; but much of the Bible teaching is by symbols, and a clear analysis of the incident discloses the lesson to be learned. First one needs to give up his thought of a personal or anthropomorphic God, and to think of Him as unchanging divine Love that can never be conscious of evil. Next, it is necessary to examine the character of the two offerings. A lamb has always been recognized as the symbol of innocence and obedience. Abel evidently brought thoughts which were pure and obedient to Truth as an offering to God. Bringing himself thus into harmony with the eternal Principle of the universe, he received the natural reward of his right thinking. This was not because God gives more liberally to one of His children than to another, but because Abel had fitted himself to receive abundantly.

Cain, for his offering, "brought of the fruit of the ground." While Abel's sacrifice symbolized what is spiritual and good, Cain's evidently typified what is material. In Science and Health (p. 541) Mrs. Eddy says, "The lamb was a more spiritual type of even the human concept of Love than the herbs of the ground could be." The sequel shows that Cain's mental attitude was self-seeking rather than receptivity to truth; therefore when Cain sought a blessing, it was not conferred, as it was impossible for God, who is "of purer eyes than to behold evil," to recognize his appeal. Did Cain see his error and abandon his evil thought? Evidently not, for he became angry and killed his brother.

In the life of Jesus we have another instance of the relentless manner in which evil hurls itself against the highest idea of good. The hatred of the scribes and Pharisees for this lowly Nazarene, who calmly denounced their selfishness and hypocrisy and made clear by his example what should be the life of a truly spiritual man, showed itself in the most cruel injustice and persecution. Probably the average mortal is now more tolerant and kindly disposed than were those of Jesus' day. A man who strives to keep the golden rule is no longer so unique in his attitude toward life as to stir up any violent display of animosity; but the same old error, which seen in its worst form would be abhorred, is admitted in the form of petty jealousies, gossip, grudging commendation of others' good, repining, heartburning, rivalry, and a host of other seemingly little foxes which steal away peace and harmony among friends and associates.

If all Christians were truly studying to show themselves approved unto God, were sincerely working for the unfoldment of good, they would rejoice in every step of progress made, whether or not they had any share in the glory. The successes of others would be cause for rejoicing and an incentive to keep on trying. The fact that some have proved through Christian Science the unreality of sickness and sin, is a glad promise that all men will in time shake off the limitations that bind them and find the freedom of the sons of God.

Until human nature is entirely regenerated, however, all need some protection against the attacks of envy, lest they unwittingly direct it against another, thus doing him a great injustice, and also lest they allow the petty jealousies of others to disturb their tranquillity and arouse resentment. Modesty and humility are a sure protection against this foe; meekness, contentment, and gratitude lift one above the clouds. It is easy enough to see how the belief in a limited material supply might cause envy, for each would have to profit at the expense of another; but surely when it is seen that the spiritual possessions of love, joy, peace, and kindliness are universal, and the more one has the more there is for all, there should be no room for rivalry or ill-feeling.

There is a positive as well as the usually accepted negative side to the oft-quoted Bible verse, "With what measure ye mete, it shall be measured to you again." While it is undoubtedly true that evil brings its own punishment, this saying may be read rather as a promise than as a threat. With what measure of love, what measure of forgiveness, of kindness, of helpfulness, of glad rejoicing at the progress and success of others, ye mete, it shall be measured to you again, "good measure, pressed down, and shaken together, and running over." Love for one another was the sign by which Jesus' disciples were to be known. Surely no personal grievance should ever loom large enough to hide from us our most precious possession, love for God and man.

DOING THE NEXT THING.

JOSEPH B. BAKER.

THE next thing is all that we have to do. In every juncture we can always find and take the very next step, though it may be a short one. It is enough to give attention to the things of the present, which is ours for right thinking and right doing. We do not have either to review the past or to go into the future; such unprofitable thoughts are not legitimate burdens upon man. If we practically acknowledge God's ever-presence, we shall put off such mortal bondage, and then find that the resources which we already know to be ours are ample to deal with the lessened problem. Doing the next thing with the whole heart, free from shadows of the past and fears for the future, is concentration and consecration; it is being alive in that consciousness of good which is life eternal. He who has thus freed and purified his thought is equipped to win in the race. He is minding his business by welcoming each instant the messengers of God, "God's thoughts," which our Leader teaches us "are perfect and eternal, are substance and Life" (Science and Health, p. 286); and is watchfully and obediently entertaining them in consciousness.

Doing the next thing opens the way. There is only one step to be taken at a time, and he who with clear vision purged of self examines every thought to determine whether it be from God, can take this next step, setting foot on firm ground, whither divine Truth bids him come, though to mortal sense—pride, prejudice, convention, tradition—it may seem but yielding water. One step taken, he is ready for further guidance, and strong to follow it.

Let us not despise the little steps, for each one, taken cheerfully and promptly, constitutes that moment's obedience to our Father. Taken in the forward direction, it makes for progress, and it places us in continual readiness to do His will, because it advances us just to the point where He would find us. Each step, taken in loving understanding of divine guidance, excluding all intimations that would turn us aside, leads us by the law of Love to opportunities of service and to means of fulfilling them, to the possession of those things which it hath not "entered into the heart of man" to conceive.

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"THE DAY OF SALVATION."

FLORIA A. MOCATTA.

GREAT truths reveal themselves gradually to human consciousness. They are at first but dimly discerned, yet sometimes, like a meteor flashing through the summer sky, an illuminating idea will suddenly light up the somberness of material conception and a clearer vision is won. In this more vivid understanding of Truth, familiar words of the Bible unfold their fuller meaning, and it is this quickened thought which gives the students of Christian Science such vantage in their study of the Word.

One of the best known utterances of St. Paul is his declaration "Behold, now is the day of salvation." The spontaneity and incisiveness of the words stir apathetic human sense to more positive conclusions and destroy the dreamy abstraction of languid mentality. Thought is diverted from the misleading "some day" which snares the unwary into somnolence, and is impelled toward the source of true illumination and progress, beholding the everlasting "now" as the only field of spiritual action. Filled with this higher sense, time limitations are gradually removed. Haste and hurry disappear, because they are the progeny of fear and unwarranted anticipations.

The perpetual discontent and discord which human consciousness engenders, is the outcome of mortal man's belief in those limitations which he has labeled days and years. Whenever men recognize and discard these barriers, then that broader horizon opens out which was upheld by Paul as infinite actuality. The apostle does not say, You will have to work through a great deal before you come out on the other side, or You will see clearly some time or other, and kindred phrases. He says, "now"—this, the only period known to omnipresent Mind—is when you can be saved. You can be safe at this very minute from the attacks of evil through the understanding of divine Truth.

Procrastination and its crew of well-disguised relatives have no place in the divine activity. These crowd the winding paths of aimless endeavor, and waylay the weary, beckoning them into by-paths which lead to the jungle of despair. If, however, we are able to perceive something of what Paul saw when he made his remarkably bold assertion, we shall not wander in the maze of mortal experience, we shall avoid the complications of mortal ways and means, because we shall know their futility and nothingness. Worry-filled days and hours are often spent in needless contemplation of possibilities which may never occur. The "ifs" of an endless alternative appear and disappear in some imperfect program, prepared by human hopes and fears.

Christian Science declares that we need not look back regretfully on that which might have been. Omnipresence fills all space, and the eternal "now" is that measureless period which holds the hidden wisdom of the world, the hope of all the ages, within the boundless range of infinite, all-knowing Mind; and so we learn that salvation means freedom,—freedom from fear, sin, and sickness, through the perception of "the glorious liberty of the children of God," through that unity with Love, that close compact with divine Principle which leaves no channel open into which error can intrude itself. "Now," Mrs. Eddy tells us, "is the time in which to experience that salvation in spirit and in life. Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science" (Science and Health, p. 39).

This brings a realization of salvation, of the safety which the psalmist describes as an abiding "under the shadow of the Almighty." Here is no sense of separation, no crying out for loved ones across earth's wilderness, because we meet and understand now and always in God's own kingdom. Here is no waning of Love's golden light, for the ever-presence dispels all earth-glooms; there is no more sighing, and no more pain, for the clouds of sense have rolled away, and Paul's inspiring vision has become our own.

INTERPRETING THE MATERIAL.

GRACE SQUIRES.

THE interpretation of material terms to serve a spiritual rendering is the first step for the would-be Scientist, since Christian Science in common with physical sciences has its own nomenclature which must be understood. To proceed without this understanding to the point of demonstration, is like attempting to square the hypotenuse of a right-angled triangle without knowing what the angle or the hypotenuse is. The understanding of spiritual terms or truths is not attained as so-called human knowledge is attained; it is the result of that new birth Jesus commended to Nicodemus. As Mrs. Eddy says, "The spiritual sense of truth must be gained before Truth can be understood" (Science and Health, p. 272).

No one term in Christian Science may be said to be more important than another, but certain terms seem more difficult of apprehension, and in the experience of many, "substance" seems to be one of them. To the average mentality, substance stands for that which is tangible and ponderous, that which may be grasped, felt, and weighed. To leave this material or matter base for a mental base is likely to trip one. We do not understand the substance of mental phenomena, do not see that the human mind misinterprets God's spiritual thought, while objectifying its own, seemingly, in a false concept of substance; that is, in a physical or material universe.

In Science and Health (p. 301) Mrs. Eddy writes: "Few persons comprehend what Christian Science means by the word *reflection*. To himself, mortal and material man seems to be substance, but his sense of substance involves error and therefore is material, temporal. On the other hand, the immortal, spiritual man is really substantial, and reflects the eternal substance, or Spirit. . . . This reflection seems to mortal sense transcendental, because the spiritual man's substantiality transcends mortal vision." In answer to the question, "What is substance?" she says, "Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance." "God's thoughts . . . are substance" (pp. 468, 286).

In trying to gain an immaterial sense of substance, perhaps the most helpful illustration may be found in a simple mathematical fact, such as twice two equals four. This is certainly not material, though it is as certainly substantial, that is, derived from basic law. It is eternal, and incapable of discord and decay. It is true, and lastly and most profound, it is thought. No one ever complained of the transcendentalism of this fact, but when we further say that a tree, a man, the universe, is thought, then the false sense of substance asserts itself and disturbs us. The understanding of God as intelligence, or Mind, which is practically universal, admits of no other manifestation than a thought universe; and when this mental nature of substance is apprehended even as is a simple mathematical fact, then the spiritual sense of substance is awakened. Man, as the image or idea of God, is mentally conceived and brought forth. He exists in divine Mind, and nowhere else. There can be no more matter to him than to a multiple of two, and yet he is eternal, perfect, and not subject to decay or death. The actuality and reality of the spiritual universe express the activity of Mind, which includes within itself both noumenon and phenomena. Like a stereopticon, which objectifies or projects the causative image within itself, so the real thought universe is Mind's own selfhood or expression; it grounds that truth of man's unity with God, which is affirmed in the words of Christ Jesus, "I and my Father are one," for Mind and thought are one.

The discernment of the real or spiritual universe as perfect thought, embraced by the Mind conceiving it, leaves no support for an opposing universe of matter expressed in sin, sickness, and death. They (sin, sickness, and death)

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may be said to be thoughts without a mind, a self-evident impossibility. The destruction of this trio of the world's tribulation is not, therefore, the destruction of substance or reality; it is simply the replacement of erroneous thought with true thought. Let the metaphysician see clearly the mental nature of the phenomena before him, and the healing is no more difficult to account for than the mental relinquishment of any false concept. The belief of a flat earth has been replaced in the world-thought by the scientific understanding of its rotundity, and no one now asks what has become of the flat earth. But the human mind does ask how existent and visible disease can be destroyed, not understanding that disease is no more existent and visible than is the flat earth. Let one see the mental nature of all phenomena, and in time he will learn to discriminate between false suppositions and the truth.

The spiritual universe expresses the perfect thought of God, and is shaped and sustained by the Mind conceiving it. This universe constitutes reality. Mind is the good fountain which does not send forth bitter waters, but the living water of perfect thought which Christ commended as appeasing all thirst. Spiritual thought alone is the basis of reality, and it is not subject to or mastered by so-called mortal thought, breathing sin, sickness, and death. The spiritual and perfect man is no more touched by these false concepts than was the earth's form by ignorant beliefs respecting it. In Science and Health (p. 369) Mrs. Eddy writes, "In proportion as matter loses to human sense all entity as man, in that proportion does man become its master." That is, as the mental nature of all phenomena, whether illusive or real, is grasped, the next step, the perception of either its falsity or truth, is easy of compass. The mental exchange of error for truth does not confound one, but the physical metamorphosis of a flat earth into a round one, or the physical metamorphosis of sickness to health, certainly seems to confound many.

Clearly perceiving that a mental process is the explanation of all healing, a process which necessarily involves the understanding of the true nature of substance, the disciple turns to the life of the Master with a comprehension and a spirit of emulation never felt before. His unparalleled works become natural, hence possible: they are the Horeb height for each humble follower reverently to climb. Perceiving an imperative injunction in his words, "The works that I do shall he do also," he turns from the flesh-pots of material belief and compasses with patient labor the works of Spirit, thus establishing that spiritual consciousness which ultimates in a new birth, his entry upon life eternal.

THE SINGLE EYE.

ADA JANE MILLER.

In the Sermon on the Mount Christ Jesus said: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." Spiritual light is the natural illuminator of consciousness, and it is possible to dwell in constant light. We may have periods of darkness, or continuous darkness, which we may attempt to efface by means of various humanly conceived devices or philosophies; but these, being of mortal conception, are dependent upon the ever-varying conditions of environment. Spiritual light has no varying quality; any variation that it may seem to have is due to but one cause,—a wavering thought, an eye that is not single. No obstruction of this light is so dense as a selfish or sensual thought. When the eye is turned inward, it looks into darkness, vacuity; not a ray of light illumines consciousness, and in this darkness is conceived all that prevents the world from having a present realization of peace, harmony, heaven.

This darkness in individual consciousness has been multiplied and multiplied until we have a world to be saved from the darkness of error. The Saviour, or Christ, is the coming to the individual consciousness of a light which reveals the true relation of God and man; which reveals the futility of human devices for illuminating thought, no matter how time-honored they may be; which reveals the unsatisfying quality of all that materiality gives,—unsatisfying, because without real substance.

Sometimes this spiritual light floods consciousness. This occurs when there is a complete turning from the material to the spiritual through the understanding gained in Christian Science, and it is usually expressed in healing, for, as Mrs. Eddy tells us (Science and Health, p. 503), "God, Spirit, dwelling in infinite light and harmony from which emanates the true idea, is never reflected by aught but the good." Again, this light comes as comes the day: first the morning star, then the strange stillness of the dawn, and then—day! Whether the light comes in a flood, as when a sleeper awakens to find his room sunlit, or whether it comes as comes the star, the dawn, and then the day, it can be kept, lived in continuously, only as we discern that our sense of its permanence depends entirely upon our faithfulness to the truth. When shadows fall, when darkness comes, we are apt to think that the obstructions are due to the fact that others are standing in our light; but in truth these shadows are usually from within, and as we multiply them our darkness increases.

If we would dwell in the light, we have only to keep our eye single; and this is not difficult when we realize that nothing but wrong thought can separate us from God and from the light and joy, the strength and power, that are ours by reflection. In proportion as we bring every thought into captivity to Christ, as we keep our eye single, as we learn to demonstrate daily that in which we say we believe,—the omnipresence, the omniscience of God,—in that proportion is our whole body full of light.

REASON FOR REJOICING.

WILLIAM O. FREEMAN.

To rejoice always may seem difficult to one struggling under the weight of some problem in human affairs which he has not been able to solve, while discouragement is the most prevalent thought. The writer had battled for some time with a sense of discouragement, for which he seemed to have cause. Weeks became months, and no change; but one day, while thinking the matter over with a great deal of self-love and self-pity, the thought came, What is it that is discouraged; is it God? The answer was No. Then came the demand of Science, Is it God's image or likeness, man? The answer was again No. Then what is it that is discouraged? Scientific deduction showed that if there was anything which was discouraged, it must be God's unlikeness, the devil, the lie. It followed that if the devil was discouraged, there must be a reason for it. So long as one is serving error, the devil, mortal mind is very well satisfied with us and is not discouraged; but when we break faith with error and turn our back upon it, then is when it says, "I am discouraged."

Christ Jesus said, "Ye shall know the truth, and the truth shall make you free." And the truth is that God knows! There can therefore be no discouragement, and His image and likeness, man, is never discouraged,—never was and never will be. This is surely cause for rejoicing! A study of the Scriptures in the light of "Science and Health with Key to the Scriptures" by Mrs. Eddy, makes it possible to work out every problem which confronts us. On page 258 she writes, "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis. Mind manifests all that exists in the infinitude of Truth." As we come to understand more of this divine Mind, it will be clearly seen that there is never any cause for discouragement, and that the remedy for its asserted presence is a fuller realization of the truth of being.

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SELECTED ARTICLES.

[David Anderson in *The Reporter*, Box Hill, Australia.]

A Melbourne daily recently gave, in an extract from the London *Daily News*, certain views of ritualism by a well-known London writer covering lines outside the usual connotation of the term, and in the course of which he says: "It is notorious, of course, that the Christian Scientists would cure all sickness by proclaiming that there is none to cure," a position which, he justly claims, would be as false as that the social problem can be solved by saying that it is solving itself. Why this should have been asserted as a statement "of course," is not clear; but a distinctly notorious fact in connection with Christian Science is that a majority of its aggressive critics manifest complete lack of knowledge of its teachings, as well as a willingness to accept and argue from the opinions of others who know as little, and who have made as little effort to know, about the subject as themselves. Proceeding in the statement of his views, the London essayist says, "You do not sympathize with the sick man at all if you do not sympathize with the reality of his sickness;" and although he does not specially associate sympathy with Christian Science, its attitude is always one of sympathy with the one in bondage to the belief of sin, though never with the sin; also with the sick, though never with sickness. In both cases its sympathy is intensely practical, for its teachings show demonstrably how freedom from these abnormal conditions is to be obtained.

Christian Science denies to evil that reality which it attributes only to the God-created and eternal, and it refuses to regard evil as an entity or as possessing power to bring sin or sickness to the children of God, made in God's image and likeness. The overcoming of sin and sickness constitutes the *raison d'être* of Christian Science, and it nowhere teaches that they are to be ignored or overlooked. Its text-book, "Science and Health with Key to the Scriptures," shows how these temporary and evil conditions are to be destroyed by the power of God, the supremacy of Spirit over the flesh, and in it we read that Christians "must grapple with sin in themselves and in others, and continue this warfare until they have finished their course" (p. 29). If the opponents of Christian Science would cease denouncing and posing as authorities on that which their utterances prove they have made no sincere attempt to understand, and would devote a corresponding effort to furnish a more practical and satisfying religion to their weary, sick, and heart-sore fellow men, commensurate benefit would accrue to themselves and to the world at large. But until they can show that the world is worse because of Christian Science, or that its teaching has been other than beneficial in result, they will strive in vain to check its progress; and if this Kensingtonian mentor, instead of adhering to his expressed resolution of keeping one eye open, will open both eyes wide and use them, he will readily find abundant evidence to show why Christian Science should not be included in the "new creeds and cures" which he declares are blind to chaos and error.

[John W. Doorly in *Blackpool* (England) *Gazette News*.]

Christian Science certainly does teach that to the Mind which was in Christ Jesus, sin was an illusion, as our Saviour himself described it when he declared, "Your father the devil, . . . abode not in the truth, because there is no truth in him;" but Christian Science also declares that the sinner makes a reality of sin, and nowhere in her teaching does Mrs. Eddy state that sin is not a reality as far as mortals are concerned. In fact, she declares in "Science and Health with Key to the Scriptures" (p. 203), that "sin kills the sinner and will continue to kill him so long as he sins." Of our critic's other remarks, there is only one that need be noticed, and that is his statement that Christian Science is akin to theosophy, spiritualism, etc. Theosophy and spiritualism are just about as much like Christian Science as our critic's own statements are like the truth about Christian Science, and that is, that they have absolutely nothing in common with it. Christian Science teaches the ever-presence of that one Mind or cause which men call God, and which is the same today, yesterday, and forever, and the utter falsity of any other so-called mind. Both theosophy and spiritualism teach and believe in different states and stages of this so-called mind, and deal purely in the action of the human mind. They are, therefore, direct opposites.

Today, the Christian Science movement is spreading over the whole world in a way that no other religion has ever done, calling on men and women to recognize the reality and permanence of spiritual things, and the utter falsity of so-called material conditions. It is everywhere healing the sick and reforming the sinner, in pursuance of Christ Jesus' direct commands and in demonstration of his teachings. It is showing mankind clearly that as there is but one cause, and that infinite good, there can be but one effect, and the effect must be like its cause, spiritual and perfect; and that the material sense of being is simply a false sense of being, which can be corrected through the understanding of that one cause and its effect, or what our Saviour termed "the truth." It is revealing that ever-present law "of the Spirit of life," which makes "free from the law of sin and death," and is teaching men to love and to appreciate as they never did before the teachings of the Bible. In fact, it is showing them that their salvation from every form of evil depends not on human theories, but on a correct understanding of the Bible. Its adherents are drawn from every walk of life and from every profession. It comes preaching the power and availability of good to deliver from every form of evil.

The attacks made upon this teaching have no power to interfere with this gospel; in fact, they compel honest people to find out what Christian Science really is. The Christian Science movement establishes an average of one hundred new churches in a year. If the critical brother will do as the Christian Science church is doing, that is, leave other people's religions alone, and try to save humanity by proving that true religion heals the sick and the sinning now, even as it did nineteen hundred years ago, he will be able to help his church.

[Thomas F. Watson in *The Stockton* (Cal.) *Mail*.]

The Bible teaches that a fountain cannot send forth sweet water and bitter, and Jesus the Christ said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit;" therefore the critic's statements in a recent issue of the Stockton *Letter* are inconsistent, for he condemns Christian Science as "illogical, ridiculous, absurd," etc., and yet he admits that he has "known persons to be cured of nervous disorders, and of selfishness, meanness, and unamiability by this very creed." A religion which proves its faith by its works, as Christian Science does, is a practical religion, and the world needs such, for it is tired of theories and human opinions, and is beginning to look for the "signs" which were to follow "them that believe." The great Teacher said, "Wherefore by their fruits ye shall know them;" then let Christian Science be judged by its fruits, namely, the healing of sin, sickness, disease, and all manner of evil.

Our critic greatly errs in supposing that Christian Science sprang from the human brain, or that Mrs. Eddy "constructed" it. Christian Science is the law of God, and originated in the infinite Mind, or God, and is to be found in His Word. Mrs. Eddy discovered it, but never claimed to have originated it, just as Newton discovered, but did not originate, the law of gravitation. It is a well-known fact, and acknowledged by hundreds of thousands who are not Christian Scientists, that Mrs. Eddy was in every sense a gentlewoman of the highest type, educated and refined, and acknowledged to be one of the foremost women of her age.

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[Robert S. Ross in *The Auburn* (N. Y.) *Citizen.*]

I have no desire to trespass upon the work of the regularly appointed and authorized committee on publication of the Christian Science movement in New York state; nevertheless, as a former Auburnian visiting in your city, a former member of the *Citizen* staff, and as a beneficiary of the healing and regenerative power of Christian Science, I humbly ask for space enough in your paper to answer the recent attacks made by a clergyman and another critic upon Christian Science and its Discoverer and Founder, Mrs. Eddy. This task becomes particularly pleasing to me because of the fact that Christian Science came into my life at a time when I was sorely in need of help physically and morally. There are hundreds of my Auburn friends and acquaintances who will testify to the fact that since Christian Science came to me I have been a better man and a more useful citizen.

One of our critics is the pastor of a local church. In order the better to illustrate what I have to say, I ask him to let his thoughts wander back to those days when the meek Nazarene prophet trod the hills of Galilee and the valleys of Judea; to go back to Bethlehem, to Jerusalem, to Gethsemane, and to Calvary; also to go over the various events in the life of the Founder of Christianity—follow and study them. I ask him to consider the appearing to humanity of a higher order of worship, of the Messiah or Christ, whose teachings, it was prophesied, would overthrow the false teachings of entrenched religious and ethical systems of that day; also how Herod caused every male child in Bethlehem and the coasts thereof to be killed in the hope that prophecy might not be fulfilled and that Jesus and his troublesome truth might be among those slain. I ask him to consider the occultism of those days practised under various names; the charge brought against Jesus by the then religious leaders, namely, that he cast out devils by Beelzebub, the prince of devils, when he healed the sick, reformed the sinning, cleansed the lepers, raised the dead, assuring his followers that they and others throughout all time should be able to prove their discipleship only by repeating his works. Jesus said that we should know them by their works, and by their works alone. Referring to his marvelous demonstrations of the power of God, a God whom the faithful John defined as Love, Jesus said: "These signs shall follow them that believe [understand my teachings]; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

I ask this clergyman to consider how Jesus, the God-appointed, whom Mrs. Eddy in "Science and Health with Key to the Scriptures" describes as the best and most scientific man that ever trod the globe, was stoned, spat upon, tortured, and finally crucified, surely not because he was a bad man, but because his teachings were so pure and so far above the standards of his day that they caused sensualists to hate him. They said, Crucify him, because he maketh himself the son of God! Let our critic contemplate the experiences of Paul and his fellow apostles, whose followers for three hundred years performed many mighty works of Christian healing. Gibbon relates in his history of the Roman empire that the raising of the dead was a common occurrence among the early Christians, but that these works ceased in the third century.

I would also ask the clergyman to consider the time when pagan Rome usurped the power of primitive Christianity and so corrupted it that the healing element was wholly lost in gross materialism; and the spiritual barrenness of the centuries that followed, with here and there a ray of light bursting in upon the dungeonlike darkness. Let him consider all the foregoing,—the trials, the tribulations, and the persecutions of the righteous at the hand of the unrighteous,—and review the progress of religious reform from Bethlehem to Boston, and then ask himself what difference there is between the intolerance of the first and of the twentieth centuries. Is there any? Ah, no! The resistance to truth of popular systems of theology and medicine are much the same in every age. Christians have persecuted Christians; they who have endured the lash have in turn laid it on those who came after them, usually excusing their acts by arguing that they were doing it in the name of God in order to rid the world of heretics.

But thanks be to God and thanks to Mrs. Eddy, His messenger to this age, the voice of Truth is again being heard above the tumult and strife of error and old night, proclaiming the reappearing of the Science of Christ, a Science whereby religion shall become Christlike, turning our guns and swords into plowshares and pruning-hooks, and causing men actually to love their neighbors as themselves. Mrs. Eddy did not compile the Bible. She cannot be blamed for the demands it makes upon mortals for proofs rather than professions of Christian living; but she is responsible for the teaching that the Christianity of the Bible consists not of words, but of works, and that one is a Christian only to the degree that he emulates the works of Jesus. While Christian Scientists do not pretend to have attained to the understanding of God possessed by Jesus, nevertheless they realize that the responsibility of fulfilling all his commands must be shouldered instead of shirked. The first step must be taken before the second can be taken. Christian Science is not endeavoring to add anything to Christianity; it is merely restoring to us that element which has been lost since about the year 300.

If our critic believes that Christian Science is a system of mere "mind cure," a counterfeit of the real, and something that has been in use by reputable physicians for centuries, I presume that he, as a minister of the gospel, must have the original of the counterfeit. This being the case, why not apply it to scores of sufferers whom he doubtless knows in his immediate circle of acquaintances, perhaps in his own congregation? Many, we judge, who would refuse to be ministered unto by a Christian Science practitioner, would be glad to be helped by the clergyman's method. If he knows how to do the healing work as Jesus did it, yet fails to put it into practise, it would seem to indicate that he is remiss in his duty toward his fellow beings. Surely it is our Christian duty to help our fellow men in sickness as well as in sorrow and sin, when they are willing to be helped. But until the time comes when our critic can demonstrate his ability to approximate by his assertedly real methods what is being accomplished by what he calls the counterfeit method of Christian Science, it would be well for him not to throw missiles.

Our critic accuses Christian Scientists of cruelly neglecting little children who need medical attention. Permit me to call our reverend friend's attention to the fact that in the city of New York, where there are several hundred Christian Science practitioners, with more demands upon them than they can attend to, only one child passed away in a whole year under Christian Science treatment, while more than ten thousand children passed away in that city during the same period under *materia medica.* I know of cases right here in Auburn where children given up by physicians have been saved through Christian Science treatment. If our critics will take the time to investigate, they will find that Christian Science children are usually healthy and happy, and that Christian Science is the only physician in the families of which they are members. I make these statements with all due respect for the medical fraternity, among which are many noble men and women. Suffice it to say, there is no form of sin or disease which has not yielded to Christian Science treatment. Here in Auburn may be found scores of living monuments to its healing efficacy. Indeed, what else can account for the marvelous growth of the Christian Science movement when on all sides

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we hear complaints about lack of interest in things spiritual? Christian Science is proving that the Christianity of the world changes with every generation, but that the Christianity of Jesus has never changed. Says Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

Christian Scientists endeavor to practise what they preach. They attack no other system of religion or medicine. They soon learn that the sole duty of a man is to correct himself, and that if he does this thoroughly, he will have no time to give to correcting others. Christian Scientists as a rule mind their own business and bear their own burdens. All they ask is that others do likewise.

[John L. Rendall in *Fairfield* (Iowa) *Republican.*]

Statements in a recent issue are so extremely unjust in their implications as to require correction. These statements are as follows: "If Christian Science would only sail under its own colors and pose as Hindu philosophy, it would not be so objectionable." "I wonder if the wish is father to the thought in the denial of the fact of sin and of the hell to which it leads."

In the first place, there is nothing in the text-book of Christian Science which in any way justifies the assumption that its teachings are akin to Hindu philosophy. On the contrary, there is everything in its teachings to convince any person of unbiased thought that it is essentially Christian. This fact is emphasized in the experiences of those who have to some extent proved the practical value of its teachings. They know positively that they have been healed of various manifestations of discord or disease, and that their whole lives have been made better because of the application of these teachings.

In the second place, no Christian Scientist denies that mortal man is a sinner, neither does he deny that the false sense makes its own hell; but Christian Science does deny, and in its denial it has Scriptural authority, that either sin or hell is any part of that which is the creation of God, who is infinite Love, or any part of eternity. Sin and hell being conditions of thought, they are destroyed or nullified and made of none effect through perfect and right conditions of thought. If the Bible does not teach this, then it teaches nothing of a positive nature.

Christian Science, like all other teachings which affect the welfare of humanity, must be judged by its results, not by some one's opinion of it, especially when such opinion is based upon misunderstanding and misconception of its objects and purpose. The fact that Christian Science has brought peace, joy, comfort, health, and harmony into thousands of lives, and is constantly doing so, is its sufficient justification.

[Frank Bell in *The Journal*, Peckville, Pa.]

A Christian Scientist is not one "who deliberately chooses to die without medical care." Christian Scientists share the common desire of humanity for long life and good health. In the case under discussion the person referred to did not elect to die, but instead sought the method of treatment which in his opinion was most likely to heal him. No question of the law as to whether a man's life is his own was involved in this case, because good law and good sense alike acknowledge the right of a sick man to seek relief in the best means of which he is aware.

The mistaken conclusion in this instance seems to proceed from the assumption that one who eschews medical treatment for Christian Science is thereby dispensing with all means of relief. Such an idea could be entertained only in disregard of abundant and unanswerable evidence that Christian Science treatment really does something for the sick, and does it as a rule most effectively and satisfactorily, in accordance with a well-defined and proved method. Its occasional failure should be considered in the light of the fact that its great growth has been founded on the preponderance of its successes.

The advocates of medical treatment for the sick are not of one mind on any important phase of the healing work. In no profession, except possibly theology, are there more widely divergent views as to fundamentals. Experimentation is no less a feature of medical practise today than it has been for some thousands of years. If therefore the law were to undertake to require medical treatment for the sick, it could not consistently refrain from designating the particular kind or kinds of medical treatment to be employed. We can fancy the interesting time a legislature would have in trying to frame such a law.

If it were right for the majority who now believe in medical treatment to force drugs on those who wish to be treated by Christian Science, it would be right for Christian Scientists when they become the majority to force their treatment on those who are still, to paraphrase our critic, "obsessed with the idea that life and health are dependent on inanimate drugs." Either proposition is abhorrent to a proper sense of individual liberty, but one is not more so than the other.

The Christian Scientist's preference for his method of treatment is the result of no fanatical prejudices, but is the logical outcome of his observations of the efficacy of Christian Science methods and others. Most Christian Scientists of today were once adherents of the drugging system, and they would be so still if they had not discovered a better system. Those who fail to see anything in the Christian Science method of treatment are usually those who have not given it a fair trial. But the character and extent of the Christian Science following has now become such as to demand for it the respectful consideration to which it is entitled by its manifold good works.

[Ezra W. Palmer in *The Pueblo* (Col.) *Chieftain.*]

An evangelist at one of the city churches thinks it is an evidence of "instability" for persons to accept Christian Science. Evidently the gentleman spoke from little personal knowledge of Christian Scientists or he would not entertain such an erroneous view. To denounce the religious views of others who differ from them has been a favorite method with disputatious theologians from time immemorial; but these verbal volleys have accomplished little of value, and their weakness is clearly apparent when measured by the life and work of Christ Jesus, who brushed aside theological dogmas and boldly declared that the test of a man's knowledge of God was results, and these results were to be manifested in healing the sick and reforming the sinner. Christian Scientists accept Jesus' standard of judgment, and through their teaching the divine method of healing the sick and the sinning is again reinstated, as in the time of primitive Christianity. It is furthermore evident that those who refuse to obey the command of Jesus to "heal the sick" can more rightly be charged with "instability" than Christian Scientists who strive to follow all the commands of the Master.

This critic further charges that Christian Science "binds the brains," whatever that may mean. If by this remark he means that Christian Science hinders the genuine intellectual and spiritual development of its students, he is greatly mistaken, since it has no such effect. An organization which has spread all over the civilized world in the short space of forty years, has built beautiful churches in our great cities, publishes a great metropolitan daily newspaper, and numbers among its adherents many eminent men and women in all walks of life, can hardly with sincerity be accused of mental stagnation.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

WHO SHALL DECIDE?

IN the *Spokesman-Review* (Spokane, Wash.) of June 26, there appears the account of the death of an eight-year-old boy as the immediate result of an operation performed on him for the removal of the tonsils, which had become enlarged. The newspaper report did not in any wise hint at lack of skill on the part of the surgeon, or of those who assisted him in the operation. It simply chronicled the facts, among which was information to the effect that the surgeon had performed the same operation several thousand times, and this was the first death that had resulted. Of this particular case the surgeon said, "The little fellow had always been well, and we had no reason to believe that the operation would result this way." On July 3 there appeared in the same paper a letter from another physician, inferentially at least of equal standing in his profession, who in commenting on this case stated that "cutting away the tonsils that are abnormally enlarged only mitigates (makes milder) the effect, and in no way removes the cause that produces the effect."

Evidently this is a case where "doctors disagree" as to what is the proper treatment to be administered for this ailment, and we need not attempt to decide between them, as it is not for this purpose, nor with the intention of condemnation, that we have referred to the incident. We desire simply to call attention to the fact that here was a case in which the doctors do not agree as to the merits of the form of treatment adopted, nor even as to its necessity. Nevertheless, although the direct result of the operation was fatal, it made no sensational copy for the reporter, because there was no coroner's inquest, no arrest, nor even a public protest, except that another physician gently and courteously stated in effect that he did not believe in a resort to the knife in such cases. In view of all this, may we not with entire propriety ask what would have happened had this boy been under Christian Science treatment at the time of his death. Is it not true that the only reason that such cases pass without more than casual comment is, as Mrs. Eddy long since pointed out, that "the schools have rendered faith in drugs the fashion, rather than faith in Deity. By trusting matter to destroy its own discord, health and harmony have been sacrificed" (Science and Health, p. 146). Would the explanation given by the doctor have been so readily accepted had it been offered by a Christian Science practitioner?

The apostle Peter said, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you," and Christian Scientists have ample warrant for the faith which is in them in the example of Christ Jesus, who neither administered drugs nor resorted to surgery for the marvelous cures which he performed; and in following his example they are not only within their rights as men and citizens, but also upon a much safer basis than are those who depend upon drugs or the knife. The parents of this boy pursued the course they believed best adapted to give him relief. Suppose, on the opinion of this other reputable physician that the operation was unnecessary, they had been deemed accessories to the child's death and the horror and anguish of an arrest and trial had been added to their grief: would not public sentiment have promptly acquitted them of being actuated by any other than the best of motives in subjecting their child to an operation?

It goes without saying that Christian Science parents are equally anxious for the welfare of their children, and when illness manifests itself the child is given the treatment which the parents have proved in previous experiences to be effective, even after *materia medica* has pronounced the case hopeless. Have they not an equal right to decide what is for their child's welfare, and why should a physician's statement that he believed a mistake had been made in the treatment (the child being presumably unnecessarily sacrificed) be ignored, as it was in this instance, and, as has happened more than once in cases of Christian Science treatment, be accepted as sufficient evidence to warrant an arrest, trial, and sentence in another? Where are our much-vaunted rights to "life, liberty, and the pursuit of happiness," in the presence of such unjust discrimination?

These are pertinent questions, and the Discoverer and Founder of Christian Science gives an equally pertinent answer to some of the objections urged against the practise of this teaching when she writes on page 342 of Science and Health: "If Christian Scientists were teaching or practising pharmacy or obstetrics according to the common theories, no denunciations would follow them, even if their treatment resulted in the death of a patient. The people are taught in such cases to say, Amen. Shall I then be smitten for healing and for teaching Truth as the Principle of healing, and for proving my word by my deed? James said, 'Show me thy faith without thy works, and I will show thee my faith by my works.' "

ARCHIBALD MCLELLAN.

WE MUST TRY TO FLY.

IN the case of their young, as in other things, the robins are governed by that unacquired impulse and ability which we call instinct, but they act very much as the wisdom of experience would impel human parents to act under kindred circumstances. When the time has come for the nestlings to enter upon a self-dependent life, they often exhibit the reserve of a needless fear; it is then that the interested observer notes how they are coaxed or compelled to essay those first little flights which have directly to do with the triumphs of a tireless wing.

This disposition to try has, for the most part, to be cultivated in boys as well as in birds, and the art of the wise parent or teacher resides not only in his discernment of aptitudes and his adjustment of tasks thereto, but in the patient positiveness of his requirement of effort toward the solution of problems which lie beyond the present's perfect mastery. Easy mastery demands technique, and technique in human experience demands capacity plus intelligent and continuous effort, and there is no other way. To act accordingly is the youngster's first need, and it is ours as well. Says our Leader, "The longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mold and fashion us anew, until we awake in His likeness" (Science and Health, p. 4).

Christian Science has come not only to shed a great light upon the way of the spiritual life, but to stimulate and educate the practise of its expert performance, and no one can be a true Christian Scientist who is not awake to the fact that sometime he must work out his own problem with God's help alone; that Christ Jesus came not to do our work for us, but to show us how to do it for ourselves; that teachers and practitioners are doing a needed and legitimate work when they help us, upon occasion, to stand and to walk, but that they would hinder rather than help did they not insist that we learn to walk without their aid.

The source and authority of the law of increase which obtains in every field of human experience, is named, and its spiritual compass declared, in the teaching of Christian Science, that "growth is the eternal mandate of Mind" (Science and Health, p. 520). Inactivity always means atrophy, and the twelfth chapter of St. Paul's letter to the Romans, with innumerable other kindred passages, bears

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witness to the vigor as well as the loving appeal with which the tendency to listlessness among the early Christians was combated by the apostles. The self-depreciation and the love of ease which counsel spiritual inaction, a looking to other persons rather than to God for wisdom and help in every time of need, was manifestly present in the early church, as it is present now to beget an abiding willingness to be fed and cared for by others, and to defer any serious address to the cultivation of the ability of each to demonstrate his own freedom in Christ. The possibility, or even probability, that we may not succeed today in a given struggle for spiritual sovereignty, in no way lessens our duty and obligation to put forth effort to do so. Present delays of success are usually directly related to past delays of endeavor, and "there is none other name under heaven given among men, whereby we must be saved."

Weakness and inefficiency in ten thousand instances is directly traceable to lack of the daring to do, and the impress of every true teacher and practitioner of Christian Science will be found in the student's or patient's growing habit of bravely tackling his own problems, the disposition and the initiative to "undertake" with God. This gives assertion to one's character, consistency to his profession, influence to his utterances, and that steady gain in strength and satisfaction which distinguishes the history of every wakeful and worthy Christian Scientist.

JOHN B. WILLIS.

TRUTH'S CLEANSING POWER.

IN the prophecy of Zechariah we are told of a fountain which was to be opened, or revealed, "for sin and for uncleanness;" and in the book of Proverbs we find a statement which readily relates itself to the first,—"The law of the wise is a fountain of life, to depart from the snares of death." We usually associate a fountain with the satisfying of thirst, rather than with cleansing, and the Scriptures present many such passages, but in that from Zechariah the abundance of the water is at once made apparent, and this recalls the oft-quoted words in Science and Health, "Divine Love always has met and always will meet every human need" (p. 494). It also brings before us the lines in our dear Leader's Communion Hymn, respecting the word of Truth (Christian Science Hymnal, No. 178),—

> Sinner, it calls you—come to this fountain;
> Cleanse the foul senses within;
> 'Tis the Spirit that makes pure,
> That exalts thee, and will cure
> All thy sorrow and sickness and sin.

In spite of much misapprehension on the part of outsiders respecting the question of sin and its overcoming, Christian Science deals with the entire belief of evil in a most radical way, and awakens those who are dreaming of the pleasures of sin, as well as the self-righteous who placidly entertain a false sense of God and man, until they are aroused, either by Science or suffering. The operation of Truth in human consciousness brings about a tremendous quickening, and those who can persist in wrong-doing after it has reached their thought, are indeed "dead in trespasses and sins;" but God, "who is rich in mercy," will, as Paul tells us, awaken even such through the ever-present power of Christ, Truth, until with their whole hearts they cry out for the cleansing fountain. We are assured that God is "not willing any should perish," and so the good work of redemption must go on until nothing remains in human consciousness which is unlike God.

To be "at ease" in sin is impossible to one who has awakened in any degree to the demands of Truth, and the sense of physical dis-ease is often a premonitory symptom that the morning is at hand, that the sleeper must arise and wash in the water which cleanses from all sense of sin and sickness. It is both needless and foolish to remain uncleansed when the fountain has been opened, and divine Science takes away the fear of sin as well as the love of it. It is an unhealthful sense which clings to sin, even as a memory, and it finds rebuke in the faith of the leper who said to our Master, "Lord, if thou wilt, thou canst make me clean." This faith called forth the loving response, "I will," and the cleansing was immediate. Can any doubt the divine power and willingness to do today all that was done by Christ Jesus for the sick and the sinful? It is, however, perfectly clear that something higher than mere belief is needed to realize this, as we think upon the poisoned mental and moral atmosphere of our cities, and recall the Master's words, "Ye will not come to me, that ye might have life"!

Christian Science teaches in a clear and demonstrable way how the mortal sense, the belief of life in matter and separate from God, must be yielded up, and the truth of being—man in God's likeness, spiritual and pure—held to, day and night, as the only real man. Those who refuse to come to Christ in the way of God's appointing are likely to wander, as many do, in "outer darkness" until, as in the case of blind Bartimæus, some one shall say, "Rise; he calleth thee." In some cases the purification must be by fire, as we read in the chapter of Zechariah already quoted; but what of that, if thus we reach the state presented in these words: "I [divine Love] . . . will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

OTTAWA, CANADA.—Ground was broken on May 5 for the erection of a new church building in the capital city of the Dominion. The location on Metcalfe street, in the heart of the city, is admitted by all to be one of the best the capital affords. It is only a short distance from the Parliament buildings and is near the Victoria Memorial Museum. The lot has a frontage of 110 feet, a depth of 150 feet, and faces on three streets, namely, Metcalfe, Gilmour, and Lewis, the whole being surrounded by a number of beautiful maple trees. The price paid for the land was $27,500.

The building is to be of Italian classic design, the same treatment being carried throughout the entire structure. The main entrance will be from Metcalfe street. There will also be two entrances from Gilmour street which lead directly to the basement Sunday school hall. The auditorium will be 72 feet wide by 65 feet deep, and it will have a seating capacity for seven hundred and fifty persons. The building is to be completed within the present year. There is great happiness among the members in the prospect of being able to build a church which will more adequately represent Christian Science in the capital of the Dominion.

Correspondence.

LAKEWOOD, OHIO.—Members of Lakewood First Church of Christ, Scientist, are preparing to build a large church at Virginia avenue and Detroit avenue on ground already purchased. The church will have a frontage of 90 feet and a depth of 115 feet, and will stand on a lot 130 by 175 feet. The building will probably be of white enamel brick with terra-cotta trimming and a red tile roof. On each side will be wings with deck roofs. In the basement will be classrooms and a room for the Sunday school seating eight hundred. The church auditorium will be on the first floor and will have a seating capacity for about nine hundred. This church will be the fourth to be erected by the Christian Scientists in Cleveland and its suburbs. Work will start soon, and an effort will be made to have it ready for occupancy by fall.—*Cleveland Plain Dealer.*

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THE LECTURES.

MONTGOMERY, ALA.

Judge Edward de Graffenreid, associate judge of the supreme court of Alabama, in introducing William R. Rathvon, who lectured on Christian Science, spoke in part as follows:—

The most valuable collection of books with which we have acquaintance is the Bible, for upon its doctrines rests much that is best in the thought, in the laws, and in the civilization of the age; and the most valuable part of the Bible is the New Testament, for through it all mankind is brought within the covenant made by the Almighty with Abraham. One of the contributors to the New Testament had the right to lay claim to more than ordinary literary distinction, since the book of Luke is the most beautiful book in the world. Its author was a physician and the amanuensis of St. Paul, and he was in all probability the author of the Acts of the Apostles. His works are filled with both divine and human philosophy.

The life which is consecrated to some noble and useful purpose is the best life. Abraham was only a simple shepherd, but his life was consecrated to the service of his God, and the light which in the dawn of the present era of the world's history Abraham kindled upon the hills of Chaldea, grows broader and brighter as the world increases in age. Moses was, according to Biblical teaching, cradled among the bulrushes which grew upon the banks of the Nile, but his life was consecrated, under divine direction, to the service of his people, and the laws of that ancient lawgiver find expression in the statutes of every civilized nation in the world. Jesus was born in a stable and grew to manhood in the home of a carpenter, and yet his consecrated name falls daily from every pious lip and furnishes hope and consolation to every pious soul. Stephen's life was a consecrated one, and while it appears to have made but a passing impression, his martyrdom sank deep into the heart of Saul of Tarsus, who was consenting unto that death, and probably led to his repentance and conversion, thus furnishing, in the person of the apostle Paul, the great Christian logician and theologian of the world.

Few of us know anything of Christian Science, but we all know that there is not, and cannot be, any doctrine that has for its only object the good of mankind which does not deserve a candid consideration. It is this spirit, a spirit of honest, fair-minded investigation, which should dominate us during the lecture of the afternoon.—*Correspondence.*

MARSHFIELD, WIS.

Frank H. Leonard, who lectured on Christian Science, was introduced by Attorney C. B. Edwards in an address in part as follows:—

The profoundest question confronting mankind has been, "What is truth?" Philosophers and theologians have sought the answer in the realm of metaphysics; archeologists have searched in the rocks and fossils of the prehistoric past; scientists have delved deep into the earth and examined every form of physical phenomena with the most accurate microscopes; astronomers have swept the heavens with the most powerful telescopes; men of every class and nation have wrestled from time immemorial with this eternal question; and yet the answer, at least for most of us, is as much in doubt today as when the question was first propounded. Christian Scientists, by the turning of the microscope of Spirit upon the Scriptures, claim to have discovered the answer to this momentous question, and to have found the truth that is to make us free. Whether this be so or not, certain it is that through the teachings and practise of Christian Science, multitudes of people have found what is to them a satisfactory answer. Equally certain is it that many people through Christian Science have found happiness instead of sorrow, health instead of sickness, an abiding faith in God in place of doubt and despair. I shall not attempt to tell you what Christian Science is. Indeed, I could not if I would. Its purpose, if I read it aright, is to bless and uplift mankind; to point a safe and sure way to eternal life; to teach men actually to live, as near as may be, the *life* that Jesus the Christ lived, and thereby, through God's power, banish from earth sin, sickness, and even death itself. Any society or organization which has for its purpose such a grand consummation, certainly is entitled to a fair, full, and free hearing, and the serious consideration of those not converts to its teachings.—*Correspondence.*

MARQUETTE, MICH.

In introducing Judge Clifford P. Smith, who lectured on Christian Science at the opera house, Attorney W. S. Hill spoke in part as follows:—

I want to say frankly that I was pleased when I was asked to introduce the speaker of the evening, because it has been my good fortune to know intimately and well quite a number of ardent and capable Christian Scientists who have tried faithfully to share with me their good cheer, their good tidings. It has been, I sincerely believe, my misfortune that I have not shared therein as fully as they hoped. It would not become me to eulogize one of my own profession merely because he is a member of it; but I can say with all modesty that a lawyer, from the very nature of his business, must study a question in all its bearings and from every angle; and the better the lawyer, the more points of view will he find to study and to choose from. Especially is this true of the lawyer who becomes a judge. That Judge Smith's constituents thrice elected him to the bench is proof that he studied and chose wisely as a lawyer and as a judge. That after nine years upon the bench such a man should choose to resign to take up work in behalf of Christian Science, commands our interest and compels our respect for his views and for his subject.—*Correspondence.*

COLORADO SPRINGS, COL.

The Rev. William P. McKenzie spoke to a large audience at the Princess theater on Christian Science. The lecturer was introduced by Judge John E. Little, who said in part:—

Those of us who have reached the age of maturity have learned that there is a law in force among men, known as the law of compensation, which is as inevitable as the law of gravitation. We have learned that the old saying, "Whatsoever a man soweth, that shall he also reap," is literally true; that good deeds, kind words, pleasant thoughts, and honest conduct mean happiness; while evil deeds, dishonest methods, and pessimistic views of life mean discontent and misery. We have learned that, as a rule, it is not best to strike back; that the ancient doctrine of "an eye for an eye, and a tooth for a tooth" was fundamentally wrong. We understand now that it is "more blessed to give than to receive," and that real success means service.

When we enter a dark room at night, it is useless to fight the darkness. A better way is to strike a light and thus overcome the darkness. This is not a new gospel; it was taught nineteen hundred years ago in Paul's injunction: "Be not overcome of evil, but overcome evil with good." Christian Science teaches that this can be done; that evil thoughts can be overcome by good thoughts and evil deeds by good deeds, and that the works which Jesus did while on earth, and even greater works, can be accomplished by men here and now. In other words, Christian Science takes Christ Jesus at his word.

I am not a Christian Scientist, but I have almost quit

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using the word impossible. I have seen some wonderful results from this faith, and it is possible that the most extreme claims of Christian Science may yet be fully demonstrated to all the world. The method of teaching adopted by this church is highly commendable. It seeks not to destroy, but to upbuild. It attacks directly no other church or creed, but attempts to demonstrate righteousness to the world, and thereby draw men to it. I believe that right finally prevails, and from the wonderful growth of Christian Science during the last decade, one is forced to the conclusion that it is not founded on error, but embodies a Principle which appeals strongly to the hearts of men and which is revolutionizing the religious thought of the world.

Colorado Springs Gazette.

KEY WEST, FLA.

The remarks of Capt. Percy Willis, C.A.C., U.S.A., in introducing William R. Rathvon, who lectured on Christian Science, were in part as follows:—

It gives me pleasure to welcome you here tonight. I am glad that so many of the good people of Key West are interested in spiritual things. Christian Science is an idealistic religion; at the same time it is intensely practical. It is high above the earth in its conceptions and teachings. It believes, as the Bible teaches, that God is Spirit, and that man is made in His image and likeness, and therefore spiritual. This we understand to be immortal truth. Jesus said to those Jews that believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Free from what? Free from all that is untrue, free from belief in any evil power, free from sin, disease, and death. The Bible says, "Prove all things; hold fast that which is good;" and Christian Science has been fully tested and proven to be efficacious by the spiritual regeneration and physical healing of thousands of happy men and women who today bear joyful testimony to its blessed ministrations. The practical results and tangible proofs of this teaching have been the reason for its remarkable growth and its marvelous spread over all the earth. Jesus said, "By their fruits ye shall know them." Christian Science is quite willing to be thus judged.—*Correspondence.*

PEEKSKILL, N. Y.

An audience of about five hundred gathered in the Colonial theater to listen to a lecture on Christian Science by Virgil O. Strickler. Thomas Nelson, Jr., president of the village of Peekskill, made the introduction as follows:—

I am not a Christian Scientist. I have a number of friends, though, who are, and I want to say that since they have become Christian Scientists, they are much better men and women than they were before they embraced this belief. They are happy and hopeful where formerly they were disconsolate and without hope; their faces radiate goodness; they are optimists where formerly they were pessimists; they are secure in their belief of the future and in the faith that no harm can befall them. Now, any religion which can produce such changes—where formerly there was darkness and misery and now there is light and joy—we can emphatically declare is a good religion; and it certainly must appeal to all of us who do not take pleasure in melancholy.

I can remember listening in my boyhood days to some of the old-time sermons so much in vogue forty years ago, when the minister preached, not love, not hope, but fiery lakes of torture and eternal damnation, and attempted to win converts through fear of the consequences of wickedness rather than through love and the joy of doing good. Such doctrines as those old-fashioned teachings surely are repellent to men. God is Love. He is all mercy, and not one who delights in condemning frail mortals to everlasting torture. But the world is getting better, and people are looking at these questions with greater mental vision. All progress is the result of optimism, and I think I am safe in saying that Christian Scientists are optimists. So we are here today prepared to listen and to learn; to listen to the exposition of a belief that makes men and women happier, the world more beautiful, and life more useful.

Highland Democrat.

VISALIA, CAL.

Willis F. Gross, lecturing on Christian Science in Armory hall, was introduced by Atty. H. B. McClure, who said,—

The subject of Christian Science is now attracting the attention of the civilized world. Only a few years ago the discovery of this new-old religion was announced by Mrs. Eddy, but since that time it has received substantial support, and now has thousands of advocates who speak for it from experience. It makes little difference what you call a religion, what name you give it, so long as the principles which it teaches are for the uplifting and betterment of mankind. Your presence here would indicate that you are seeking after truth. Christian Scientists testify that their lives have assumed a nobler, holier, healthier, and purer outlook by reason of the study of Christian Science and an honest attempt to embody its teaching in their living; and I hope by reason of what may be said here this evening, that some fear or burden which now seems to bind and oppress will be lifted from each heart, and we shall go forth with a greater assurance of the ever-presence of the creator and His wonderful power.—*Correspondence.*

UNIVERSITY OF CHICAGO, CHICAGO, ILL.

Frank H. Leonard lectured in Mandel hall on Christian Science. The introductory remarks by Derwent S. Whittlesey were as follows:—

Since we are met here tonight under the auspices of the Christian Science Society of the University of Chicago, I should like to speak briefly of the purpose of the society. It is generally believed, and rightly, that a university atmosphere is the most open-minded to be found anywhere in the world. It is not so well understood, however, that the modern trend of this open-mindedness is to question all things, accepting as truth only that which has been fully proven. The comparative difficulty which teachers have experienced in presenting an adequate proof of the practical use of the Bible in daily life, has caused many a student to leave his university with the discouraging conviction that a tangled maze of opinions about the material world constitutes his only possible basis of life.

In such an atmosphere, then, the Christian Scientist finds a disturbing situation, confronting him even more threateningly than it does the average student, because he dares rashly to believe something other than the accepted teachings of the material sciences. No matter how secure his mental anchorage may be, the society's bimonthly meetings of exchange of experience help him to face the conditions by applying his faith in God to the every-day needs of an active college life. Here he gains courage to stand before the challenge of the modern critics of the Bible, and to stand calmly, with the assurance that he has found in Christian Science a scientific and at the same time a Christian rule of living. In order that strangers to the subject of Christian Science may learn something of its results, these meetings are open to all, and in addition, the society gives an annual public lecture.—*Correspondence.*

LECTURES TO BE DELIVERED.

Snohomish, Wash.—Bicknell Young, Eagles hall, 8 p.m., July 22.

Dawson, Yukon.—Clarence C. Eaton, Aug. 7.

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TESTIMONIES OF HEALING.

The daughter of an old-school physician, born and reared under the medical law of inherited tendency to disease, I seemed to have small prospects in life except to eke out a miserable existence. For many years scarcely a day had passed that drugs were not taken for functional disorders, especially of the bowels and liver, and as one remedy would lose its effect another was prescribed. Upon the death of my father, I counseled with a friend, one of the leading physicians of our state, for I was greatly disheartened at the prospects of such a life, and asked him if there was any hope of my ever being free from the use of drugs. He replied that so long as I gave nature a little help, I would be all right, but that this seemed absolutely necessary. He also advised a change of climate as a means of temporary relief. Accordingly, I went to Colorado, and stayed at the home of a sister who is a Christian Scientist. While there, I continued the use of the medicines prescribed, and to my surprise the antagonism which I feared to meet on this account was never manifested while in that home. One day I could not refrain from asking a question which had long been troubling me. It was this: "I can see how Christian Science heals nervous or imaginary troubles, but how can it reach the bowels and the liver?" To this the rebuke came, "Do you for a moment doubt God's power?" Born in a Christian home, with the daily "family altar," I had been taught to trust God for everything, but had never looked to Him as the great Physician, able to heal without the use of drugs. I said no more, but although during the next four years the reply to my question was with me many times, I was yet afraid to give up the drugs.

Finally, in 1907, this sister and her husband came to our home, and upon their departure they left a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. My husband and I sat down to read it, and during that reading of the chapter on Prayer he was healed of a stomach difficulty. At the end of a week's study of this text-book I was entirely healed of bowel trouble, and gradually the liver complaint was healed also. It has now been four years and a half since this healing, and Christian Science has been tested in many ways during that time, always with the best results when properly applied. Drugs which once seemed so indispensable are now never thought of, since I have had the positive proof that it is God who "healeth all thy diseases."

This testimony is given as an expression of gratitude to God that Mrs. Eddy was found so pure and faithful as to be able to receive this revelation which is given to help lift humanity out of bondage into "the glorious liberty of the children of God;" also in the hope that it may go as a ray of light to some weary traveler who is journeying along the same doubtful course over which I have passed.

MRS. ETHEL A. ROBINSON, Dubuque, Iowa.

It is now about twenty-five years since I first heard of Christian Science, but I did not get hold of the Science as taught by Mrs. Eddy until within the last ten years, when I was finally started right. In all that time, however, I have seen most wonderful cures effected. When I first understood that God made only what is good, it was to me a wonderful revelation. It seemed as if the heavens had opened. The first thing I was healed of was a diseased ear, caused by a grain of wheat getting into it when I was a child. Then came the healing of a dislocated knee-joint when I was fifty or more; but I could not begin to tell in one testimony all I have seen and experienced. My husband was healed of an internal injury caused by a heavy fall. We were at New Castle, Col., at the time, at my daughter's, but he asked for Christian Science treatment at once, and we soon started for home. Though he looked very pale, he had no pain; but shortly after we reached home the pain came so severely that he was afraid he would not survive it. My other daughter thought that as he was not a Christian Scientist we should send for a doctor, so one was called from New Castle, on the telephone. Meantime, treatment in Christian Science was kept up, and as the doctor had three miles to come, by the time he reached us my husband was free from pain, and he took only one of the tablets left by the doctor. In a few weeks he was perfectly well. Since then he has been healed of poisoning and a very distressing malady, for his stomach and bowels were in an alarming condition. My sister, who is not a Scientist, was with us, and she said that if something was not done he would soon pass away; but my husband refused all offers of material help, and got well, and is much stronger than he used to be.

I could write pages, but will only tell of a few more. Our little grandchild was healed of the after effects of a terrible disease; his appearance was such that I could hardly bear to look at him. He could not be understood when attempting to speak, his eyes were crossed, and he was unable to walk, but a practitioner in Salt Lake took up the case and gave him absent treatment. He began to mend immediately, and in five weeks the treatment was discontinued. I saw this same boy healed of acute throat trouble when he was about three years old, though almost an entire family were swept away at the same time under medical treatment, and this time no help was called for outside the family. Another grandchild was healed of a bad form of croup a few years afterward.

No wonder that we are glad of the understanding of Christian Science! As I read one of the editorials in a recent issue of the *Journal*, I was brought to realize more than ever what a great work Mrs. Eddy has done. I am so thankful for the periodicals! I close with a song of thanksgiving for all I have learned of Truth and Love.

MRS. HENRIETTA E. BOTTORFF, Soldiers Home, Cal.

When I first became interested in Christian Science and attended the Wednesday evening testimonial meetings, I wondered what the people meant when they spoke of the many blessings which had come to them through Christian Science. I had not attended the meetings very long, however, before I found out what was meant, and now I too can testify to the many blessings which have come to me during my thirteen-years sojourn in Christian Science. The first blessing that I remember was the instantaneous healing from stomach trouble of my son, then seven years old, who was later healed of nasal catarrh. My second blessing was in being enabled to lay aside glasses, which I had worn for four years, and this after only one Christian Science treatment. One of the best oculists in Chicago had told me, when I consulted him, that my headache and eye trouble would be cured in three weeks; but this was not so. At the end of that time he informed me that I would have to wear glasses for the rest of my life, and his charges were one hundred dollars.

My blessings through Christian Science treatment, and the earnest, faithful study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, multiplied rapidly. I was cured of hemorrhoids in their severest form. I had had two operations performed for this trouble without any success whatever, as the trouble returned, and the charges of the last specialist were also one hundred dollars. Through the study of our text-book I learned that a surgeon's knife cannot remove the cause of a disease, but rather must this be effected by realizing the power of Truth over error. In Science and Health (p. 366) we read of that "infinite Love which alone confers healing power." I have now been free from hemorrhoids for fully twelve years. Eye, stomach, and nervous troubles, neuralgia, periodical attacks of sore throat, and other ills have vanished one after another. I suffered from boils, one leaving me with a discharge which

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caused much pain and inconvenience, but through the patient help of a Christian Science practitioner this was fully and finally overcome. In my family of three, no material remedy has been used for the past thirteen years. My son, who is now twenty years of age, has been a regular attendant at the Sunday school as well as the church. He is not familiar with any disease whatsoever, and knows nothing of the symptoms of even the most prevalent ailments.

What I consider one of my greatest blessings is, that Christian Science has taught me to love the Bible. It has become my daily companion, for our text-book has so illumined its pages that I can only liken it to a gold mine. I now know that it is full of hidden treasures, but one must dig and search for the truth as one searches for gold. In Jeremiah we read, "And ye shall seek me, and find me, when ye shall search for me with all your heart."

Words fail me when I try to express my gratitude for what our revered Leader, Mrs. Eddy, has done for me and mine. I also wish to express gratitude for our scientific literature, which reaches us daily, weekly, and monthly, as well as for our lectures, which serve to correct erroneous thinking and teaching.

MRS. IDA E. ZIEGLER, Baltimore, Md.

It is with a heart overflowing with gratitude for what Christian Science has done for me and is doing for the world that I add my testimony to those of the many thousands everywhere who are expressing their thankfulness to God for the truth revealed to us through our Leader, Mrs. Eddy, and which is freeing us daily from sorrow, sin, and disease. I came to Christian Science, not so much for the physical healing, but because of a great sorrow and disappointment, when life seemed very dark and not worth living. I learned, however, through the study of the text-book, that our happiness does not depend on material things, for, as Jesus taught, to know God aright is life eternal, and I am beginning to understand in a small degree the omnipotence of God.

Christian Science has been my only physician for over three years, and it has healed me mentally, also of a serious form of throat trouble, besides many minor ailments, and in that time I have seen almost every disease met by this wonderful truth, which is growing dearer to me each day as I strive to put into practise what I have learned. My healing was slow, and I had a great deal of help, but now I am grateful for that, as it enabled me to strive harder to overcome evil with good. The Lesson-Sermons given in *The Christian Science Quarterly* are my daily guide, as they unfold the spiritual truths of the Bible.

It has been my privilege in the past year to visit some of the different churches from coast to coast, and it is indeed gratifying to see the wonderful progress and growth of this truth. I am more grateful to God than words can express for Christian Science, and to Mrs. Eddy for her writings, which are enabling me to work out my life problem.

MRS. ZOE SWARENS DAVIS, Kansas City, Mo.

Christian Science came to me, as it has come to many of us, when the need was greatest. Those things which I loved to do were becoming burdensome, because I was allowing discouragement to enter my consciousness. I had been teaching Sunday school classes for at least ten years without any visible proof that I was explaining the Scriptures in a way to bring practical results. In fact, I had to avoid many questions asked by the children, as they were not clear to me, and many passages seemed contradictory. At this time I was chosen Junior League superintendent, and the five services I usually attended on the Sabbath day seemed more than I could stand. Another task which fell to my lot was that of personal worker during a series of evangelistic services. It had always been my desire to do this work, but I realized that it needed more understanding of the Scriptures than I possessed. One day previous to these meetings, my sister-in-law took me with her to the office of a Christian Science practitioner, and after, as I supposed, a little friendly and earnest chat, she convinced me that man is spiritual and not material. As I left the office I remembered that the first thing God gave to man was "dominion" over all things, and I wondered why I did not have it. I began to "search the scriptures" to find out, and was rejoiced to know that I was not related to Adam, the dust man. Gradually the old beliefs I had stored away in my mentality were replaced by the truth which makes free. As I gained some understanding of God's law and put it into daily practise, I had dominion over the problems to be solved. It was like being resurrected by Christ, Truth, and having my grave-clothes slowly unwound, and Christian Science was the star of hope which has led me into the light.

The first text given me after coming to Christian Science was this: "With God all things are possible." I then realized the great opportunity that God had given me, and instead of the work being a burden, as it had been a short time before, it became a great joy, so immumerable were the demonstrations of God's presence and power during the following two years that I remained in my old church. I helped the children to realize that God is Love, ever-present Life, and this work gave me a joy which the world knoweth not, nor can it ever be taken away. I cannot say I was always willing to bear the cross of misunderstandings that seemed to arise, but it gave me fresh courage to remember that "with God all things are possible," and to recall the promise, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." I found that I was more than conqueror, as I had conquered self, and I had conquered through the truth as Jesus taught it. As more understanding came to me, through the daily study of the Bible, and I learned how to be subject to the will of God, I found that I was healed of a physical ill of twenty years' duration, from which several physicians had given me no hope of ever being entirely free. I often made it hard for myself by imagining "vain things," but as we read in Science and Health, "divine Love always has met and always will meet every human need" (p. 494); and thus far I have proved this to be true.

I am now enjoying in some measure the fruits of my labors, the positive proof of the omnipresence of God in working out my own salvation. Christian Science has answered all my questions regarding God, man, heaven, and hell; it has made me more merciful, meek, just, kind; it has given me a desire, an unceasing prayer, for purity, to be counted worthy to reflect divine Love to those about me. I am learning how to "praise God, from whom all blessings flow." To our beloved Leader, Mrs. Eddy, I owe boundless gratitude for the key which has unlocked the great storehouse of good things prepared for the children of God.

MRS. GRACE A. SLOCUM, Chicago, Ill.

I send this testimony to express my gratitude for Christian Science, and with the hope that it may help some one who, like myself, is in a foreign land and in need of the great truth. But how shall I tell of all the blessings I have received? I first heard of Christian Science from an American lady who had received a letter from her mother-in-law, telling her that sickness need not be, and that God is Love and Life. Can any one imagine what this meant to one who had been sentenced by physicians to invalidism for life?

When my mother and I reached home, I immediately told my father what I had heard. I exclaimed, "Well, father, when God is Life, I cannot be sick, for God is never sick!" In the first few weeks I had only a copy of the *Sentinel* for help, and with the words, "God is All, matter is nothing," I began to work, knowing that although I knew but little of the truth, God was with me, and to Him nothing was impossible. At that time I had been ill for more than nine months with stomach and bowel trouble, and every two

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or three months there appeared a throat difficulty, malaria, and some other ailments. At the end of the first week the stomach and bowel disorder left me, and after a while all the other ills disappeared one by one. To describe my thankfulness is impossible; but great as was the physical change, the moral one was even greater.

In October, 1910, while playing with children, I fell and struck my head on a sharp stone wall. The shock was severe, but still I could realize that God is Life and matter is nothing. When the little folks saw me lying motionless on the grass, they began to scream and to say I was dead. Hearing that, I arose, and walked into the house to cleanse the wounds. I had a deep cut on my forehead and one over my left eyelid. After five minutes I again joined the children, who were silent from fright, and as an organ-grinder was appearing, I began to dance with them, so their cheerfulness returned. In the night the wound over my eyelid closed, as did the one on my forehead the next day.

Every Sunday we held service, and in April, 1910, a few parents asked me if I would teach their children the simple truths of Christian Science, so I now have a Sunday school class. My great wish is to have class instruction, and to become a member of The Mother Church. I hope that Scientists who visit Java will remember my name, and that we may meet one another. I can add that in all these years (more than seven) I have never had a doctor.

May my gratitude to God, to Christ Jesus, and my thankfulness to our dear Leader, inspire me so that I shall become more and more worthy to be called a Christian Scientist.

TINE PRANGE, Batavia, Java.

With respect to the testimony of my daughter, I can say that all she has written is true, and more than that could be said. I, who live with her, know best the great change which has taken place, what she has been and what she is now. I am also glad to testify that when I have been in trouble and could not see my way clear, she has always helped me. Our thankfulness to God for all that Christian Science has done for us cannot be expressed.

MRS. A. PRANGE, Batavia, Java.

After five years' enjoyment of the blessings experienced through Christian Science, it becomes my duty to contribute this testimony of my appreciation of all that has been unfolded to me. I suppose that no one has been more antagonistic to Christian Science than was I, or has made greater efforts to remove it from their home, after the truth had once secured a foothold there, for I did all in my power to cast it from me. I was a fairly strong and healthy man, and the physical healing did not appeal to me; but as the months went by and my wife and children had done all in their power to point out this truth to me, the time finally came when I could no longer withhold the acknowledgment that there had been a great change in our home, and it seemed to me that I was the only one there who did not move in an atmosphere of love and happiness. My mental state was about as miserable as that of any mortal could be, and under these conditions I applied to a practitioner, requesting her to show me what my wife possessed that I did not. In just four days my healing came, and very soon afterward I was ready to stand in a Wednesday evening meeting and tell those dear people that thereafter their God should be my God, and their people, my people. I can truly say that the happiest period of my life has been from that time on.

I wish to write of a demonstration which I think is very remarkable. One of my teeth had been troubling me for about four months, and there appeared to be quite a large cavity; but although I had declared the truth for myself, the time came when it was impossible for me to use that side of my mouth, and I finally concluded to see the dentist about it. Shortly before keeping my appointment with him, however, I called up my wife and asked her for her help during the ordeal, at the same time declaring the truth to the best of my ability, both before and after arriving at his office. I did all that I could to help the dentist locate the affected tooth, but after a thorough examination he informed me that he thought I was mistaken. I again pointed out to him just where the trouble appeared to be, and he made another thorough examination. Finally he stepped back with a puzzled expression on his face and said that he could not understand why I had come to him, as he could find absolutely no tooth which required attention, but inasmuch as I had caused him so much trouble he would fill a small cavity which was just appearing on the other side of my mouth, and this would be the extent of the service which he could render me. It is needless to say that I was more than pleased with my experience, for when I got out of his office I found that the seeming cavity had disappeared. Although this took place in November, 1908, from that time until the present I have not experienced the slightest trouble from that tooth or from any of the others.

This is only one of the many blessings which have come to me through Christian Science, for which I am indeed grateful.—CHARLES H. LINDLEY, West Haven, Conn.

In grateful acknowledgment of the many blessings which have come to me through Christian Science I add this testimony, with the earnest hope that it may encourage others who are suffering as I was, to prove for themselves that God is an ever-present help. For some years previous to my healing through Christian Science I had been afflicted with rheumatism, a bowel trouble, and severe attacks of illness from colds. As all remedies prescribed by physicians proved unavailing, I was induced to try *Christian Science*, and wrote to a practitioner in a distant city, who took my case. Very soon after treatment began, the bowel disorder entirely disappeared. The rheumatism seemed unyielding for a time, but through the faithful application of the truth there soon came to me the joyous sense of freedom in using my arms, and the ability to move about my home in a normal way, which I had not done for many months. The severe attacks of cold in an alarming form, which had been one of my greatest troubles, have also disappeared.

This healing occurred some two years ago, and none of these diseases have ever returned. This was my first proof of the healing power of Truth as demonstrated through absent treatment, and it seemed most wonderful to me, as the one to whom I applied for help was some two thousand miles distant. It also proves that age is no barrier, as I am an octogenarian, and I never enjoyed better health than at the present time. The greatest of all the helps I have received from Christian Science is the casting out of fear.—SARAH P. WEED, Berkeley, Cal.

In Science and Health we read these words: "Spiritual Love will force you to accept what best promotes your growth" (p. 266). I might say that I did not seek Christian Science, but that I was forced into it by the failure of every other means to which I had looked for health. It was in the fall of 1907 that I decided to give Christian Science a trial, as a kind of last resort. I had been a semi-invalid for about thirteen years, during which time I underwent one operation and spent six months in hospitals. It seemed to me that I could not live without medicine, but I finally decided to "throw physic to the dogs," as the saying is.

I was very particular to state to the practitioner who consented to take my case, that if it was necessary for me to have faith it was useless for her to try to help me; but she said that I did not know what to have faith in, and she seemed very certain that God would heal me. My recovery seemed slow at times, but I knew I had found the truth.

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and that sooner or later divine Love would set me free, and I can now say that I am completely healed, and have been in good health for over three years.

Christian Science means everything to me, for through it I have the realization of the ever-presence of God, which has made my life rich in happiness and contentment.

MRS. F. A. LEWIS, Fall River, Mass.

I am more grateful than mere words can express for what Christian Science has done and is doing for me. Since it first entered my life, I have found it a practical, every-day help. I was never considered strong, for a tendency to heart weakness, supposed to be hereditary, with frequent attacks of a stomach disorder, caused me much suffering and loss of strength. I was also subject to severe colds and throat trouble. I tried various remedies for these ills without receiving any benefit, but was constantly growing worse and more hopeless of ever gaining health. When I had about reached the limit of human endurance I turned to Christian Science and was healed of these ills, and numerous minor ailments are also disappearing. I am now stronger, healthier, and happier than I ever thought possible; but grateful as I am for the physical healing, I am more thankful for the better understanding of God that I have gained through the study of Christian Science.

I would also tell of another instance of the power of divine Truth which occurred in our home recently. My mother, nearly seventy-two years of age, was stricken with paralysis. She was quite helpless; indeed, unable to move at all, and very much distressed mentally, for she had always been very active, and this condition was hard to bear; but with help from a Christian Science practitioner she has been restored to her normal state and is well and active.

BERTHA YEAGER, Lancaster, Pa.

I am indeed glad at this time to be able to say something in regard to Christian Science healing. Truth has been my only physician for four years, and it has never failed when faithfully applied. Christian Science has healed me of the liquor habit, of the use of tobacco in different forms, of bad language, also of an unruly temper from which I had suffered for years. I did not come into Christian Science for physical healing, but the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy has led me to find the way from sense to Soul. There are seven in our family, and all have been healed by Christian Science, which has never failed. Two of our children were born under Christian Science treatment, and they are happy, healthy, and strong.

God has been our ever-present helper in overcoming all our troubles ever since we accepted this truth. The clouds have seemed dark at times, but when they have been cleared away the battle has been won, and all has been well again. I have learned in Christian Science that divine law is the only law, and that when applied from the understanding of divine Principle it is the law of all perfection. I am indeed thankful to God, and grateful to Mrs. Eddy for all that her teachings have done for me and mine. We need only build on the foundation of Christ, which is the truth. This truth is indeed "the bread of life" that "cometh down from heaven." My heart goes out in deep gratitude to God for the blessings which no man can take away.

OTTO A. JOHNSON, Chicago, Ill.

Art thou cast down? Learn well the meanings God hath placed in courage, patience, honesty, and zeal, and thou shalt well o'erleap the confines of discouragement and fear, and enter into larger joys. Thus, too, thou mayest know peace, forever above and beyond the treasons of time.

WILLIAM W. PORTER.

FROM OUR EXCHANGES.

[Rev. Samuel A. Eliot, D.D., in *The Christian Register*.]

The glory of mankind is surely in the sense of expectation. We are yonder-minded beings. Our prerogative is the consciousness of things that eye has not seen, nor ear heard, nor even the heart of man conceived. The interest of life lies more in what we want than in what we have; that has been the faith of every seer and the strength of every reformer. It has not been mere wilfulness, it has been the profoundest faith,—a faith that dared to think of human history not as a great flat plain on which men aimlessly wandered, always coming back to the dead camp-fires of preceding hosts, but rather as a shining mountain track up which men were to strive toward the possible heights of honor. Such ideals entering into the life of any nation or communion, stir the imaginative and the spiritual ardors of mankind and do more for human progress than all the knowledge, the science, the material gain that have ever been wrought out since the beginning of intelligence.

I know that these promptings of faith and hope are not ours to originate. That is the work of God in our hearts. It is ours to receive and to obey these promptings. The divine powers are ready for our acceptance, but they do not force themselves upon us. The Holy Spirit respects the reserve which is everywhere the law of spiritual intercourse. But like all living powers, faith is strengthened by its own acts, by the prayers which utter the hopes which God has quickened, and by the works which turn dream into reality. Our hearts' desires, our ideals, the faiths of the soul, are kept bright by the corresponding fulfilments of a life. He who takes it for his essential life to work out that which God works in him, will fill his soul and his world of opportunities with a divine dynamic. He who in patient endeavor seeks to overcome evil with good, to upbuild righteousness and truth, he who loves his friends and fellowships, his church, his country, for the sake of what is best and blessed in them, will never in any valley of the shadow of discouragement or failure lose sight of the fulfilment of the promises. He will ever press forward toward "the unwaning lights of the city of an eternal King."

[*The Living Church.*]

In patience there is always the element of mercy, however unconscious one may be of the fact. We may illustrate what we mean by the life of an artist, a painter, or a poet. Too often genius is not recognized by the generation in which genius lives; and crude justice would seem to recommend the leaving of the stupid to their stupidity, to cease labor that is apparently vain, and to drift with the tide. Instead, however, the vision and the purpose of genius beget patience; and slight and contempt, poverty and hardship, ridicule and scorn, all things are endured willingly in order that genius may leave its gift with men, ultimately. The present generation or the future generations become matters of indifference so long as the gift be delivered; for man needs the gift, and man will some day receive it if we can be patient. This is the higher justice which we call mercy.

So has God used us. Behind all things lie God's love and man's need. God's love, manifested through the sending of His Son, was not received; nor can we say—God be merciful unto us!—that His love is yet received. The love was manifested, nevertheless; and the man Christ Jesus suffered willingly, was patient and merciful.

[Rev. James W. Lee as reported in *The Constitution*, Macon, Ga.]

Beauty is not for any one who has not the sense of beauty; righteousness is not for any one who does not belong to a righteous order; there can be no manifestation of love except to a loving heart. This means that no Christ appearing in the world could be anything for it unless He were

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already in it. The highest function of the historical Christ is to bring the potential Christ, which is in every man, which is every man's deeper self, to self-recognition. It is unto His own that Christ always comes. This is the great work of salvation. The majority of men are living in self-ignorance and therefore in ignorance of God. The Christ in you and the Christ in other men and the Christ in the heaven, are but different manifestations of one and the same universal, divine life. It is only when a man realizes this that he emerges from a state of selfishness, the state in which his own individual self is the center of everything, to that state of love whose center is everywhere. The discovery and surrender to the hidden Christ in himself is man's new birth. No man grows up into it. "Ye must be born again." The necessity for a new birth does not rest upon any inherent corruption in human nature. The new birth is the birth of a new consciousness. It is the emerging of the deeper self into consciousness, a new discovery of what our nature really is in its depth, and through that new discovery, finding for itself a new center of life.

[*The Christian Work and Evangelist.*]

Men are learning again to find God out-of-doors in our day, we think. Jesus prayed to Him on the mount of Olives, and communed with Him in the fields and by the sea. Today we are living out-of-doors more than ever, and the spirit that pervades the universe is becoming apprehended of our souls. We climb mountains and find God. We listen for Him in the quiet of the woods. We travel, and, if we have vision, see Him again in the old cities of Europe and the new and throbbing emporiums of our new world. Above all, as we journey, we find Him in all peoples. Even on the golf links, in the tennis court, in our tramping through the fields, and while sailing on the seas, if we have spiritual faculty, then the invigoration, the freedom, the blowing of cool winds, the salt spume flying in our faces, may be helpful refreshments from Him who is nature's soul. The songs of birds, the peace of evening, the glow of sunset skies,—we live with them more than we did, and find God there.

[*The Advance.*]

There were seven thousand in Israel all the knees of whom had not bowed unto Baal, and every mouth of whom had not kissed him. Where are the seven thousand? There are prophets who are struggling against hopeless odds, who might be saved from disheartening loneliness if some of the good people now in hiding would speak out; there are ministers ready to give up because they cannot find even seventy of the seven thousand. Let us not blame too severely the brave old prophet who thought that all God's plan depended on him; let us rather blame and exhort the men who should be standing by him to break their silence, to leave their timidity and selfishness and rally to assist the right. You may not know where all the seven thousand are, but if you can find one of them and bring him to the doing of his duty, you will do a good thing. Are you one of the seven thousand?

[*The Congregationalist and Christian World.*]

International conferences interpret the nations to each other. Provincialism is the mother of strife. We despise others because they seem to differ from us so greatly. When we come to know them, we find we are all alike in the abiding qualities of humanity. We differ only in our clothes, our skin, and our language. There is no nationality in souls, aspirations, or loves. To quote from a recent address to students by Mrs. Elmer Black: "We are citizens of the world today, not only of one city or country. All nations are our fatherland. Our neighbors are those who have like ambitions and ideals. All congenial souls belong to one great country. The things which unite us are greater than those which divide. Get down beneath the surface differences and we are one." This is the lesson international hospitality is fast teaching us.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works of Mrs. Eddy should be addressed to ALLISON V. STEVENS, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been published in pamphlet form, and is ready for distribution. Thirty-two pages and cover.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal*, printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: **For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage.** SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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The Christian Science Monitor

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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PAMPHLETS AND REPRINTS

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, JULY 26, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

A new plan has been proposed by Senator Miles Poindexter for the development of Alaska coal resources under government auspices. He introduced a bill by which all the machinery used in the construction of the Panama canal is to be transported to Alaska and the government to go into the coal-mining business. Half of the coal lands are to be left for leasing to private individuals under specified regulations. The bill also provides for government construction, ownership, and operation of railways and steamships, the location of depots on the Pacific coast for the sale of coal at cost to consumers, prohibits child labor, provides for an eight-hour day, a minimum wage, and insurance.

The Paint Creek Collieries Company, operating nine mines on Paint creek, West Virginia, has signed the agreement of the United Mine Workers of America. A strike is still in force on Cabin creek, which adjoins. By this action, for the first time since the strike occurred in the West Virginia coal fields over sixteen months ago, the coal operators extend formal recognition to the United Mine Workers of America.

The interstate commerce commission, at a meeting at Washington, D. C., with state railroad commissioners, determined upon a physical valuation committee which will cooperate with the interstate commerce commission in the gigantic task now before it. The states represented are: Kansas, Minnesota, California, Iowa, Oregon, South Carolina, Michigan, Wisconsin, Illinois, Nebraska, Ohio, Massachusetts, New York, and Oklahoma.

The reelection of Augustus O. Bacon to the United States Senate last week by the votes of Georgia electors, becomes of record as the first election held under the seventeenth amendment to the constitution, recently ratified by the states, which provides that the voters of the several states shall cast ballots in senatorial elections superseding the practise of choice being made by the members of state legislatures.

Charles Lathrop Pack, president of the Fifth National Conservation Congress, which will meet in Washington next November, has come out strongly in favor of the use by the city of San Francisco of the Hetch-Hetchy valley for the purposes of a municipal reservoir. Gifford Pinchot, president of the National Conservation Association, is also reported to favor the project in its present form.

The United States treasury handled in actual cash during the fiscal year ended June 30, the stupendous sum of $7,071,520,000, breaking all previous records, and stamping the federal treasury, officials declare, as the greatest banking institution in the world.

The differences between the officers and employees of the eastern railroads are to be settled by arbitration. Congress passed special legislation making this possible.

International.

Members of the Glasgow (Scotland) town council and representatives of the neighboring authorities interested in the purification of the Clyde, met at the Dalmarnock sewage works and formally started the electric motors, setting in motion the new plant for the first section of the percolating filters. The new filter is expected to treat four million gallons of precipitated effluent every twenty-four hours, and when completed the filters will deal with twenty-four million gallons every twenty-four hours. The cities on the Clyde above Glasgow are also busy with the problem of purification, Coatbridge alone having agreed to spend from fifty to sixty thousand pounds; and it is expected that Paisley, further down, will shortly fix on a purification scheme.

On the occasion of the jubilee celebrations commemorating his twenty-five years of reign, the Kaiser expressed his willingness to accept any sums which might be collected, for charities and other purposes in the interest of the people's welfare, while he declined all presents for himself. The money that has poured in from all sides in honor of his Majesty's jubilee is estimated at seventy billion marks. Not only the German municipalities and other corporations and many private persons have given liberally, but the Germans abroad have also proved very generous in showing their loyalty. The Germans in New York alone subscribed fifty thousand dollars.

The bill to abolish plural voting at elections in the British Isles passed its third reading in the House of Commons after a motion to reject it had been defeated, 293 to 222. This bill passed its first reading April 8, 303 to 107. It embodies the principle of "one man, one vote." It is but a part of a sweeping franchise reform, proposed by the government a year ago, by which suffrage would have been made universal. The bill was introduced, but was withdrawn last January, when the speaker of the House of Commons ruled that the clause granting the ballot to women could not go in as an amendment.

All of the twenty-four nations except Germany and Great Britain, represented by delegates at the opium conference just closed at The Hague, have agreed to deposit ratifications of the convention prohibiting the traffic of habit-forming drugs. State department advices say the German and British governments are sympathetic toward the anti-opium movement, and probably would ratify the convention if the signatures of Austria, Switzerland, and Peru, not represented at the conference, were assured.

Russia has suddenly presented to the Chinese government new demands requiring recognition of the full autonomy of Outer Mongolia, declaring China to be suzerain only, binding China to accept Russian intermediation, and recognizing all the rights conceded to Russia by the agreement and protocol signed at Urga, the capital of Mongolia, on Nov. 3, 1912. These four new demands are submitted by Russia in substitution for the recently proposed agreement, which has not yet been signed, and which Russia announces she has decided to annul. Both houses of the Chinese Parliament have been hastily summoned to consider the demands.

The Glasgow Institute of Architects, with the approval of kindred institutes in Edinburgh, Aberdeen, and Dundee, have written to Lord Beauchamp, first commissioner of works, regarding the supervision and preservation of ancient buildings in Scotland. As the government is about to form a board for the care of national and historical monuments, they ask that an independent board be formed for Scotland.

The Nicaraguan Legislature has been convoked to consider the treaty recently negotiated with the United States, whereby Nicaragua, in return for three million dollars, concedes to the United States a perpetual and exclusive right to build an inter-oceanic canal through that country.

The important subject of road-making brought to London official delegates from thirty-nine governments, as well as representatives from every civilized country in the world, to attend the great road congress at the Central Hall, Westminster.

Bulgaria, defeated in engagements with the forces of Greece and Servia in her attempt to take more than a just share of territory gained in the Turkish war, has thrown herself at the feet of the Powers.

Premier Asquith has promised the House of Commons that at its next session the government will present its scheme for the reform of the House of Lords.

The home rule bill was rejected in the House of Lords by three hundred and two votes against sixty-four. This action was anticipated.

The public debt of the Dominion of Canada was reduced twenty million dollars during the past fiscal year.

Industrial and Commercial.

A permanent remedy for strikes in the building trades in Chicago, which have frequently tied up important construction work, is seen in an agreement being drawn up by employers and workers. It will be a violation of this agreement for the union men to call a strike or the employers to declare a lockout without first conferring with a joint arbitration committee. The unions and employers will sign bonds, which will be forfeited if they do not live up to the letter of the contract. The lockout of twenty-eight thousand construction workers, which has been in force for a month, has delayed the completion of thirty million dollars' worth of improvements.

Secretary Daniels of the navy reported to Congress that a government armor-plate factory, costing eight million four hundred and sixty-six thousand dollars, would save one hundred and forty dollars a ton on armor, or more than one million dollars net a year. He explained that France, Italy, and Russia have sought relief from the high cost of armor plate by the operation of government-owned plants, while Japan has built two government factories. He found the same subject agitated in England, where many charges of monopolistic agreements and extortionate prices have been made.

A newspaper report says that Dr. Herbert E. Ives, a prominent scientist of Philadelphia, claims to have invented a substitute for daylight. He has been at work for a dozen years at the research laboratories of the city's gas plant, and finally has produced, he says, a light which has passed the test and is in every way equal to sunshine and the light of day. The invention has a field of usefulness in certain industries, such as textile manufacturing, dyeing, color printing, and similar arts, where heretofore only daylight could be used.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"LET YOUR LIGHT SO SHINE."

JUDGE JOHN D. WORKS.

WHEN Christian Science was in its infancy it was sometimes the subject of obloquy, ridicule, and most unjust misrepresentation and abuse. If Mrs. Eddy, its Founder, had not been a firm and fearless woman, sustained by unshaken faith and confidence in the truth of her religion, this movement which has done so much for humanity would probably have been overwhelmed by a well-nigh universal repudiation of it, especially by preachers and members of other churches. But our great Leader did not falter. She was never afraid to declare and stand by her convictions. She did not do it offensively or obtrusively, but lovingly, and with charity for the assailants of her most sacred beliefs.

As in all other cases, her example is worthy of the highest praise, but it is not an example that has always been followed. Many of those who came after her could not withstand the attacks made upon them and their new departure from the old beliefs and customs of the churches from which most of them had come out. It is not for us who have come into the fold later, when the stress of establishing a new church has passed, to criticize those who faced the earlier and more bitter onslaughts upon their faith. It was not a time for weaklings, and, fortunately, enough of the strong and faithful were found to hold up the emblem of the new-born faith in the Master and his teachings.

Now it is different. Christian Science is so firmly established, as a church, its adherents are so generally respected as sincere in their beliefs and worthy representatives of the Christian faith, that, as it would seem, none should be afraid to proclaim this faith at any time or under any circumstances. And yet to the writer the timidity, or apparent fear, of some to say openly and unhesitatingly that they are students of Christian Science, and to maintain its teachings, has been a matter of no little surprise. In the earlier time, when so many people, good people, looked upon one who had espoused the Christian Science faith as disgraced, such a failure on the part of the weak and timid might at least have been excused, but not now. The time has come when one loses none of the respect or confidence of his fellow men by saying, "I am a Christian Scientist." The writer feels that he has proved this, at least to his own entire satisfaction, by his actual experience in announcing his faith, and defending and supporting it under the most trying circumstances and at a time when he was being cautioned and advised not to do so because it would deprive him of the respect of his associates and lessen his power and influence when both were much needed. The sequel proved exactly the contrary. The stand taken was not condemned, but strongly approved and respected by those who were expected to scoff or ridicule.

Christian Scientists need not be ashamed or afraid to affirm themselves to be such, or to defend, on proper occasions, their religious faith. This should not, however, be done presumptuously; the beliefs of others should be respected. We should treat all religious opinions, conscientiously entertained, with loving charity, just as we think others should treat our beliefs and our religion. We cannot expect our own conscientious views to be respected by those who disbelieve in them if we are intolerantly and disrespectfully assailing their beliefs because we do not agree with them. Christian Science is a religion of love. It should, and must, be advanced through loving and charitable ministrations, and not by force.

Every Christian Scientist should let his light shine. To deny or conceal his faith cannot be justified. It is not to be flaunted in the faces of those who do not believe in it, and it should not be made the means of antagonizing the beliefs of others; but we should be ready, on all proper occasions, to say, "I am a Christian Scientist, and believe in its teachings," and if occasion calls for it, to say why we believe in it, and to explain what its teachings are and the works of good it has done and is doing. Thus we shall fulfil our Lord's command to his followers to preach the gospel and heal the sick. Too many of the sorrowful and suffering need and are hungering for the help of this beneficent religion, for us to hide our light under a bushel. To do so is to fail in our solemn duty to God and to suffering humanity. Said the Master, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

PURIFICATION.

LOUISE KNIGHT WHEATLEY.

ONE day a Christian Scientist who had recently passed through a somewhat trying experience was leaving the home of a practitioner just as another student of Christian Science was entering it. The newcomer and the practitioner stood for a moment on the veranda, enjoying the freshness of the spring morning, and the eyes of both half unconsciously followed the one who was leaving as he made his way down the shady street. "How that dear man has been persecuted!" murmured the newcomer. But the practitioner only smiled as she looked after the retreating figure. "Why not call it purified?" she asked. "To my sense, he is being pushed into the kingdom of heaven just as fast as he is able to go."

"Purified," not persecuted. As the one who was undergoing this purifying process proceeded on his way, his heart was full. He had gone to the practitioner that morning, trying to find surcease from a situation which was becoming well-nigh unbearable; and he had been given, not the sympathy which he had somehow expected, but a glimpse instead of the allness of God, lifting his thought into the realm of clearer vision, wherein he saw that "the accuser is not there" (Science and Health, p. 568) and man forever expresses the infinite perfection.

Oh, miracle of Love, he thought, which maketh even "the wrath of man" to praise Thee! How could I have been blind so long? Is the gold "persecuted" because the refining fire separates it from the dross? And what does it matter if the furnace does seem to be heated "seven times more than it was wont to be heated," as was that Babylonian furnace wherein were cast the three captives of long ago?

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Since "seven" symbolically stands for "completeness," it must mean that the fire burns only until the experience has been sufficient to teach us the lesson which we had need to learn.

When this larger, better, truer view of some trying human situation becomes clear to us, we begin to look at persons and events in an entirely different light, and no longer continue to hang the millstone of a false sympathy about the neck of those whom we profess to love. It is a fact not without significance that when the friends and relatives of Lazarus stood about his tomb, weeping and lamenting, Jesus spoke to them before he spoke to Lazarus. "Take ye away the stone," he said. And when, at the Christ-command, Lazarus finally came forth, wrapped in his grave-clothes, Jesus once more addressed those who stood by. "Loose him," he said, "and let him go," thus implying that the friends of Lazarus had still something to do before the demonstration could be complete. Those of us who would be friends, in the highest sense of the word, will remember this, unless we are so blinded by "mere personal attachment" (Manual, Art. VIII., Sect. 1) that we cannot see a step beyond the present moment.

There is an incident in the experience of the three Babylonian captives before referred to which is well worth considering in this connection. Most of us have known the story from our childhood, having listened to it in wide-eyed wonder at our mother's knee; but it remained for Christian Science to show us that this narrative, like all those in the Bible, when spiritually interpreted, will furnish us a practical working basis for our present-day problems. We see that Nebuchadnezzar may be likened to those who are today controlled by mortal mind, which has not changed much since those primitive times, but still condemns to a fiery furnace those who refuse at its command to enthrone matter as deity. As we read on, however, we find that a strange thing happened. As Nebuchadnezzar watched the progress of what was intended to put an utter end to those who had defied his supremacy, he suddenly called out to his counselors, "Did not we cast three men bound into the midst of the fire?" Upon being assured that such was the case, "he answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

"The form of the fourth." What was it? Whence came it? These three Hebrew captives had been in the king's company, more or less, for a considerable time, yet no one had ever until that *moment* seen this form. Why was it so suddenly in evidence? Might it not have been because the fiery trial of persecution had so purified the thought of the three men that they were able to rise to the true consciousness of man as he really is, spiritual, and not material, and thus forever beyond the reach of mortal mind's hatred? This discernment of the fact of being must have been so clear to them that after a while it became clear even to the dull perception of the heathen king, and he saw, all at once, their savior from the flames, even the true concept of man as he really is, "the Son of God."

Persecution or purification, which shall it be? We have our choice. Those who have done much mountain climbing know that it sometimes happens that a rock stands directly in the narrow pathway, apparently putting a stop to all further progress. Shall we make of this rock an obstacle or a stepping-stone? If we choose to do so, we may sit down helplessly in front of it, and exclaim, "This is too much. Just because I am trying to get to the top of the mountain somebody who wants to see me fail has put this miserable rock in my way." At this, however, some wiser companion only shakes his head. "There is nobody who wants to see you fail, for the only man is the man that God made, and the only Mind is the Mind that was also in Christ Jesus. This is just a stepping-stone, and from the top we will have a better view of what is beyond. Give me your hand, my brother, and let us go on."

But sometimes the hand is not given. The one stays where he is, the other goes on. But he who sits looking at the rock, with anger, resentment, self-pity, and self-justification still rankling in his bosom, misses the joy of the one who stands at last upon the mountain top, and as he looks through the rarefied atmosphere of spiritual ascendency upon the new heaven and the new earth spread out before him, he forgets his bleeding footsteps, and only cries out in his heart, "Father, I thank Thee for every rock *in* the way, since, in surmounting it, I gained a stepping-stone to this!"

Christian Science does not teach that God puts these obstacles in our path, for He, the infinite good, never has need to make use of evil to accomplish His wise purposes, nor do Truth and error ever form even a temporary partnership for the benefit of mortals. God had no part in the persecutions which attended the earthly career of Jesus of Nazareth; yet the very sum total of human hatred which ultimated in laying Jesus in the grave, was turned into an experience wherein he reached his highest realization of the ever-presence of Life. In triumphing over the trials of Gethsemane and Calvary he set the seal of demonstration on a teaching which his enemies would fain have buried forever in the tomb of Joseph of Arimathæa.

We read in the text-book, in the chapter on the Apocalypse, that when the dragon stood before the woman, ready to devour her child, the spiritual idea, "this only impelled the idea to rise to the zenith of demonstration" (Science and Health, p. 565). Why, then, should any of us murmur when we pass through an ordeal which compels us to rise to a higher and more glorified view of God as the only power and presence, and of man, not as an ill-used, unhappy mortal, but as the Son of God, forever at-one with the Father? Surely it is time to have done with the sickly sentimentality which fondly parades itself or its friend in the guise of a martyr. St. John tells us that at the beginning of those terrible hours which marked the final scenes in that most bitter and unjust persecution for righteousness' sake which the world has ever seen, Jesus "lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son." To the clear, spiritualized thought of the Master it was a time of exaltation, not of martyrdom. The man who stands on the *mountain* top and thanks God, is not a martyr. He has only been forced onward and upward *by* the compelling hand of Love, to heights of which he *himself* had never dreamed.

Then when next we meet him, instead of thinking "How that dear man has been persecuted!" let us hold instead that truer concept of the situation which will "loose him" from his load of human sympathy, "and let him go." No word need be spoken between us; he will understand just from the silent clasp of our hand and the look in our eyes that we are rejoicing with him, because we know that when the fiery ordeal is over, he will come forth as gold.

LOVE AND LAW.

JOHN ASHCROFT.

LAW is defined, in part, as "a rule of action established by authority," and also as "established principle." The definition is not wholly adequate when applied to spiritual law, inasmuch as spiritual law is more than the expression of a law-giving, law-defining power; it is that power. The expression of the will of that which governs is inseparable from that which governs. This is illustrated by Mrs. Eddy in her statement that "God is not separate from the wisdom He bestows" (Science and Health, p. 6). Her definition of God as divine Principle affords a demonstrable basis from which to approach the study of spiritual law.

Spiritual law is the indestructible link between Principle and idea, between God and man in His image and likeness. It is the expression of divine Mind. That there can be more than one mind, and therefore more than one lawgiver, is an

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impossible admission, when it is conceded that Mind is infinite. There can be nothing beyond infinity, or within it, unlike itself. Divine Mind, therefore, is the "established" Principle of all law. Mortal mind claims to parallel the activities of divine Mind, claims to exist, and to be a creator, governing its creation by its own law; but mortal mind and its manifestations being counterfeits, and there being no counterfeit without a true original, mortal mind and its claims of expression do but serve, by reversal, to indicate divine Mind and its actualities.

The ten commandments are law, and they are also the expression of law. They are the declaration of the will of God in terms comprehensible by mankind; "our schoolmaster to bring us unto Christ," as St. Paul said, to the perception and comprehension of Truth. In the good resulting from obedience to these commandments is manifested the perfection of the Principle of all that really is. The Mind that was in Christ Jesus was to him the only lawgiver, and it annihilated what those around him believed to be law, expressed in sin, disease, and death. He who "beheld in Science the perfect man" (Science and Health, p. 476), needed not the letter of the law to govern his relations with those about him; but recognizing humanity's need of a stated rule of conduct, he reiterated the Mosaic code, with the added admonition of supreme love for God and man.

The essence of law is Love. Love is not only law unto itself, but to all within its sway. "Love is the fulfilling of the law," declares the apostle. What law? "Thou shalt love,"—love God, who is Love, and man, who is the expression of Love. "Greater love hath no man than this," said Jesus, "that a man lay down his life for his friends;" that he lay down, abandon, his false sense of his own life, and his equally false sense of his friend's life, replacing it with the understanding of what Life really is, thereby fulfilling the law by ceasing to "bear false witness" against his neighbor. Love is the only constructive force in the universe.

Law and love are spiritual; they are best understood in terms of Mind. They speak through conduct; through the finer qualities in which Mind is best expressed,—through patience, wisdom, understanding. In the last analysis law and lawgiver are one, law and law-governed are one. To the degree that the individual is governed by spiritual law, by Love, does he become a law unto himself; needing not the promptings of the letter, but actuated by the spirit, expressing that conscious unity with his divine Principle which makes him truly a law-abiding citizen of the kingdom of God.

LOYALTY.

CLARA LOUISE BURNHAM.

IN pondering the phrase, "a loyal Scientist," recently, the writer had a deeper realization of its meaning than heretofore. To array one's self under the banner of Christian Science pure and undefiled, to refrain from wasting time in wandering into by-paths of human opinion, to study the Lesson-Sermon daily, and to read the text-book and other of our Leader's writings until the truths in them unfold and "blossom as the rose" to our understanding,—all these are the evident means of growth for the student; but obedience to Mrs. Eddy's mandate, "Stand porter at the door of thought" (Science and Health, p. 392), is also a necessity if a student would be loyal, and one which in the stress of life is less easy to remember. Loyalty to Christian Science absolutely requires that we be alert in classifying the thoughts which are forever occurring to our consciousness; coming out and being separate from some of them, and refusing to call them ours.

The glorious release from the old belief that evil is as truly our inheritance as good, should bring with it unlimited courage. Even if we have thoughtlessly extended hospitality to a false belief, it is never too late to turn the interloper out of the house of God's child. Even the arch-enemy discouragement can be ousted by a resolute return of thought to divine Principle, omnipotent Love. That brave line in the Bible, "Having done all, to stand," is a wonderful reminder that loyalty demands unswerving confidence in Truth, even before discords have ceased and harmony is realized. We may say glibly, "a loyal student;" but each heart knows where it stands in this daily business of standing porter. It is our Father's business, and the sooner and more sedulously we are about it, the fewer steps there will be to retrace, and the nearer we shall come to deserving that name which can be written in heaven.

"ACCORDING TO YOUR FAITH."

W. PETCH.

WE are always rewarded according to our desire. Jesus said, "According to your faith be it unto you," and the blind received sight, the perception of infinite and present possibilities. Divine Love is ever present, and is reigning forever within the real man; therefore true desire is of the heart, independent of outward things. Speaking for true vision, Jesus said, "Having eyes, see ye not?" He taught that the "kingdom of heaven," true happiness, is within man. If our desire is spiritual, the satisfaction thereof is sure.

Jesus had no other desire than to glorify God, and today Christian Science is the impersonal, spiritual desire of all nations, the Science that makes plain the allness of Spirit, and of Spirit's perfect and only ideal, man. Hence, every right desire has its place in Christian Science, while matter, or error, has no place there at all. The real man, born of Spirit, can have no will or desire apart from the glory of God; and this glory, the radiance of the divine Life, is that of universal joy and spiritual light. Christ Jesus said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

If a so-called Christian Scientist were to treat his patient as one desirous of merely material things, he would undoubtedly be trying to meet error with error, while the Scientist who recognizes and fosters the spiritual hunger and thirst for God, which is the only real desire the patient can have, is thereby making practical and plain the Scriptural word: "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee;" for the Scientist who knows that there is no other attraction than that of infinite Spirit, thus uplifts or weds the patient's desire to its conscious at-one-ment with all-satisfying Spirit. Jesus said: "I, if I be lifted up from the earth, will draw all men unto me." All men are drawn to God. Many are not seemingly conscious of this ceaseless attraction to something above the ideals of material sense, and others may misinterpret its meaning; but the Christian Scientist, to whom God is All and in all, cannot know erroneous thought or desire as reality, and the opposite knowing of Truth alone destroys the false sense of the patient. This is beautifully expressed in the calling of Samuel, who "did not yet know the Lord," but "Eli perceived that the Lord had called the child."

The Scientist who works from a true standpoint knows that there is no use in trying to meet error with error, for he perceives that nothing less than the realization of Truth and the understanding of divine Love can ever fully and permanently satisfy the heart hunger of the world. It is, indeed, through his own mental wrestling with false sense and self that he has been taught this grand lesson, been fitted for safe and honest practise, in the sweet ministry of Truth. Thenceforth he works as Jesus worked, who said, "Where your treasure is, there will your heart be also."

Jesus ever exposed the fallacy of believing that the restoration or accumulation of a material sense of things could confer permanent blessing. He gave us the parable of the

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man who said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But Truth said to him, "Thou fool, this night thy soul [the false sense of substance] shall be required of thee: then whose shall those things be, which thou hast provided?" Who is benefited by such a false sense of life? Christ Jesus taught us how to gain the inexhaustible peace which comes from knowing God as the only Life.

Sometimes the calamities which take place in the world of sense bring the lesson of this parable very forcibly to our notice, as when, for instance, the objects around which one has centered his earthly all are taken from him in a night. God, Spirit, can never be the object of material sense. The reverse of the false sense of substantial gain is the promise of perpetual peace made by divine Love to those who worship or desire that Love in spirit and in truth. As we read in the book of Ruth, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

The beliefs of life and love as less than the reflection of the infinite, have no reality, no substance. The word of Truth ever is: "I have loved thee with an everlasting love." They who realize that here and now the perfection and indestructibility of the real and only man, that the manifestation of infinite Life, constitutes all that really is, are they who now "plant themselves in Christ, the true idea of God" (Science and Health, p. 54), and are henceforth safely grounded and rooted in Truth; their whole desire and joy is in Spirit and spiritual life, and therefore neither tempest nor shock can have power to harm them.

KNOWLEDGE VERSUS BELIEF.

GEORGE C. FRANKLIN.

ALL who give the matter thoughtful consideration will recognize that perfect intelligence signifies the absolute annihilation of fear. Ignorance begets fear. An individual who expressed perfect intelligence would know the exact course to pursue at all times, and would therefore have no doubt or questioning as to the right or wrong of any action. If this is true, then it is perfectly reasonable to assume that man's harmony is in exact proportion to his scientific knowledge. On page 366 of Science and Health Mrs. Eddy writes: "The Christian Scientist will be calm in the presence of both sin and disease, knowing, as he does, that Life is God and God is All." A moment's thought will show us that it is knowledge of the spiritual fact which enables one to be calm, and this calmness will be in exact proportion to his knowledge based, not upon an empiric *ipse dixit*, but upon demonstrable truth.

Most of us can remember instances where we have suffered intense anxiety, fear, either because of our not knowing the right course to pursue, or else because we were uncertain of the outcome of some action. This, it is easy to see, was the result of the sense of limitation, ignorance, which has always been a quality of the suppositional intelligence separate from God, the one perfect intelligence. A thoughtful consideration of these things will show us that, no matter how we have strayed into the vagaries and illusions of mortal belief, there is but one way to regain our harmony, and we should be grateful that through Christian Science we have gained a clearer knowledge of divine Truth, the intelligent application of which will deliver us from all the limitations of ignorance and superstition.

The calmness of the one who knows, compared with the anxiety of the many who merely believe, was illustrated to the writer several years ago in a court-room. The case was one in which a man had been arrested for stealing ore, "high-grading," as it is called, and it was thought by the officers of the law that the ringleader of a gang of criminals had been caught. So sure were they of this man's guilt, that the Mine Operators' Association had employed special counsel to assist the district attorney in the prosecution of the case. The accused stoutly maintained his innocence, and employed the best counsel he could afford, but very few people believed it possible for him to be acquitted, so clear seemed the evidence against him. A few days before court convened, his friends raised a large sum of money, and employed the best lawyer the place afforded, a man whose very presence in the court-room commanded the respect of all, because of his reputation for legal knowledge and the well-known fact that he would not defend a person whom he believed to be guilty.

Much to the surprise of the crowded court-room, the attorney took little interest in the empaneling of the jury, and even less in the cross-examination of the witnesses for the prosecution, and as the trial progressed, the friends of the prisoner felt no little chagrin at his seeming inactivity, and their hope was well-nigh gone. The one reassuring fact was the attitude of this attorney, who was the calmest person in the court-room. At last a witness was called, upon whose testimony all the case for the prosecution had been based, and, after several hours of direct examination, he started to leave the witness-stand without cross-examination, as the others had done before him, but instantly the attitude of the lawyer for the defense was changed. In a dozen questions he showed this witness to be a perjurer, and in a very few minutes the erstwhile witness was the defendant, and was eventually sentenced for the very crime he had attempted to saddle on some one else. Of course the prisoner stood acquitted.

This scene has often come up at times when material sense, the prosecuting witness in every case of sickness or poverty, has paraded its witnesses against the harmony and peace of man, and yet the practitioner who has "rendered himself strong, instead of weak, to cope with the case" (Science and Health, p. 423), knows that the witness which is arguing against the harmony of man is the same that says the sun moves, the earth is flat, and that two parallel lines extended far enough would touch. Because of his scientific knowledge that Jesus' statement, "He is a liar, and the father of it," is capable of demonstration, he is unmoved by all the witnesses who base their arguments upon sense testimony, and patiently bides his time to prove to all that every argument based upon material sense has no foundation, is not anything but a mere negation, a suppositional absence of intelligence. "The only law of sickness or death is a law of mortal belief" (The People's Idea of God, p. 12), therefore such a one is no more disturbed by the statement from the physician who bases his verdict of "incurable" upon the vacillating testimony of material sense, than was the lawyer in the case just related.

We know what God is, and that He is omnipotent and omnipresent. We know that the purpose of omnipotence is already expressed, and that no time could elapse between desire and execution where the all-power is the only activity. Thinkers are beginning to see that intelligence is coincident with divine Love, and that Love is the only Mind, and that the more of the scientific knowledge one can gain, the more real prosperity is his. At last we can consciously and with absolute certainty of success work to lay up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," for spiritual knowledge is attainable, and spiritual knowledge means liberty, health, and prosperity.

If the darkening of the sun keep the fruits of the earth from growing, the earth is surely the worse, though it be blackened by no deposit of smoke. And when good things do not grow, the wild, and possibly noxious, will grow more freely. There may be no harm in the yellow tansy; there is much beauty in the red poppy; but they are not good for food.—GEORGE MACDONALD.

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SELECTED ARTICLES.

[Frederick Dixon in *Richmond Herald*, Richmond, Surrey, England.]

A recent critic says that I will be surprised to hear that my previous letter, which you published, has done more to convince him that Christian Science has less in common with the Bible than anything he has yet read. He may be, in turn, surprised to hear that I am not in the least surprised. Indeed, judging from his method of presenting evidence, I should be extremely surprised if he regarded anything I said seriously. It is my habit to argue my case as closely as I can, and never to make charges on evidence I am not prepared to produce, or to accuse people of outrageous conduct on hearsay evidence. As, I regret to say, this is the critic's method, I am not the least surprised that my method does not appeal to him.

It is an axiom of criticism that before you criticize a person's deductions you must master his definitions. That is to say, that it is a puerile proceeding to denounce conclusions which have no bearing on definitions, as this simply perverts, instead of elucidating, what a writer or speaker has said. If the gentleman to whom our critic refers had read Mrs. Eddy's book, "Science and Health with Key to the Scriptures," before writing to the papers about it, he would have been saved from falling into the very class of criticism which all great writers and thinkers have necessarily utterly repudiated. Mrs. Eddy sometimes speaks of man as the spiritual image and likeness of God, and sometimes as the material human being, and he who has eyes to see can always distinguish "between God's man, made in His image, and the sinning race of Adam" (Science and Health, p. 345). It is the image and likeness of God which she says is without sin, and it so happens that she says precisely the reverse about the human being. Of course, if you completely reverse what a writer says, it is in your power to gain Pyrrhic victories on every occasion, but we all know what such victories end in; so perhaps before the gentleman rushes into print again to denounce Mrs. Eddy's conclusions, he will be good enough to make sure of her premises.

As for the clergyman who preached against Christian Science, clergymen are preaching against other religions every day, so that Christian Science is no exception. It is just because people are wasting their time preaching against Christian Science, while Christian Scientists, instead of wasting their time in denouncing their neighbors, are devoting it to demonstrating the truth in which they believe, that Christian Science is spreading more and more rapidly over the whole world. It is always much easier to denounce somebody else for not being a Christian than to be a Christian yourself. Then, without giving me time to reply, this clergyman takes up his discourse again in the next issue of the paper, and announces that what he contends for is "a visible fulfilment" of prophecy, and "not a spiritual imagination." I do not know whether he quite sees where he is himself, but his contention is the exact position of Christian Science, and that is why Christian Science demands that preaching shall be supported by healing. Jesus said, "Preach the gospel" and "Heal the sick,"—in plain English, support your preaching by a visible fulfilment. The gentleman supports his preaching simply by attacking his neighbor, which is exactly where I contend he is making his mistake. It was Jesus who said, "He that believeth on me, the works that I do shall he do also," and therefore it was Jesus who made a man's claim to be considered a believer proportionate to his ability to do the works he had done. He healed the sick and raised the dead. Christian Scientists are healing the sick today, and healing them beyond any question at all. That they have not acquired sufficient of the Mind that was in Christ Jesus to raise the dead, does not make Jesus' command less imperative, nor does it prove that Mrs. Eddy's contention was "spiritual imagination."

[H. Cornell Wilson in *Watertown* (N.Y.) *Times*.]

As the opinion expressed by our critic is a personal one and fails to represent the mature judgment of a very considerable population in other countries as well as here, I will ask your permission to state briefly wherein Christian Science differs from this gentleman's mistaken concept of it. Before doing this, however, I would like to cite brief extracts from opinions by other ministers, appreciative of Christian Science. One who has spent thirty-four years in the ministry, and has been well and favorably known in a prominent denomination, writes: "I have been kindly and divinely led into the borderland of a fuller sense of Life, Truth, and Love. To me Mrs. Eddy's message is the renaissance of Christianity, a return to the simplicity of Jesus' teaching and work, and through this rebirth I have gained an understanding of God which has illumined the teaching of Scripture and interpreted the vital truth of primitive Christianity." A pastor representing the same denomination as our critic, is reported as saying in a recent public statement: "There is so much good in the teachings of Christian Science that much might well be adopted by other religions. The works of Christian healing are as clearly a part of the commission of Christianity as is the preaching." These at any rate consider that Christian Science is Christian. There are also many others engaged in active religious work as carried on by other denominations, who either through experience or careful investigation have changed their prejudiced views of Christian Science, having discovered it to be what it is, namely, the scientific Christianity proclaimed in the life and practise of Jesus the Christ.

To misunderstand the purpose of Christian Science often brings about a misinterpretation of its results. For instance, it may not be generally known that the physical healing associated with Christian Science, and fully credited by our critic, is incidental to, a result of, the spiritual regeneration which is the prime object of all its effort. Christian Science is not a system of mental healing as the term is ordinarily applied; it is essentially and primarily a religion. On this point Mrs. Eddy says: "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world" (Science and Health, p. 150).

Our critic, having failed to grasp this and other important points necessary to an understanding of Christian Science, claims that "suggestion," or "auto-suggestion,"—hypnotism, in fact,—accounts for its works of healing. Thus the effort is made, but in vain, to place Christian Science on the plane occupied by many systems of mental healing (a number of which he has mentioned), where results depend upon the control of one human mind or will over another. This method of control, as our critic has pointed out, may be employed for an evil purpose as readily as for a good one. It constitutes, according to Jesus, a "kingdom divided against itself," which "shall not stand." The same charge was brought against the Master. The Pharisees declared that he cast out devils—referring specifically to his healing of the man who was both blind and dumb—by Beelzebub. To this charge he replied, "If I by Beelzebub cast out devils, by whom do your children cast them out? . . . But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

The difference between Christian Science practise and all forms of mesmerism—suggestion or hypnotism—is that one who employs mental suggestion generally believes thoroughly in the reality of disease while trying to change his patient's belief regarding it; whereas the Christian Science practitioner understands the unreality of disease and frees his patient from fear and false belief by knowing, as Mrs.

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Eddy has said on page 335 of "Science and Health with Key to the Scriptures," that "reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are the suppositional antipodes of Spirit, and must be contradictions of reality."

Healing *per se* is most certainly not the sole gage by which Christianity is measured, as the gentleman states. A reasonable study of the New Testament reveals, however, that Christianity as exemplified in the life of Christ Jesus and his accredited followers unquestionably includes healing the sick. Did he not say, speaking to those who should believe on him, "The works that I do shall he do also"? James holds that "faith without works is dead." Without doubt "the works" Jesus demanded were of the kind he himself was doing, as any Christian must admit. The message Jesus sent to John the Baptist, detailing his works of healing as a proof of his mission, should settle this question. There is no justification, so far as Christian Scientists can learn, for any one's presuming to separate the requirement to preach the gospel from the remainder of Jesus' command, which reads, "Heal the sick, cleanse the lepers, raise the dead, cast out devils."

Had our critic understood the important distinction Christian Science makes between man in the image and likeness of God and the counterfeit, the material or carnal sense of man, he would not have chosen from the Bible and Mrs. Eddy's writings the passages he did for purposes of comparison. Paul declares that the "natural [or carnally minded] man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned." The real man, Mrs. Eddy insists, is spiritual and sinless, and he is the image and likeness of God, of divine Mind. The supposititious counterfeit of this man is the material, human being, the image and likeness of the carnal mind. It is of the image and likeness of God that Mrs. Eddy is speaking in the passages referring to man quoted from her writings; it is of the carnal man that Jesus is speaking in the passages our critic quoted from the Bible. When Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do," he was referring to that carnal sense, which Mrs. Eddy calls mortal man; and when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he was referring to the spiritual consciousness which Mrs. Eddy terms the real man. In resorting to the comparisons he has used, our critic could hardly have proved more conclusively his misunderstanding of the teachings of Christian Science.

The Bible quotations, "It is appointed unto men once to die," and "Then said Jesus unto them plainly, Lazarus is dead," used to disprove Mrs. Eddy's statement that "man is incapable of . . . death" (Science and Health, p. 475), refer to widely different subjects and conditions and are not analogous. Need it be said that Mrs. Eddy here refers to the perfect man? Indeed, this is the man the Master has reference to in his statement, "I give unto them eternal life; and they shall never perish." It is interesting that Jesus first mentioned Lazarus' condition to his disciples in these words: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Because they did not comprehend him, "then said Jesus unto them plainly, Lazarus is dead." To the spiritually-minded or awakened consciousness Lazarus was not dead. Of Jairus' daughter he said, "She is not dead, but sleepeth;" but they, still doubting, only laughed him to scorn.

Gamaliel's wise advice may well be heeded today by those who disagree with Christian Science. To those bent on hindering Peter and the other apostles he said, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

[Algernon Hervey-Westhurst in *Science Siftings*, London, England]

In a recent issue of your journal I have noticed a reference to Christian Science, which, the critic maintains, denies that there is any sin. The teaching of Christian Science is so clear and emphatic on this question that I will ask you, in fairness to your readers, to allow me to say a few words on the subject. It is true that Christian Science denies sin most emphatically, but certainly not in the manner implied by the critic. Far from denying sin, in the sense of ignoring it, Christian Science is reiterating the teaching of Christ Jesus, which was so wonderfully illustrated in that statement, "Neither do I condemn thee: go, and sin no more." In Science and Health, on page 497, Mrs. Eddy writes, "To acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal." Now, if sin or the inclination to sin were real, that is, if it constituted a part of the perfect creation of God, it would be useless to attempt to get rid of it, to forgive it or destroy it. It is, however, just because sin and evil are unreal, that is, not of God, that those in bondage to sin find relief through Christian Science today, just as men did two thousand years ago, by an honest appeal for help.

Christian Science, therefore, does not merely say that sin is unreal, but it shows the sinner how he may obtain his freedom from the bondage of it forever, with the result that he has no further inclination or desire to sin. The Founder of Christianity set up a standard which leaves no room for misunderstanding. The statement, "He that believeth on me, the works that I do shall he do also," is capable of but one interpretation, and Mrs. Eddy, in discovering and founding Christian Science, saw that mere theory was of little avail, but that if the teaching of Jesus the Christ was true, it was scientific and demonstrable, and it was for this reason that she always emphasized the fact that Christian Science is based upon the healing of sickness and the destruction of sin, and that it must be judged by its works, and in no other way.

[R. Stanhope Easterday in *Commercial-Review*, Portland, Ind.]

In one of your issues I note a very commendable editorial respecting the changed methods of religious activity and the nearer approximation of present-day Christian workers to the idea of divine compassion as set forth in the golden rule. Your inference is expressed in the words, "Both the pulpit and the pew are better than they were under the old regime, when bigotry reigned and the fagots of the *auto da fe* were too often the weapons of the ruling sect."

In marked contrast to the foregoing is the report, covering fully two thirds of the editorial page of the same issue, of a sermon in which the gospel standard of Christian preaching and teaching is departed from in dealing with systems of religious teaching that differ from his own particular interpretation of Holy Writ.

True religion is essentially and always constructive, and in order to prove his own rightness or righteousness the Christian need not vilify others or even prove their works and conceptions to be wrong. He has only to set forth to the world in the form of good "works" or "signs following" the rightness of his own deductions, leaving the efforts of others to stand or fall on their own merits. The world's Saviour declared unequivocally, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." In another place Jesus urged: "The Son of man is not come to destroy men's lives, but to save them."

Truth destroys only error, and it does this as light destroys darkness, by displacing it, putting something in the place of nothing. It was indeed declared of our Lord, "The Son of God was manifested, that he might destroy the works of the devil," but our Saviour designated this same "devil" or "Satan" to be "a liar, and the father of it," affirming furthermore that it was his "Word," or divine Truth, alone

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that eliminated this lie or untruth about God and man, regenerating and saving the sinner, but destroying the belief in sin. It is upon the basis of this Scriptural line of logic that Christian Science deduces the idea of the unreality of evil.

[Thomas F. Watson in *Petaluma* (Cal.) *Courier*.]

In a discourse on "The Church of the Future," given at a church in Petaluma, the reverend gentleman said the Scriptures teach "unity of Christians." He also exhorted his followers to hold out for this "unity," and beware of such imitations as "Eddyism," etc. Now, if the gentleman refers to Christian Science, why not call it by its right name? Of course there is no such thing as "Eddyism," even though Mrs. Eddy is the beloved Founder of the Christian Science church. Calvin founded the Presbyterian church,—some individual had to found it,—but Presbyterianism is not usually called "Calvinism," neither is the Methodist faith designated "Wesleyism."

As to Christian Science being an "imitation," as the critic stated, let it be said that all who call themselves Christians should imitate the Master, who said, "Follow me." He commanded his followers to preach the gospel and heal the sick, and this is just what Christian Scientists are doing. As to "unity of Christians," the only unity which Christ Jesus recognized was his unity with God. He said, "I and my Father are one," and this is the "unity" which Christian Scientists are striving to "imitate."

The "apathy toward the church" which the gentleman deplores, does not seem to be affecting the Christian Science churches in the least, for they are exceedingly well attended, many to overflowing, and the reason is that Christian Science is a practical religion, offering a present salvation; it comforts the sorrowing, heals the sick, and teaches mankind how to understand God, "whom to know aright is Life eternal" (Science and Health, Pref., p. vii). The "church of the future" will undoubtedly be the one which proves its faith by its works, for "faith without works is dead."

[W. C. Williams in *Baltimore* (Md.) *American*.]

"Truthseeker" asks in the *American* for the Christian Science view of the recent wind and flood horrors of the West. In the nineteenth chapter of I Kings the Scriptures state that "the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." Christian Science holds with the Bible that God is of too pure eyes to behold evil, and also with the statement that He declared His creation "very good." Mrs. Eddy in Science and Health, p. 119, states: "In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter. . . . God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God."

When the fearful disciples awakened Jesus during the storm that nearly swamped the ship, his command, "Peace, be still," silenced the wind and quieted the waves. If the tempest was evoked by God, Jesus would not have rebuked it. He stated plainly that he came to fulfil the law, not to destroy it, and if the conflict of the elements was according to a law of God, he would have abided by the law. But as he knew that a loving Father did not invent disaster any more than He invented disease, he taught that man could, with God's help, overcome sin, disease, and all else that was antagonistic to God, to Love; he taught that the creator was no more in the tempest than in disease, and that He did not afflict His children with either. Christian Science teaches that the universe which God created is spiritual, and that harmony will not reign, in the individual or in the general human experience, until the conception of a power in materiality is overcome.

In Christian Science, error and evil have no power except that which has been brought about through fear and false belief, else God, good, is not omnipotent, all power. An understanding of God and a total reliance on Him would dispel fear and eliminate the results. As we have for centuries been industriously growing away from God, this consummation seems difficult of accomplishment; but if we turn again toward the realization of Truth, we shall eventually be able to assert our full, divinely given dominion.

[John W. Doorly in *Blackpool* (England) *Gazette News*.]

Your correspondent "C. S." would, I am sure, take another stand if he had quite a decided pain in any part of his body and was advised to "think nowt about it." This would be very poor consolation for any one who is suffering, and Christian Science never advises any one to "think nowt about it." It advises them to think rightly about it, to realize that pain can have no reality or power in the face of Truth, because it is not of Truth, or God, and therefore not true. The healing work of Christian Science is in no way related to this negative nonsense, but it is the positive activity of the law of God, destroying every form of evil, including sin, disease, and death, and establishing healthful conditions of mind and body.

Christian Scientists, unlike your correspondent, would not be afraid to take their own medicine, for that medicine is the truth of man's perfection in and unity with good, which always makes free.

[Written for the *Sentinel*.]

AT EVENING.

LUCY NICHOLSON.

THE master artist, with sure hand,
His long brush-strokes of rose and gray
Has swept across the evening sky;
A hush falls on the evening land
As daylight slips away
In perfect blend of tint and tone;
The little vagrant breezes sigh:
How soft the shadows are!
Above the tree-tops, bright and lone,
Out slips one star!

Nothing is here that jars, or breaks
The satisfying harmony.
Its rightful place, unquestioning,
Each tiny gleam, each light-line takes.
Each field and flower and tree
Helps to fulfil the master thought
That planned the miracle of spring;
So do the far hills, faintly blue,
All help the work so wisely wrought,
So fair and true!

Oh, outdoor world, the counterfeit,
In swift obedience, selfless love,
Of beauty, endless, ageless, new!
Of Being, perfect and complete,
All human dreams above!
Your glad and generous gifts we take
Of light, and color, and to you
Our wordless thanks are given,
Because your promise seems to make
Us sure of heaven! *

* See "Miscellaneous Writings," p. 87.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"FILLED WITH THE HOLY GHOST."

In the fourth chapter of Acts we read that after Peter and John had been released by the high priest and his kindred, and they and "their own company" had prayed, "they were all filled with the Holy Ghost, and they spake the word of God with boldness." It is to be noted, however, that this speaking with boldness was not in any sense theoretical or academic, but it was accompanied by demonstration. In fact, the incarceration of these two apostles, from which they had just been released, was because they had not only preached the gospel, but had also healed a lame man at the gate of the temple. In a way, the healing of this man, a poor cripple who in the many years he had lain daily at the gate had become a familiar sight to the priests and to those who came there to worship, was a reproach to those who persecuted the apostles. Moreover, Peter had declared that it had been done "by the name of Jesus Christ of Nazareth," he whom they had so shamefully treated but a few weeks before, thinking that thereby they had put an end to the hold his teachings and works of healing had gained upon the people. It is not to be wondered at, then, that the council, "beholding the man which was healed standing with them, . . . could say nothing against it." It was easier to release Peter and John than to justify their own failure to heal.

The apostles were, however, forbidden to speak or teach in the name of Jesus, and it is interesting to note the attitude of this little company of the followers of the Master, after they had listened to all that Peter and John told them of what the chief priests and elders had said. Their prayer was: "And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal." Surely they could speak with all boldness the word of Him whose "hand is not shortened, that it cannot save;" and the prayer of every Christian Scientist today should be of similar import. Genuine Christianity is no different now from what it was in the first century, and the healing of the sick is today just as much a part of the work which the Master commanded his followers to do, as it was then. Can we, indeed, consistently call ourselves Christians without this work? "Ye shall know them by their fruits," said Jesus, and his "fruits" were the countless healings wrought among those who gathered about him to listen to his teachings.

When Christ Jesus was questioned as to his Messiahship, he made no claims in unsupported words, but rather called attention to the works which proved the divine source of his teachings and the truth of his assertions. When Christian Scientists are questioned as to the truth of Christian Science, they likewise should be able to point to the fruits of its practise, as well as the letter of its doctrine, and those who heed their Leader's counsel to "study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495), will then answer with the boldness born of conviction. Christian Science with the healing omitted would be no more convincing than is other preaching without proof, and it was because of this that our Leader provided for the giving of testimonies of healing through our periodicals and at the Wednesday evening meetings. Every one who makes known through these channels the saving power of Christian Science, is doing precisely what Jesus told John's messengers to do, namely, "Go . . . tell . . . what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Christ Jesus judged not by appearances, nor by claims to spirituality, but by that which was accomplished in demonstration of his teachings. We must likewise remember that Christian Science is a religion of works, and that its watchword is that fundamental commandment of which Mrs. Eddy writes on page 340 of Science and Health, that "it inculcates the tri-unity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal."

In the Church Manual, Section 5 of Article VIII. is a by-law which reads, "The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively." If, as we bow in silent prayer and repeat the Lord's Prayer in the new light of the spiritual interpretation which our Leader has given us (Science and Health, p. 16), we desire earnestly that the "word of God" which is to be spoken may come with power upon all who shall hear it, should not such prayers bring the same reward as did that of Peter and John and "their own company"? and is it not safe to assume that in obeying this by-law Christian Scientists are seeking to be "filled with the Holy Ghost," even as were these ancient brethren?

ARCHIBALD MCLELLAN.

UNFOLDINGS.

In "Science and Health with Key to the Scriptures" Mrs. Eddy tells us that "throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, —the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth" (p. 333). To this she adds that those who "caught glorious glimpses" of the Christ were baptized "in the divine nature, the essence of Love." Of this we have abundant evidence as we search the Scriptures, evidence presented not alone in words but also in works, the highest manifestation of the divine nature being the life and ministry of Christ Jesus.

Following close upon this great example, we have Jesus' disciples and St. Paul, whose teachings were "in demonstration of the Spirit and of power." It must, however, be borne in mind that while the "glimpses" of Truth gained in those early days were of unspeakable value, the absolute truth of being was not understood save by Christ Jesus himself, and he declared that the world was not then ready to receive this truth in its fulness, as we read in the sixteenth chapter of John's gospel, where he said, "I have yet many things to say unto you, but ye cannot bear them now." To this he added, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

Reverently yet confidently Christian Scientists maintain that this Spirit of truth has come through Christian Science, and is the Holy Comforter promised by the great Teacher. By the spiritual enlightenment thus gained, the priceless declarations of Truth found in the Scriptures are lifted above the plane of material belief and related to their divine Principle, so that the word of God is again known as a living power, healing sickness and destroying sin. Mrs. Eddy tells us that many passages of Scripture, when interpreted materially, seem to conflict, "but," she adds, "once discern their spiritual meaning, and it separates the false sense from the true, and establishes the reality of what is spiritual" (Miscellaneous Writings, p. 73). This is illustrated in Paul's statement, "For to me to live is Christ, and to die is gain." From what follows it might seem that he desired death as a means of escape from trials and temptations, but as we read on we find a noble ambition to follow the Master even to the victory over death. (See Phil. iii. 11-14.) The dying to which he referred as "gain" is explained by his own words to the Corinthians, where he says, "I die daily;" and he relates this dying to rejoicing, as well he might, for the one who daily realizes that life is

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neither in nor of matter is fast putting on immortality with its deathless joy.

Paul did not always make clear the separation demanded by divine Science, between the flesh and Spirit, matter and Mind, but he at least saw and admitted that the flesh or matter is not of God and does not please God. What is more, his writings when spiritually interpreted always sustain the Master's teachings and demonstrations, and are also in accord with the teachings of our text-book. The husk and chaff of mortal belief must, however, perish, as Paul said, that the grain of truth may spring up unimpeded.

Any tendency to cling to the material sense of Scripture on the part of a student of the Bible reminds us of the apostle's epithet, "Thou fool," which is explained by his statement that "some have not the knowledge of God," which he says is to their shame. Jesus himself said to those who were clinging to a material sense of the word, after he had given so many proofs of its spiritual power, "O fools, and slow of heart to believe all that the prophets have spoken." Well may we ask ourselves to what extent this applies to us, to what extent we are letting go of mortal belief, and letting God's idea unfold in us and through us, reflecting health, holiness, and happiness. We are told that the unfolding of spiritual sense brought to Jesus' followers "great joy." Is it doing the same for us today?

ANNIE M. KNOTT.

"LAID UNTO THE ROOT."

OF all the pests with which the farmer has to struggle nowadays, none are more sure to be on hand than the old-fashioned weeds. These perennial intruders may be either cut down or pulled up, and so far as immediate appearances are concerned the one course seems quite as effective as the other. A sharp hoe and vigorous work will do wonders in removing all the surface showing, but in most instances cutting off does not kill: the roots remain in all their lustiness, and a few days suffice to disclose the fact that in a new, many-branched, and much less manageable form, every weed has reappeared to witness to the unwisdom of undertaking to do a right thing the wrong way. When pulled or plowed up, so that every least hold upon the soil is severed, then and only then are they finally done for.

In all this, the farmer's experience is aptly illustrative of more serious situations, for the significance of the "remaining roots" appears in a wide range of human effort to get rid of undesirables,—the habits, impulses, and thoughts which would check and ultimately stunt the growth of divine implantings. When Jesus said, "Be ye therefore perfect," he was commending a genuine and not a pretentious product, a state which has involved the removal from consciousness and conduct of every unseemly thing, and the alert Christian Scientist enters upon this task with a new sense, not only of the need but of the nature of the doing.

John the Baptist reminded the self-satisfied Pharisees that their pride and patronage as the lineal descendants of Abraham, and their scrupulous devotion to surface cleansings and ceremonials, counted for less than nothing, and that the truth was as an axe "laid unto the root" of all their falsities. Jesus reenforced John's teaching both as to its necessity and as to the method of eliminating the evil, when he said, "Every plant, which my heavenly Father hath not planted, shall be rooted up," and our past records perchance have shown that ignorance of this right way he suggested, or indifference to it, has brought defeat even when both a good purpose and an honest effort to put it into effect were present. Christian Science teaches not only that the weeds of evil desire and doing, the thorns which spring up to choke the seed of the Word, must be removed, root and branch, but it shows how this may be accomplished. Mrs. Eddy writes, "Truth bestows no pardon upon error, but wipes it out in the most effectual manner;" "Christian Science destroys material belief . . . and the thoroughness of this work determines health" (Science and Health, pp. 11, 186).

While striving to remove the noxious growths that cumber consciousness and mar Christian living, men, good men, are constantly sparing if not cherishing the false beliefs which are their source and sustenance. They maintain an attitude of tolerance for cause, while warring with effects. This has always been the inconsistency and the weakness of Christian profession, and Peter's words to his fellow Jews in Solomon's porch are still explanatory, "Brethren, I wot that through ignorance ye did it." Much of the sincere conformity and devotion of all the Christian years has thus been a vain attempt to remove offenses while ignoring their occasion, and this largely because neither the nature of evil nor the Science of salvation has been understood. Christian Science, the world's metaphysician, has come to disclose the nature of evil as well as of good; to show that false belief is the root of every weed of sin, and that it is destroyed through "the light of the knowledge of the glory of God," infinite Truth and good.

When in the light of Science and the love of Truth we learn to make intelligent war upon the fallacies which have so monopolized the soil of human consciousness, the untruths which we like our fathers have long declared true, then their outgrowths will disappear and the garden within will be cleared of all that deceiveth or "maketh a lie."

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

LEWISTON, MAINE.—At a meeting this evening [June 12] of the members of First Church of Christ, Scientist, of Auburn, final action was taken on the purchase of the Friends church edifice on College street in Lewiston. This purchase involves the transfer of the Christian Science society from Auburn to Lewiston. It also marks the closing of regular services by the Friends, for the present at least. Years ago, when the adherents of the Christian Science faith were but a handful, meetings were held in the old hall at the head of Lisbon street. Later, when the New Odd Fellows building was erected in Auburn, the society, which had grown rapidly, moved into that lodge-hall for its Sunday morning services and for the Wednesday evening testimonial meetings. Services are still being held there.

With constant gains in membership and attendance, the Christian Scientists have felt the need of an edifice of their own. The Friends church property is extremely desirable because of its fine location in the best residential part of the city and on the main loop of the "Figure Eight" electric line. The lot is on College street, near Sabatis. The seating capacity of the auditorium is about two hundred, while the chapel will seat about one hundred. It is understood that the new owners hope to expend considerable money in making thorough renovations before the building will be ready for use by this society, but they expect to make these changes before fall, so as to dedicate the church in the early autumn.

Lewiston Evening Journal.

SOUTH BEND, IND.—Another large church is to be erected in South Bend in the near future. Arrangements have just been completed whereby the trustees of First Church of Christ, Scientist, at Main and Madison streets, are able to announce the purchase of the lot adjoining on the north. A new edifice covering both lots will be erected, to cost in the neighborhood of fifty thousand dollars, and it is expected that the construction work will be started in the fall. For some time the church trustees have felt the need of a larger building and have been making tentative arrangements, including rough plans, but the acquisition of the new strip, which measures 33 by 160 feet, is the first definite step. This land, in addition to what is now owned, will give a frontage of nearly seventy feet on Main street.

The South Bend News.

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THE LECTURES.

PORTLAND, ORE.

About three thousand people heard the two lectures on Christian Science delivered by Judge Clifford P. Smith in the edifice of First Church of Christ, Scientist. In the afternoon the lecturer was introduced by Frank W. Waters, who said in part,—

It is a good thing to know that Christianity can be demonstrated. The general awakening which has come to this age through the efforts of Mrs. Eddy in her discovery and reestablishment of the primitive healing power of Truth, is bringing peace on earth and good will toward men, the sick are being healed, the sinners reformed, and the lame are being made to walk.

Through this discovery we are enabled to understand that God is good, and by trusting the Bible statements we can demonstrate Christianity. God's word is healing today, through Christian Science, not only physical ills, but, to quote from Science and Health: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (p. 340).—*Portland Oregonian.*

In the evening Judge Smith was introduced by F. Elmo Robinson, first reader, who spoke in part as follows:—

A well-known American editor and author, himself not a Christian Scientist, said publicly some few years ago: "Mrs. Eddy made the greatest discovery of the last century, embodied in this sentence: 'All is infinite Mind and its infinite manifestation, for God is All-in-all' [Science and Health, p. 468]." Science and Health does not contain the personal opinions of Mrs. Eddy, as some critics affirm, but sets forth a discovery, the rediscovery of the Christ Science, or truth of being, which every one can demonstrate for himself. Hence to Christian Science itself there is and can be no opposition. Some people have from time to time opposed their own concept of Christian Science, and if it were what many of us once thought it to be, we would still be its opponents.

I retired from the orthodox ministry in this city only after I had fully recognized the failure of the old faith to supply a satisfying interpretation of life and personal means of escape from human discords. After three years of most careful investigation and demonstration, I became thoroughly convinced of the truth of Christian Science, and accompanying the great spiritual awakening which followed my investigation, came the physical healing I had sought in vain through *materia medica.—Portland Telegram.*

JACKSONVILLE, ALA.

William R. Rathvon, who lectured on Christian Science, was introduced by Mrs. Carrie Young of Knoxville, Tenn., who said:—

Friends, it is with genuine pleasure that I welcome you here tonight, in behalf of our earnest little band of workers known as the Christian Science Society of Jacksonville, to listen to the first lecture on this subject ever delivered in our city. The question has often been asked, by myself and doubtless by the majority of those present here tonight, What is Christian Science? Those who understand it well enough to be able to heal the sick, reform the sinner, and comfort the sorrowing by its means, will tell you that it is a revival of primitive Christianity, the words and works of Jesus the Christ understood and lived. What is the message of Christian Science? It brings a message of hope and joy to all the nations, for its message is, "On earth peace, good will toward men."

What is the demand of Christian Science? It requires its followers to obey the commandments, "Thou shalt have no other gods before me," "Love thy neighbor as thyself." What does Christian Science do for the world? I voice the profound conviction and sincere sentiments of a host of honest and intelligent people when I say that Christian Science edifies, purifies, and satisfies. Many, many years ago the question was asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" May we not ask ourselves why it should be thought a thing incredible in this enlightened and progressive age that the commands of the master Metaphysician should be kept in their entirety? He said, "Go ye into all the world, and preach the gospel to every creature;" also, "Heal the sick." Christian Science teaches this. Christian Science understood does this.

I am convinced that anything that lightens the load which humanity has to carry, needs no praise from my lips, and deserves only sympathy and encouragement from yours. What does Christian Science ask of the world? The only thing that Christian Science asks of the world today is honest investigation. I feel certain that you will all have a more thorough knowledge of this most important subject by giving your unprejudiced and undivided attention to the lecture of the evening.—*Correspondence.*

IRONWOOD, MICH.

Frank H. Leonard delivered a lecture on Christian Science at Pierce's theater to a large and appreciative audience. He was introduced by Judge S. S. Cooper, who said in part,—

Various bodies of the Christian faith have arisen at different periods. In our own time has come Christian Science, which has spread with marvelous rapidity, and now has thousands of followers throughout the world. Surely a belief which in this enlightened period can make such rapid progress, can inspire such faith and confidence, and bring so much peace and comfort to its followers, found among the thinking people of every land, is worthy of our earnest study and our sincere respect. For the first time in the city of Ironwood, we are given an opportunity to hear a lecture explaining the tenets of this faith. Our presence here tonight, I take it, of itself indicates that we have come with unbiased minds and a desire to learn and appreciate what we can regarding Christian Science.—*Correspondence.*

SAN FRANCISCO, CAL.

Willis F. Gross delivered a lecture on Christian Science to an audience that completely filled Dreamland rink. The lecture was under the auspices of Fourth Church of Christ, Scientist, in San Francisco. Judge J. C. Campbell, in introducing the lecturer, said:—

The first telegram ever sent was from Washington to Boston, and it read, "What hath God wrought!" When I look upon the faces of this vast audience of honest, earnest seekers after the truth according to the light they have, and when we know that it is composed of those now made happy and strong, who are unfettered and stand forth in the broad light of day, and giving evidence of the faith they have in them by the good works which they do, when we know that many of these were afflicted with sin, sickness, and disease, we cannot contemplate these great things without the question arising in our minds as to what this God is. Although we understand but little of Truth, we are humble seekers after it, and we press forward to the end where all is love and light and life eternal.

When we contemplate the phenomena of Christian Science, we come to the conclusion that it is a great religious,

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moral, and physical revelation working for the good of mankind; and when we further contemplate that this good is produced by the revelation of Truth contained in this wonderful book "Science and Health with Key to the Scriptures," wherein God has spoken through a wonderful woman, Mrs. Eddy, we may well repeat the words of that first telegram, "What hath God wrought!"

Richmond Banner.

MACON, GA.

Prof. Hermann S. Hering delivered a lecture on Christian Science entitled "Christian Science Healing, Spiritual and Scientific," at the City auditorium, before a large audience. He was introduced by Malcolm D. Jones, who said:—

We have assembled this afternoon to learn something of a great religious movement, unique in the history of the world as being the only one ever originated by a woman. Zoroaster, Confucius, Mahomet, Luther, Calvin, Knox, Swedenborg, Wesley, and scores of other men, advanced beyond the established creeds of their day and received the homage and belief of their followers; but it remained for conservative New England, the home of strong men, to produce the first woman in the world who started a new religious movement; and this she did with all the devotion and courage and wisdom displayed by her hardy sires when they cut their first roads through the wilderness of the Granite State.

Joan of Arc richly deserves the monument erected to her memory, on which, travelers tell us, the sun never rises or the stars never shine without revealing fresh flowers, placed there each day by loving hands. The maid of Domremy died for France, but this New England woman, born like the maid of Orleans in a country village, lived and worked for all humanity, so that future generations shall rise up and call her blessed. Her monument is not in marble or in brass; it is a book which in a single generation has reached a world-wide circulation; a book between whose leaves are pressed those immortal flowers which bloom only on the sun-kissed heights of purity, peace, and love for all mankind.

The little town of Bow, near Concord, N. H., proudly raises its hills to the blue sky and hedges itself about with pine and spruce and balsam and fir and cedar, trees which stand like sentinels about holy ground. Here Mrs. Eddy was born, and here the angels whispered to her a new interpretation of the Holy Scriptures, an interpretation which, think of it what we may, has brought to thousands of others health of body and that peace of mind "which passeth all understanding."

To Christian Scientists the speaker of the afternoon needs no introduction; and to those who are not believers it is only necessary to intimate that a religious movement which in less than fifty years has spread in this country from ocean to ocean, and, crossing the seas, abides at the hearthstones of those who speak strange tongues, which has made the lame and the halt to arise and walk, has brought smiles to tear-stained faces and sunlight into darkened hearts,—it is only necessary to say that such a force as this, whether we believe in it or not, is entitled to the profoundest consideration of the wisest minds.—*Macon Telegraph.*

LEEDS, ENGLAND.

Bicknell Young lectured on Christian Science in the Town hall. He was introduced by J. W. Doorly, who said:—

The subject of our lecture, Christian Science, is not really new, as it has always existed. It is the truth about God and His laws, that truth which appeared to Abraham and to Jacob; that truth which enabled Moses to be the wayshower for his day; that truth which appeared to the prophets, and which was fully demonstrated in the life of Christ Jesus.

In the year 1866, when Mrs. Eddy, the Founder of Christian Science, was on what seemed to be her death-bed, this truth appeared to her, and healed her. She recognized that this was not an accident, but that it was the same law which had enabled Christ Jesus to heal the sick and raise the dead nineteen hundred years before. For three years after this, Mrs. Eddy retired from the world and read little else but her Bible, and gradually the truth which we know as Christian Science was revealed to her. Today there is a great army of men and women scattered all over the world who have been blessed through the ministrations of Christian Science, and in every part of the globe there are thousands who can testify to its healing power, even in what are usually termed incurable diseases.

Christian Scientists absolutely refuse to believe that God, who is the same yesterday, today, and forever, could at any time have changed His course in order to bestow some special dispensation of power upon some particular person; they do not contend that they are doing anything extraordinary because they prefer to rely on infinite Truth to heal them without the use of so-called material remedies. Since Mrs. Eddy's discovery, this Science has been tested to the full, and has not been found wanting.—*Correspondence.*

PORT HURON, MICH.

In introducing Virgil O. Strickler, the lecturer on Christian Science, in Society hall, Dr. B. W. Hardy spoke as follows:—

Friends, you have been invited here this evening to listen to a talk on the subject of Christian Science, a subject which was very aptly and clearly defined by a prominent attorney of this city a few days ago when he said: "It is the greatest, by far the greatest, subject that can occupy the minds of the people of the world today." In considering this subject we, as a rule, come in contact with three conditions of thought: first, those averse to Christian Science, who criticize it because of their lack of knowledge; second, those who are earnestly seeking to know the truth in regard to it; and third, those who have sought and found it to be the truth. To this last class it is without exception the greatest subject which can occupy our thought today.—*Correspondence.*

BERLIN, WIS.

In introducing Frank H. Leonard, who lectured on Christian Science, Charles G. Starks, editor of the *Evening Journal,* spoke in part as follows:—

Those who regard Christian Science as simply another method of healing the sick, are mistaken. That is but a tithe of its mission. This healing naturally follows right thinking and right living; and while no Scientist has learned all about right thinking and right living, all see the benefits of it in proportion to the degree that they accept the truth. That they often fall short, they admit. In a world of doubt, among millions who act and think directly opposite to this teaching, it is not strange that Scientists sometimes fall back into the old way; not strange that while living in Rome they are prone to do as the Romans do. But like Peter, though temporarily failing when they essay to walk the waves, they keep their faces in the right direction; they look to Truth as resolutely as possible and cry out: "Lord, save us; we perish."

I want to impress upon you that a Christian Scientist is not a long-faced Christian. He will not talk his religion to you unless asked to. He will not urge you to prepare to meet your God, for he well knows we are all meeting God every instant. Science calls for a practical, common-sense, every-day Christian.—*Berlin Journal.*

LECTURES TO BE DELIVERED

Glenwood Springs, Col.—William R. Rathvon, Odd Fellows hall, 8 p.m., July 28.

Los Angeles, Cal. (First Church).—Francis J. Fluno, M.D., Third Church edifice, 8 p.m., July 25 and 26; Lomax hall, corner Vernon and Central avenues, 3 p.m., July 27.

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TESTIMONIES OF HEALING.

Although my first knowledge of Christian Science came through a wonderful healing some years ago, I have never written of it for publication. At the time this truth was presented to me through a friend, my case had just been pronounced hopeless by a noted nerve specialist, and my family had been told that I could live only a little while longer. I had been ill for years, and at that time was almost entirely helpless from a complication of many troubles, some of them said to be nervous and functional and some organic in origin. Several operations were said to be necessary before I could possibly recover, but I was far too weak to undergo them. I was also suffering intense pain all the time, which had spread to every part of my body. I had been on crutches for six months, and had finally been obliged to abandon them for an invalid chair, in which I was wheeled about. The only relief I could get at night was when under the influence of quieting medicines. All possible methods of medicine and manipulation had been tried, with absolutely no benefit, as I was rapidly growing worse.

I was quite willing to try Christian Science treatment, though I had little or no faith in it. I was perfectly indifferent to everything, but I told the practitioner who was called that I did not see how I could endure the night without some opiate. "Would you be willing," she said, "to wait till midnight before you take a dose?" I said, "Certainly," and she replied that she was sure I would not need it by that time. I was truly never so surprised in my life as when I awoke about seven o'clock the next morning and realized that I had been peacefully unconscious in restful sleep ever since eight o'clock the evening before, the first full night's rest I had known for years! And words cannot express my joy when I also realized that the pain was partially gone. Faith immediately awoke, and my recovery was rapid. In three days I could walk about the house, and in a week I walked to and from the street-car a block away. In a few weeks I was completely restored to health, and to such exuberant strength as I had never before enjoyed. All my old chronic troubles disappeared at once.

Not the least wonderful of all this was the healing of my eyes at the same time. I had worn glasses for eight years, and for the last three years dark glasses also, even in the house. As I could not endure artificial light at all without severe headaches, it became necessary, of course, to forego all evening engagements for three years, and to leave the family and retire every day after the evening meal. So when on the second day the practitioner asked me to lay aside my glasses, I thought it would be impossible; but as she had been so tactful and helpful to me in other ways, I thought I would comply for a little while, merely to prove to her my need of them. Several oculists had told me that the trouble was a complication, with various phases of defective vision. The practitioner advised me to try to read without the glasses for only five minutes the first day, and to continue gradually to increase the time. I did so, and have never needed glasses again. By the end of the week I was reading all day long, with no sense of discomfort. I have often had occasion to test my eyes in the severest way, but have had no return of the old trouble.

Although I read and studied the Christian Science literature a great deal at that time, yet strange to say, even after such a wonderful healing, I did not at all comprehend the Principle on which it is based. I felt sure that it was due to some psychological power of the human mind not yet fully understood, and I studied the subject of healing for years from that standpoint,—years that now seem so wasted. It was only after another serious illness, when so-called mental science methods had proved their utter inefficiency, that I finally turned to Christian Science, and after I had again found most full and perfect freedom from all physical limitations, my eyes were finally opened to perceive the truth which alone can make us truly free.

Through her clear understanding and reflection of Truth, my last practitioner was enabled to answer my doubts and clear up the points I could not understand before, and I have learned to appreciate most deeply my privileges in the daily study of the Christian Science Lesson-Sermons and all the periodicals. This study is coming to take a constantly larger place in my life, and all other things are becoming of less importance as I learn to distinguish the real from the unreal.

I cannot begin to express my gratitude for the many blessings that Christian Science is bringing me. The understanding of Principle, of Love and Truth, solves every problem of life, whether physical, financial, or spiritual.

HARRIET N. TAYLOR, Ithaca, N. Y.

I first heard of Christian Science about three years ago, and I went to a Sunday evening service out of curiosity. I had not then the slightest idea that I should receive any benefit. For nearly seven years I had suffered from sleeplessness, but was not taking any medicine, as my doctor told me it would only do me harm. I was, however, taking intoxicating drinks up to four years ago, when I decided never to take stimulants again. After attending the Christian Science services and reading Science and Health for three months, I was healed. Shortly after that, a decayed tooth gave me much pain. I mentioned the case to a Christian Scientist and was advised to go on reading. I followed the advice about six weeks, but could get no relief, so I went to see a practitioner and was healed in one treatment. Later I came to the conclusion that I had no further use for my pipe, after having been a heavy smoker since boyhood. Then, in the summer of 1911, I hurt one of my knees, and the pain was very severe, so I sent for the same kind practitioner, who worked faithfully to allay my fears. In about three weeks I could walk a little, and shortly afterward I was healed.

My wife had suffered from so-called female disease for over twenty years. After trying several physicians and undergoing one operation, she was told that her case was chronic; that they could give her a drug when the pain was unbearable, but this was as much as they could do for her. After studying Science and Health for about twelve months she was healed without any treatment.

We are both trying to be truly thankful to our heavenly Father for all these blessings, and also grateful to Mrs. Eddy for showing us the way.

GEORGE HILL, Montreal, Quebec, Canada.

When I came to Christian Science, intellectual pride made my progress slow; but it has been steady. It was seeming lack which drove me to accept this truth. Though I had been well trained in my profession, there appeared to be no place for me in the industrial world, and I had lost all faith in myself, as well as in every one, and even in God. I realized that in this condition of thought I could not hold a position, even if I had one, and that my thought must be changed. It was not until then that I was willing to come to Christian Science, though a friend, whom I could not help admitting had been healed by the truth, had many times urged me to have treatment. With the kind help of a practitioner, I learned to know that God loves every one of His children, and that Spirit, not matter, is the unfailing and unlimited source of supply for every one, and a position was secured. Through the study of Science and Health the realization of the omnipotence of good and the omnipresence of Love wiped out of my consciousness an inborn fear and sense of hatred, which had brought me much ill.

While moving, last fall, my wrist was badly jammed. As one of the men released it, he said that it was the hardest

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job he had done that day. My first thought was fear that I could not play the organ the next day, and there was great pain, but I was able to hold my hand up and clearly realize that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468); and the pain and fear vanished. Although my hand was somewhat swollen and lame the next day, I was able to play, and the wrist rapidly healed.

For these and many other demonstrations of the power of Truth which have come to us through Mrs. Eddy in Christian Science, I am truly grateful.

MABEL ESTHER COUILLARD, Los Angeles, Cal.

[Translated from the German.]

Three years ago I had a severe attack of bronchitis. I had medical treatment for a long time, but was not freed of the trouble, although I experienced relief; still, in the physicians' opinion my case was incurable. Then a very troublesome asthmatic cough set in which caused me much inconvenience whenever I contracted the slightest cold, so that I grew almost desperate, and in especially severe attacks often felt that the end was near.

Upon the urgent persuasion of my mother, who had been healed through Christian Science of what was diagnosed as hardening of the arteries, I applied to a practitioner. After a few treatments I felt better, but did not give any thought to the ministry of divine Love. This negligence on my part brought its own result, for I had a return of the trouble, and this time it was much more difficult to remove the error. After many treatments, however, and especially after the diligent reading of *Der Herold der Christian Science*, and more recently through the study of our text-book, "Science and Health with Key to the Scriptures," I have been completely healed. I am deeply grateful to God, and also thankful to our revered Leader for the blessings and benefits which I have experienced through Christian Science.

HEDWIG HARM, Wannsee, near Berlin, Germany.

It was in the summer of 1908 that I first learned something of Christian Science, and since then I have every reason to be grateful for the healing and regenerating benefits which the teachings of Mrs. Eddy have brought and are bringing to me. Before I knew anything of the subject, I seemed fated to be laid up with some complaint or other for a week or so at a time, and obliged frequently to take some kind of medicine; but since my first healing in Christian Science, early in 1909, I have needed no material remedy whatever, and my general health has so greatly improved that I have never been prevented for a single moment from pursuing my usual daily occupation. My first healing was of an acute attack of influenza, which was overcome in three or four hours. In the summer of 1910, in one night, I was healed of a painful internal complaint which used to appear periodically, and which usually kept me in bed for some days; while in the following winter severe poisoning was entirely overcome within four days. Even attacks such as these have been powerless to prevent my going about my work as usual, and I am convinced that not only is Christian Science a curative power, but it is as well a preventive of disease.

I wish also to express my gratitude for the spiritual help and enlightenment which Christian Science is bringing to me. For many years the Bible had been familiar to me, but I must admit that until I gained some knowledge of Christian Science, I understood very little of the Word of God. I can now say, from my own experience, that our text-book is very properly called a "Key to the Scriptures," since almost from the first the light it throws upon the Bible has enabled me to understand and appreciate that wonderful book in a way I had never believed to be possible.

To be gaining, through the conviction that sickness, anxiety, or any other discordant condition is no part of man's birthright, a sense of wonderful peace, security, and contentment, as well as to be learning something of the one God who is Love, are further reasons for giving heartfelt gratitude to Mrs. Eddy, whose teachings have made this knowledge possible and practical.

EDWARD CASTELLAIN, London, S. W., England.

I hope I may be permitted to join in the song of thanksgiving and praise for this wonderful truth, trusting that some one may glean at least a crumb of comfort from my experience.

When I ask myself what Christian Science has done for me, I find words are inadequate to express to others the benefit I have received from its teaching. When I first learned of it, a little over five years ago, I was very ill and very unhappy. All had been done for me that human love could do, but to no avail. Since childhood I had been held in bondage by a supposedly incurable disease of the kidneys, and to mortal sense the time had come for me to pass on. The physicians had pronounced the case hopeless, and had given me but a few weeks to live. I was greatly bloated, and scarcely able to walk, but with the help of a practitioner I began to improve in a short time, and soon the swelling disappeared. A dear friend then came to my bedside and told me of this truth that makes man free, and it was through her many kind words and deeds that I was led to investigate Christian Science. After telling me many impressive truths, she went away; but in a few days she sent me some copies of the *Sentinel*, and also a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and bade me read them. I did so, and at the end of three weeks I was able to walk about the house and attend to my duties.

From that time on my progress from a physical standpoint has been sure and steady. In a spiritual way it has been everything to me. I have learned to rejoice always, to count my blessings, and in doing so they have increased. Christian Science has changed my thought; it has taught me to love all mankind and trust God in all things. I am truly thankful to God for the knowledge which is gained through the study of this Science, and grateful to our beloved Leader for her wonderful writings. I now know that "the Lord is my shepherd" every day; yes, every hour.

MRS. BESSIE KELTY, Big Timber, Mont.

I wish to express my heartfelt thanks to God, and my gratitude to our dear Leader, Mrs. Eddy, for the help which was given me about two years ago when I was supposed to be a victim of lung disease. I had suffered for about four months with different ailments, the first being what was called appendicitis; then I was said to have an abscess on the liver, then an attack of fever, and next, acute lung trouble that ran into a quick decline, from which the doctors claimed I could not be cured.

After all hope of my recovery had been given up, a dear friend and neighbor, hearing of my condition, brought me over a few copies of the *Sentinel* and asked me to read the testimonials in them. I did so, and thought that what God could do for others He could do for me; therefore, when this friend called again I told her I was ready to try Christian Science. I began on Wednesday, and on Sunday I was able to sit up for several hours, when before this time I had not been out of bed at all for over a week. I also had a very bad stomach trouble, and had been able to take only liquid nourishment for some time; but I now began to eat anything I wanted without any ill effects whatever. From this time on I improved very rapidly, and in two weeks I was able to be up and go anywhere I wished. I kept on improving, and now I hardly look like the same woman, for I enjoy the best of health and am strong. Though I have three children to care for, I do all of my own work.

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At the time I was healed I lived at South Whitley, Ind. Christian Science has not only helped us physically, but also financially, as my husband has a much better position than he had before. It has also helped us spiritually, as we have a much clearer understanding of God, good, than we ever had before.—MRS. J. H. GLASSLEY, Dallas, Texas.

It is with a deep sense of gratitude to God for Christian Science that I give this testimony. It is now eight years since I first began to learn something of this healing truth, my first relief being from the results of a severe cut on the hand; later on I was instantly healed of severe headaches through the realization of the truth taught in Science and Health; in fact, I have many times proved that God is Love, and "a very present help in trouble."

Words cannot express my gratitude to God, and my thankfulness to our dear Leader, who has so lovingly shown us the way.

AMY WAKELIN, Brill, Buckinghamshire, England.

In the sixteen years that I have been in Christian Science I have neglected to speak of my blessings through the *Sentinel*, but I now feel that I should tell of my manifold benefits and not hide my light under a bushel. In moving my family over a rough mountain road, a wheel dished on the lower side of the wagon and pitched us all over the side of the mountain. Our little girl of five had her arm severely injured at the elbow, and was otherwise badly bruised. A physician set the arm on the hillside while we were waiting for another conveyance, but it was after dark before I got a Christian Science practitioner by telephone, fifty miles away.

In the mean time we had driven several miles over a very rough road, and the child was suffering severely. She would sleep for a few minutes and awaken with a cry of fright and pain; but before I returned to the house from the telephone booth about a quarter of a mile away, where I had gone to explain the condition to the practitioner, the child was sound asleep and did not awaken until seven in the morning. She had no further pain or inconvenience from the arm or the bruises. The doctor came the next afternoon to put on the permanent splints, and to see if the arm had been properly set in the confusion and lack of convenience of the hillside the day before. He found that he could bend the arm to its fullest capacity and without any inconvenience to the child, and was very much delighted to announce that it was tied together. We of course realized that the tie had been made the night before.

In our home many ills have been overcome, including acute lung trouble, a serious heart affection, said to be organic, rupture, a dislocated shoulder, measles, whooping-cough, etc., also smallpox, with inflammatory rheumatism resulting from same, accidental poisoning, besides the usual burns and cuts of an active family of children,—all handled in Science. We have lived most of the time at a mine fifty miles from a city, and nearly all of the treatment has been given by ourselves or the work done by absent treatment, using the telephone for communication, and many of the healings have been instantaneous. It is surely superfluous to speak of our thankfulness, as our cup has been full and running over.—GEORGE R. STEUART, Alice, Col.

The above testimony as given by my husband is correct. The numerous healings would take pages if we told of each one even briefly, but I want to speak of one or two which I have experienced. At the time of our marriage I was given but three months to live at this altitude (10,506 feet), and possibly a little longer at a lower altitude. As I was then very much under the influence of *materia medica*, and was ignorant as to what Christian Science really is and very prejudiced against my sense of it, I did not think of asking for treatment; but my husband knew that God is man's life, and knew it so well that without any treatment in the usual sense of the term, simply by knowing the truth about me, I was healed, and in eight and a half years I have not had one attack of heart trouble. When my third child was born, the doctor, who was called because of state law, said he had rarely seen a patient go through childbirth with such strong heart action. I had been very delicate as a child, and each year seemed to bring added suffering until my healing through Christian Science. Since that time I have been an unusually well woman.

That Truth is the best surgeon has been proved to me. About three years ago I dislocated my shoulder. Our telephone line was out of order and I was alone with the babies, the eldest four and the youngest a year old. I knew that I must do my own work in order to be ready for the duties of the morning, and the lines on page 495 of "Science and Health with Key to the Scriptures" by Mrs. Eddy came to me at once: "When the illusion of sickness or sin seems to you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony." I managed with one hand to do some necessary household duties and then went to bed, constantly declaring this truth. The pain seemed intense, and I declared the truth nearly all night.

In the morning I managed to dress the babies and get their breakfast, and then sat down to *know the truth*. A loud noise like that of a pistol caused my eldest child to ask me what it was. My shoulder had slipped into place, and there never was a bit of soreness of the ligaments or muscles thereafter. Under *materia medica* I once had a similar accident to my knee. I wore an elastic knee-cap for two years, and had trouble for ten years with the knee, which was healed after I came into Christian Science.

The physical relief has been very great, but my greatest benefit has been in the overcoming of fear, in some degree at least, and in knowing that no matter what phase of error presents itself, God is always here to help, and that I can use the knowledge gained to assist my fellow men.

ALICE BANNISTER STEUART, Alice, Col.

I wish to express my gratitude for Christian Science by telling what it has done for me and our family. It is now over four years since we came into Science, and it has helped me in many ways. My school work has become much easier, and I enjoy my studies. I have also experienced the healing power of Truth many times. My mother, when young, was very sickly, and never knew what it was to enjoy good health. Father brought her to Montana in the hope of some better result, but she was not helped in any way by the change. She was continually taking some kind of medicine, and the doctors at last gave her up to be an invalid the remainder of her life. A kind Christian Scientist then told us of the great power of Truth, and my mother is now a strong, healthy woman. I hope this testimony will help some others to find their way to Christian Science.

MISS RUBY NICHOLAS, Laurel, Mont.

When I first heard of Christian Science, I was in bondage to error, both physically and mentally; but by the help of a practitioner and the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, also by the light of Truth shining upon the Bible, evil gradually lost its seeming power. I now see the way in which to walk

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in order to turn from the unreal. I know that I would never have gained the sense of freedom which I now enjoy had my belief in the reality of evil not been destroyed. This understanding was not accomplished at once, but by putting off "the old man with his deeds," and putting on "the new man" after the likeness of Christ Jesus. I am learning every day that no matter what position we hold in the world, we can glorify God. With the help of a Christian Science practitioner, I was delivered of a child with very little pain. The baby was also healed of an unnatural condition of his eyes in a few treatments, and later of what is called spinal meningitis. Besides these cases of healing, the understanding that God is ever-present Love and Life, that He ever gives to His children who listen to His voice, and that we may in darkest hours go to Him in prayer and He will guide, strengthen, and keep us through every trial, so that we need not fear evil,—this is my greatest gain. I feel very thankful to God, and grateful to our Leader, who was pure enough to hear His voice above the clamor of false sense.

MRS. MABEL SEIMEARS, Longton, Kan.

An editorial in the *Christian Science Sentinel* prompted me to state my experience in the proof that divine Mind is always conscious, is indeed the only real consciousness. For a year previous to the particular experience referred to, I had given much time and thought to the question of consciousness and unconsciousness as generally understood outside of Christian Science, and found that in Christian Science was the only possible or logical explanation of their contrariety. This study naturally impressed me with the desire to be always conscious of the real and unconscious of the unreal; to strive for that Mind to be in me which was in Christ Jesus,—the goal of all true students of Christian Science.

While in Panama I was stricken with a fever, but by the help of a local practitioner I was out in a few days, and took passage on a steamer for New York, traveling alone. *En route*, I was taken with a relapse, and immediately became unconscious to mortal sense, yet to myself I was conscious of knowing Science. On my arrival I was taken to a hospital, and Christian Science treatment was continued while I was there. I thank God that although I was unconscious of the error, I was conscious of divine Mind, and conversed freely with Scientists regarding the Christian Science treatment. I could also pray, and give satisfactory argument and declaration of the truth of being, and make intelligent denial of the erroneous manifestation. I was rewarded for my previous study of Christian Science and was conscious of the real, while unconscious of the unreal.

It may interest some one who is still uncertain of the scientific basis of Christian Science, to know that the records of that hospital, one of the most prominent in New York city, will show that after most persistent daily tests, by all of their scientific methods, no trace was found of any disease germs, and therefore they could not arrive at a diagnosis. Christian Scientists will understand that the truth had destroyed all sense of germs. What we learn by practical proof in Christian Science can never be lost, because it is a scientific fact.

CHARLES GRIFFITH YOUNG, Park Hill, Westchester Co., N. Y.

He who shall best explain the law of God, and best apply it to human things, is your legitimate ruler. Love him and follow him. But you have not, and cannot have, any Master save God Himself. To accept any other is to be unfaithful and rebellious to Him. The foundation of all morality, therefore, the regulation of all your acts and duties, and the measure of your responsibility, is to be found in the knowledge of your law of life, of the law of God.—MAZZINI.

FROM OUR EXCHANGES.

[Lathan A. Crandall in *The Standard.*]

The weakness of the church is in being satisfied with believing that God is. We do not seem to realize that we might as well have gods of wood and stone as a living God whose life does not pass over into our own. How slow we are to accept to the full the implications of Jesus' declaration, that except we eat his body and drink his blood we can have no life in us! How superficial is the common view of his interpretation of life when he asserts that it is to know the true God and Jesus Christ whom God has sent! The Master gave much more time to instruction concerning the relations which we must sustain to God than he gave to baptism and the Lord's Supper. By didactic teaching and revealing illustrations he sought to make it clear that God must dwell in us, and we in God, if we are to live the true life. The knowledge of God which conditions eternal life, and so the power of the church to accomplish its task, is much more than the "furniture of the mind;" it is the "nutriment of the soul." No description of the wood violet can give one real knowledge of its beauty and fragrance, and no catalogue of the divine attributes or theological estimate of the nature of God can make potent our work for the world's salvation. Only as we share in His life do our lives become efficient as regenerative forces.

[*The Christian Register.*]

In our time the new problem presents itself of social justice. The Spirit is at work, undoubtedly, just as of old. Though we may not be in entire sympathy with every form it takes, we must be glad that youth and fervor feel the stir of a new spiritual spring in the breast. We may look upon the awakening as the hopeful thing: the form it takes may probably effect something toward righting the old world, so out of joint, but not all that is expected. The manifestation of life is what God wants, the working of the Spirit of truth is the vital thing. Even though its results are disappointing, the manifestation of the sincere purpose is success. Life stagnates without such waking up at intervals. It becomes a green-mantled pool. The thews and sinews of the soul can stretch and grow supple only in such noble contention for right and justice. The church that has these elements in it, is and must be a growing church. The number of its members can by no means measure the extent of its influence.

[Rev. H. S. McClelland, B.A., in *The Christian Commonwealth.*]

Here, then, is the explanation of the amazing authority of the teaching of Jesus. His words are authoritative, because they ring true to our own consciousness of right. If they conflicted with what we most deeply are, if our obedience to him meant the doing of that which the moral conscience bids us not do, his authority over our spiritual nature would be gone. But he says, "Thou shalt worship the Lord thy God," "Thou shalt love thy neighbor as thyself," and our conscience beareth witness that upon these two laws all spiritual development depends. He proclaims a coming kingdom in which the things that ought to be shall be, and a voice within us responds, "This must be so." There is no other name under heaven whereby we may be saved, not because church or Bible tells me so, but simply because there is no other way of living whereby a man can rise, as Jesus did, to the sublimest heights of fellowship with God.

[*The Christian Work and Evangelist.*]

Greece taught the world that the quest of the ideal was the one quest worthy of human beings; that the human soul was greater than whole universes of dead matter; that those ideas which underlie all that is best and highest in our life and thinking are invariable and universal and give light to all

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pure hearts; that the universe finds its ultimate meaning in free human spirits; that beauty is truth, and truth is always the most beautiful thing. This idealism that came to us from Greece lies underneath all lofty thinking, all great artistic achievement, and has infused itself into all civilization which loves the good, the true, the beautiful, more than it does things.

[*The Congregationalist and Christian World.*]

Our republic approaches a crisis. Our heritage, bought and builded in toil and sacrifice, is in danger. Our heritage of liberty and law, of commerce and industry, and our heritage of Christian democracy, are imperiled, not because millions of aliens have settled within our borders and continue to come in, an unceasing tide, but because the race prejudice of those whose fathers came on the earlier ships threaten to force these later comers to remain aliens forever. Neither this republic nor any nation can long endure if it is peopled by aliens. O men of vision, what is the duty of the hour? Read the answer in the Christian church, in our home missions, in the public schools, on the bleachers at the ball game, in marchers beneath our flag, and at the ballot-box. The answer is but a word; that word is brotherhood. We must assimilate; we must not segregate. This "melting pot" of the nations has refined and fused into our national life the gold of character and talent and noble tradition; but only as immigrants have ceased to be aliens. It is no longer safe to maintain special privilege or to close the doors of opportunity.

[*The British Congregationalist.*]

We should be very sorry to seem in the least degree to disparage the motives of those who make liberal use of advertisement. We know that in some, perhaps many, instances it arises from the consuming desire to get people within reach of the gospel; but the result has been that in using that kind of advertisement we have come to think less and less of that other kind by which the spread of the Christian church has in past days alone been secured. We mean the advertisement which the converted life of the individual gave to those who watched its daily story. In asking the people to come to hear one great prophet we have belittled the grand idea that all the Lord's people should be prophets. In asking the people to come to hear our music, we have forgotten that the song of the church is from those who are in white robes, and that a company of men and women who are the friends of the sinful and sorrowful provides the finest of all attractions.

[From an editorial in *Minneapolis* (Minn.) *Tribune.*]

The cure for disagreement, in every church, is work. Let the clergy show the laity the way to go to work. When the church is so busy that she has no time to be bitter over refinements of doctrine, she will find that questions of creed and name have settled themselves. When she has become content with the present exaltation of the priestly office and undertakes the fulfilment of her prophetic office, she will find that most of her present difficulties of means and men have likewise solved themselves. In the name of the men who have been faithful to the church, the call is, Go to work! In the name of the men in whom the spirit is working for a new allegiance to the church, the test is, Go to work! In the name of a great nation awakening to a realization of its spiritual need, the command is, Go to work!

[Ozora S. Davis, D.D., in *The Advance.*]

And so, when the material world has done its worst to the soul of man, the voice of the Spirit sounds above the swell of the storm and affirms that the individual triumphs in the dark night of the universe. He who listens may hear it, and hearing may take courage for the conflict that must come before the soul can win its heavenly best.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of this *Sentinel*.

The volume "Poems by Mary Baker Eddy" is gilt bound; 79 pages.

Orders for the books named above and the other books of Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Christian Science Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been published in pamphlet form and is ready for distribution. Thirty-two pages and cover.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-two pages and cover.

These pamphlets are all for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal*, printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

FROM THE CLERK OF THE MOTHER CHURCH

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

Please remit by postal money order payable at Boston post-office, bank draft or express order. Send currency only by registered letter. Advise the Treasurer promptly of change of name or address.

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The Christian Science Journal

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 48.

BOSTON, AUGUST 2, 1913

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ITEMS OF INTEREST.

National.

The federal lighthouse bureau and the forest service are cooperating in forest work. This cooperation is confined to the lighthouse districts on the shores of the great lakes in the lumber states of Michigan and Wisconsin. The lighthouse reservations here include a total of nearly five thousand five hundred acres, and range in size from thirty acres at Grand Island, Mich., to one thousand and forty acres at Grand Marais. On some cut-over tracts white pine and Norway pine will be planted; on others the timber already growing will be preserved through use. On two of the reservations the opportunities are excellent for growing cedar and pine for spar buoys and piling, to be used in the work of the lighthouse bureau itself.

San Diego, Cal., is to inaugurate a municipal back-to-the-land movement. Two thousand acres of city land, now idle, will be utilized as a start, and eventually eight thousand acres will be put under cultivation. The plan is to subdivide the pueblo lands into two-and-a-half and five-acre tracts, which will be cleared and put in shape for cultivation, then leased for a period of ten or more years, at a nominal rental, for small farm purposes. For the first year or so it is planned to fix the rental at not more than 5 per cent of the appraised value of the land, probably not to exceed five dollars an acre.

Six million acres of withdrawn public lands were restored to entry during the months of May and June upon approval by the secretary of the interior of the recommendations of the United States geological survey. This action was the result of examination and classification of the lands by the survey, those restored either having been found not to be valuable for power sites, reservoirs, coal, phosphate, or potash deposits, or having been definitely valued as coal lands, and rendered available for purchase under the coal-land law.

Colonel Goethals, chief engineer in charge of the construction of the Panama canal, has given notice that steam shovel work in the Culebra cut section will hereafter be conducted on the assumption that Gamboa dike will be dynamited on Oct. 10. The destruction of the dike will allow Gatun lake to flood the cut, thereby practically connecting the Atlantic and the Pacific.

Formal taking over by the government of the Albemarle and Chesapeake canal, connecting Albemarle sound with Chesapeake bay, is expected to take place at once. This will establish not only the first link in the proposed Atlantic inland waterway chain, but a free waterway between Maryland, Virginia, and North Carolina waters.

Seven forestry and timber-land organizations were represented at the three days' conference at Sunapee, N. H., under the auspices of the Society for Protection of New Hampshire Forests, with the cooperation of the state forestry commission and the American Forestry Association.

Banking by mail is the latest innovation entered into by the government in connection with the postal savings system. Hereafter both deposits and withdrawals may be made by mail.

International.

Andrew Carnegie has entrusted the Carnegie Dunfermline Trust with the administration of the income from ten million dollars of 5 per cent steel bonds, heretofore administered by the Carnegie Corporation of New York. Hitherto, the income of five hundred thousand dollars has been devoted to public libraries and church organs in the United Kingdom, but the Dunfermline Trust is to be given full power to devote the fund "to the most beneficent uses for the good of the masses of Great Britain and Ireland."

Lord Kitchener's scheme for the reform of the constitution in Egypt has just been promulgated. There will be a single chamber, part of the members to be elected on the basis of manhood suffrage, and part by nomination. The new legislature will have the right to initiate legislation provided it does not interfere with the constitution. Members will sit for six years, one third retiring every two years. The entire assembly will consist of members as well as ministers. Sixty-six of these will be elected and seventeen nominated.

The monument of George Washington, presented by the American colony to the city of Buenos Aires, was unveiled July 4, amid the plaudits of thousands and the rendering by the bands of the American and Argentine national anthems. The ceremonies were attended by the President of the republic, the vice-president, the ministers of foreign affairs, of the interior, of marine, public works, and justice, the presidents of the Senate and the Chamber of Deputies, and the president of the supreme court.

After a lapse of ninety-eight years King George, on July 22, revived the ceremony of installation of Knights of the Bath in Westminster abbey. The ceremony was the result of the king's desire that the King Henry VII. chapel be reinaugurated as a chapel of the Order of the Bath. The scene was the most brilliant witnessed in the abbey since the coronation. The Order of the Bath was founded in 1399, fifty years after the institution of the Order of the Garter.

Servia and Greece have agreed to the proposal that peace negotiations with Bulgaria should take place in Bucharest, and Greece insists that the armistice and the agreement for peace negotiations be signed simultaneously. Roumania has refused Turkey's request that she be allowed to participate in the peace conference, and the powers have consented to the conference plans.

Work on the southern section of the Canton-Hankow railway, under the present management and ownership, seems to be progressing favorably, in view of the upset condition of Chinese railway finances.

Industrial and Commercial.

The secretary of agriculture has just issued a permit to the Pacific Light and Power Corporation of Los Angeles, Cal., to construct and operate a series of power plants in the Sierra national forest. The company plans to build four power-houses, two reservoirs, and twenty-five miles of cement-lined tunnels. The permit provides for construction extending over a period of twelve years. The ultimate development proposed is about one hundred and fifty thousand horse-power. The greater part of this power will be transmitted two hundred and forty miles into Los Angeles and vicinity, and will probably be used in large part on further extensions of interurban railway systems. It is also expected that considerable quantities of this power will be utilized in pumping water for irrigation in the upper San Joaquin valley. The power will be transmitted over a double steel tower line strung with stranded aluminum cables and at a pressure of one hundred and fifty thousand volts, the highest yet attempted in commercial transmission. This development of the Pacific Light and Power Corporation is one of several under way or projected upon national forest lands in California. Among these are the projects of the Great Western Power Company on the north fork of the Feather river, where a reservoir of forty-three square miles is to be constructed and power plants with a capacity of about three hundred and fifty thousand horse-power are to be built. The Southern California Edison Company is planning for the development of four plants on the Kern river. The Pacific Gas and Electric Company is constructing on the South Yuba one of the highest masonry dams in the world. The greatest water-power development in the history of the state is now under way, and most of the plants proposed or being constructed will occupy national forest lands under permit from the secretary of agriculture.

Over one half of the standing timber is wasted in the course of logging, milling, and manufacturing, according to a writer in *The Independent*. The waste could be materially lessened. If thin band gang-saws were used instead of thick bands, the loss of volume due to sawdust would be reduced. The market requirements and usages should be modified so as to use odd lengths and short lengths for various purposes. More careful methods in edging and trimming would eliminate much waste. The utilization of by-products, such as chemical products, sawdust, and wood pulp from the wood now wasted, would conserve the life of our forests for the use of future generations.

The proposed reduction of express rates throughout the country has been approved by the interstate commerce commission. In a decision which will shortly be made public, the commission will announce its rejection of the pleas made by the express companies that the proposed rates were discriminatory and confiscatory. The public will benefit by reductions averaging from 25 to 50 per cent on packages of five pounds or under, and from 10 to 30 per cent on heavier parcels.

Twenty copper mines in Michigan were closed last week, owing to a strike called by the Western Federation of Miners. Only from a fifth to a quarter of the miners belong to the union, but it has been found impossible to work the properties with these men out. The men's demands are: recognition of the Western Federation of Miners; an eight-hour day; abolition of the one-man drill; and better working conditions.

The two-cent fare rate on all railroads in Minnesota, affected by the recent decision of the United States Supreme Court, went into effect on July 21. The lower merchandise and commodity freight schedules were filed on the same date.

A toy company of Sheboygan, Wis., is using only the waste wood from other mills. It has worked out a system of using all small waste pieces, so that practically nothing but the sawdust is lost.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

MENTAL CROSSROADS.

GEORGE H. MOORE.

THERE are very few subjects occupying human thought on which mankind as a whole agree. The varying philosophies of life and substance, the divergent influences controlling conduct, the multiplied theories of science, art, and government which throw mankind into a kaleidoscopic jumble of schools and creeds,—these are all tentative and irreconcilable, because in fact the very problem which such theories postulate and then attempt to solve, is itself a fickle mirage of ever-changing color and form. Mrs. Eddy's statement that "mortal existence is an enigma. Every day is a mystery" (Science and Health, p. 70), expresses this fact, as does also her conclusion that the only solution of the riddle of mortal existence is to be reached through a radical change of base for human thought. Her further teaching, that thoughts are things, that "temporal things are the thoughts of mortals," "eternal things (verities) are God's thoughts" (Science and Health, p. 337), constitutes a veritable pathfinder in the wilderness to those who will follow her rigorous logic to its natural outcome.

It is evident that the only real creation is that which expresses divine Mind, and that the temporal counterfeits which seem briefly to express the thoughts of men, must be as unstable and indeterminate as the mentalities which conceive them. There is no such thing as one material universe which looks alike, behaves alike, or offers like inducements to us all. The natural scientist or the philosopher, attempting to explain this apparent world of men and things, first assumes certain statements as fundamental or axiomatic truth. On these as a basis, or with these as a working hypothesis, he proceeds to erect his mental structure or theory of the universe. In like manner, every man, whether he ever thinks about it or not, either inherits, formulates for himself, or imbibes from the schools, certain more or less definite theories or habits of thought in regard to himself and his surroundings, which give aim, quality, and tone to all his conscious life and make or unmake his career.

We call this molding influence character; but even so, character itself is best gaged by dominant desire, which in turn is born of one's working hypothesis as to what in life is worth while, what is enduring and true. A man who builds a career on the supposition that mere wealth is the greatest benefactor of the race and therefore the greatest good for the individual, may end his career as a financier who thinks only in terms of the dollar, whose only heaven is a dream of affluence, whose greatest fear is poverty. The artist lives in a universe whose best good is expressed in terms of beauty, whose conception of evil finds vent in ugliness, barrenness, or discord. The scholar lives in a world whose polar extremes are culture and ignorance. The criminal, the morally weak or degenerate, inhabit a world where every man's hand is raised against his brother, and a seemingly brutal law restrains every natural impulse and desire. And so the dream of mortal existence goes on, initiating its paltry suppositions as to the meanings and values of life, erecting thereon its ephemeral mental structures, built only to be demolished by a later and possibly better-grounded conception of reality. Well might the master Christian say to those who vainly pursued false ideals, to the exclusion of the good and the true, "Ye fools and blind"!

It is not necessary to analyze long years of devotion to varying ideals, to detect the basic law involved. Every hour's work, every ambition, every adventure with new opportunity or new hope, every novel outlook, is vitalized by some working hypothesis which either accelerates or retards our progress and success. Lincoln voiced this law in a letter to a friend: "The way for a young man to succeed is to improve himself every way he can, never suspecting that anybody wishes to hinder him. . . . You cannot fail in any laudable object, unless you allow your mind to be improperly directed." The seeming power of a wrong thought, persisted in, is appalling. The tangled complexities of material existence traceable to the one false assumption that there is life apart from God, gives insistent warning of this fact. There is nothing in mortal thought so cumulative as a lie. One wrong assumption, firmly lodged in consciousness, may, often does, seem to poison and defeat a lifetime of effort, until destroyed by Truth. Instances of this are all about us, staining and distorting what otherwise would be fair and hopeful.

Starting as mere thoughtlessness or silly fear, as temperamental diffidence or some petty conceit, we may be led by degrees into abnormal habits and mental by-paths which lead so far from mental rectitude that our wanderings must later be retraced in tears or obliterated through suffering. Mere diffidence, unchecked and feeding on itself, may grow into a sense of loneliness, thence by apparently natural steps to a conviction that one is not appreciated or is disliked,—a thought that it is no use to try to please one's friends or to win against such assumed opposition, a settled belief that the world is against one, and that he is therefore bound to fail,—to futile effort foreseeing its own defeat, to actual failure, and to bitter mental revolt and violence. It is needless to multiply illustrations, for their name is legion. A little self-examination, a little watchfulness, a little of the earnest, uplifted desire, expressed in the psalmist's words, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me," will bring the truth home to us all, thus destroying these false beliefs.

The same influence, until checked by divine Mind, affects us in the humdrum detail of existence. Indeed, such by-paths all begin in the petty routine of our work and thought. We start every task, be it trivial or great, with a mental forecast either invigorating or poisoning our effort,—that we shall succeed, or that we are bound in all probability to fail; that the task itself is worth doing for what it may bring us or teach us, or that it is a fruitless necessity forced on us by unkind nature or ill fortune. We may assert with equal confidence, "I do not believe I can do this thing," or, "There is no reason why I should not do this, for I know that intelligence guides me," and we by so much decrease or add to our efficiency. There is no handicap so heavy as that with which men burden themselves, in habits of self-depreciation, hes-

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itancy, evasion, or cowardice. There is no assurance so heartening as the knowledge that in our legitimate undertakings we possess divine capabilities far beyond our past demonstration and growth, and that just over the borderline set by our fears and mental delinquencies lies the promised land of spiritual fruition and attainment.

This attitude toward life, rightly conceived, is the very antipode of the wilfulness, expressed in dogged determination, brutal insistence, and self-assertion, which at times seems to bring to men the success they desire. Spiritually directed, a wholesome mentality bases all its thinking on God as Principle, and on fundamental, axiomatic truth; always postulates good rather than evil, success rather than failure, cooperation rather than competition, helpfulness rather than the rough mental push and pull characteristic of unrestrained carnal mind. By such means, diligently pursued, the awakened mentality, seeking its own deliverance, initiates and establishes the absolute change of base necessary to right thinking. This process is not only allying one's self with "the deific power" (Unity of Good, p. 17), it is actually being born anew into the universe of God's creating, all about us, peopled with His ideas and radiant with the glory of His presence and power.

WAY OF PEACE.

REV. ANDREW J. GRAHAM.

CONSCIOUSLY or unconsciously all men are seeking satisfaction, rest, harmony, peace; and this entitles them to our compassion. Peace on earth involves health of body, vigor of mind, and cheerfulness of spirit. There is but one way to attain this end. "Thou hast made me for Thyself, O God, and my soul can never find rest until it rests in Thee," cried St. Augustine, and it has been the cry of all men, everywhere and alway. "The whole creation groaneth," said St. Paul. To know God, to be acquainted with Him, through Christ, Truth, is to forsake the path of pain for the way of peace. As Job in the midst of his groaning prayed, "Oh that I knew where I might find him! that I might come even to his seat!" so do men pray today. Steadily and increasingly are members passing out from many Christian churches, and this exodus is not a desertion but a quest. Mrs. Eddy says, "Contentment with the past and the cold conventionality of materialism are crumbling away" (Science and Health, Pref., p. vii).

The writer of this article knows full well, from many years' experience, how the middle-age theology and ecclesiasticism still hold in partial bondage multitudes of patient, loving people who are looking and longing for the consolation of Israel, release from perplexing thought, a present heaven. In response, Truth is knocking at the door of this age. Christian Science, through its text-book, its services and lectures, encircles the earth with the living voice of Truth. It knocks at the door, and offers to the weary and suffering all the wealth of the infinite storehouse of omnipotence.

Is mankind heedful of this message? The shepherds, the first to learn of the advent of "the Prince of Peace," were wakeful; so must men be now. The shepherds were obedient to the heavenly vision,—to follow the light is always necessary,—and to them it was said: "This shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Spiritually interpreted, the appearing of the babe stands for the dawn of the divine idea in human consciousness, while the swaddling clothes represent the material environment which must be laid aside as the idea is unfolded to us, and the manger typifies that humility without which God is unknowable.

Let us briefly refer to these points. The Discoverer and Founder of Christian Science had much whereof she might boast, yet selfish pride was lost in the deepening sense of the blessedness of humility. After years of prayer and work she attained to a mental state which was marvelous in its spirituality, and saw her world-wide work in great prosperity; nevertheless she thus wrote of herself, as the author of "Science and Health with Key to the Scriptures": "Though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix). Not to be puffed up with a sense of one's importance, not to glory in one's position, attainments, or possessions, but to seek that *Mind* "which was also in Christ Jesus," is the way that *leads to* the Christ-idea, the beginning, the dawn of harmony.

Said the Master, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." How constantly and lovingly is a little babe watched and nourished! So should the student of divine Science cherish that consciousness of God born in him, nor should he be impatient or discouraged if he finds that the swaddling clothes of old beliefs and customs still keep him from absolute freedom. Entrance into the realm of peace is a journey rather than an instantaneous experience. Beginners in Christian Science have with them the spiritual idea, though to their sense it may seem to be struggling for fuller expression, and if they but know that omnipotence will "gently lead those that are with young," they will not worry much about the swaddling clothes. These, in time, will take themselves away, and become known for what they really are, namely, nothing.

Christian Science enters upon no noisy crusade to make converts. It has no sympathy with the policy of encompassing land and sea to proselyte. It simply seeks to bless, with health of mind and body, all those who are weary of profitless struggle. Long attachment to and reverence for material observances keep many a Christian from that continuous peace which comes from the understanding of God. So long as religious thought and *worship center in* and around the material, whether it be the material body of Jesus or material sacraments, so long must men fail to attain *that* peace which can only be known as one rises to the meaning of Jesus' words: "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Day by day the gates of Christian Science are being more widely opened, and an ever-increasing throng of joyful people are passing up to the city which John saw and *into the* abode of peace. Would any ask, Why journey we *to the* city? Our Leader shall reply: "The sharp experiences *of* belief in the supposititious life of matter, as well as *our* disappointments and ceaseless woes, turn us like tired children to the arms of divine Love" (Science and Health, p. 322).

"LEARN OF ME."

CHRISTINE H. BEALS.

IT is generally admitted that understanding gives power. We know this to be true in the most common and ordinary sense. We cannot do the thing we do not know how to do, however small or unimportant the thing may be. We must have an idea before we can put it into execution; we must understand before we can accomplish.

We realize that the wise man of ancient time gave good advice when he said, "With all thy getting get understanding." There are in the world today no lack of sources held out to struggling humanity, through which or by means of which men are promised understanding. There is a tendency among educators to advance the theory that all possible learning on all possible subjects constitutes understanding, but this attitude toward learning should be carefully considered. From an ethical and moral standpoint we have two things to consider,—good and evil; that which is desirable, and that which is not desirable; that which promotes the welfare and happiness of men, and that which retards these conditions. All progress depends on the promulgation and

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perpetuation of that which is good; evil has no place in progress, nor in the advancement of the individual or of the race. It follows, then, that education should constitute a knowledge and understanding of that which is good and true and enduring.

The master thinker of all ages said, "Learn of me." Then the question naturally arises, What did he have to teach? What sort of knowledge did he propose to give out to the world? We cannot conceive of Jesus the Christ teaching evil to any man; no impure thing ever went out from his consciousness. "For I am meek and lowly in heart;" this is the reason that Jesus gave why men should learn of him. He wished humanity to know, not self-seeking, worldly wisdom, and ambition, but the fine, true things of life; clean, honest knowledge; a right perception of all things. He said of those who should obtain this correct knowledge, "Ye shall find rest unto your souls;" and he clearly taught that this knowledge which he desired to impart to humanity would be to them an avenue through which they might obtain all the good and desirable things of life. On page 26 of Science and Health we read, "Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death;" and Jesus says to humanity, "Come unto me, . . . and learn of me." Let us think of the call of the Master, and see if there is anything beside it that is so worth our time, thought, and energy.

THAT "STILL SMALL VOICE."

STELLA DUTTON.

AMONG the many revelations which Christian Science is bringing to light is the truth that direct communication with God, instead of being a miraculous occurrence experienced by a select few and during a limited period of time, always has been and always will be the privilege of each and all of God's children. The Bible is full of instances where God talked with men, where He led them by His voice and communed with them as consciously as man now communes with man. The inspired Word, found in the Bible, is recognized by humanity as the truth communicated by God to man, and He speaks now, to those who are ready to hear, in the same way that He communed with the holy prophets thousands of years ago; for He would not create children and provide no means of communication with them. Because of the man-made law that the auditory nerve is necessary for the conveyance of thought from one mind to another, and because men have become so accustomed to the belief that vocal sound is voice, they have come to the conclusion that God's voice is silent.

It is only thought which is really heard, and it is the understanding or mentality which hears it. The belief of a material medium of hearing has no more power of transmitting thought than an inanimate piece of wood; and as man rises above the belief that there is intelligence in matter, he will recognize the truth that "the medium of hearing is wholly spiritual" (Science and Health, p. 214). Every thought which strengthens our faith in good and lessens our fear of evil, which wrestles with and overcomes hatred, resentment, envy, or any other belief that "worketh abomination," and imparts comfort or inspires with love, which lifts us from the depths of sorrow and turns us gently away from material things to spiritual, is that "still small voice" which says to mortal mind, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The thought which a person is admitting into his consciousness is the voice he is listening to. Now, humanity has listened so long to the voice of error, is so constantly admitting thoughts of discord, sin, sickness, and death, that it does not realize that Truth's idea is always knocking for admittance, is always yearning to be heard, just as when it was voiced through Christ Jesus, who said, "Why do ye not understand my speech? even because ye cannot hear my word." No one would think of going into a noisy factory and expect to hear above the roar of the machinery the singing of the birds outside; neither can one hope to hear the sweet utterances of Spirit while his consciousness is confused with the noise of human discord. We read in Science and Health that "Spirit, God, is heard when the senses are silent" (p. 89), and through the study of Christian Science we are learning how to guard the avenues of thought, as well as recognizing the necessity for so doing, against every error, every image of disease, every sinful desire, and every other discordant noise that seems to drown for a time the voices of God's ministering angels, the "impartation of the divine Mind to man" (Science and Health, p. 68). We know that only as we do this can we hope to hear God speak. Again, we are learning how to listen for the "still small voice" of Truth, how to close the ear to every note of discord, how to shut out from consciousness everything that is unlike good, and we are hoping, watching, and working for the ultimate silencing of all error, while, to quote Longfellow,—

> Down the dark future, through long generations,
> The echoing sounds grow fainter and then cease;
> And like a bell, with solemn, sweet vibrations,
> I hear once more the voice of Christ say, "Peace."

As yet, we seem to be between the darkness of materiality and the dawn of Spirit, and as the soft, indistinct twitterings of the birds tell us of the coming of morning, even so does our awakening understanding catch the low utterance of the "still small voice" of Truth. This voice is constantly growing more distinct, and the time is coming when men will again hear and understand the pure language of Spirit; when they will hear the voice of Truth as distinctly as we now hear human voices, and will commune with Mind as consciously as "when the morning stars sang together, and all the sons of God shouted for joy."

BASIS OF PRAYER.

REV. WILLIAM E. ENNIS.

AFTER long years of prayer,—prayer sometimes little short of agony, but which resulted in almost or quite nothing,—the writer has grown to recognize the fact that the failure of his prayer to win the result of answer lay in his failure to understand man's relation to God. His thought or belief about man did not agree with what man is. He prayed upon the spontaneous assumption that man is a mind or being apart by himself, and his prayer was an effort to get this off or apart being filled by divine power and wisdom and peace. Could he have succeeded, after beginning with such an assumption of man, he would of course have made God not the Supreme Being and the one and only Mind, but there would have been many minds, even as idolatrous mortal thought believes.

After many weary, disappointing years of prayer, the truth has sufficiently dawned upon his thought, through the teachings of Christian Science, to show him the error of this supposition. To ask God to come to a man, to enter and fill a consciousness separate from Him and unlike Him, is a pathetic act, and one divinely impossible of fulfilment. It is as if the familiar echo, being personified, should get lonely, and should ask the little boy to come and play with it. It is so weary and comfortless all by itself; in pain and sorrow it implores some one to come to it. But who can go to the echo, who can comfort and uplift it with his blessing and presence? No one can, of course, for there is no person, mind, or being called "echo;" and no more can God go to that mortal sense man who seems to be off and apart from God, for there is no such man. God can go only to what lives, and moves, and has its being in Him, because there is no real being, existence, or man outside of Himself,—outside of Deity.

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And when this false mortal sense man ceases the belief that it is a man or a being, and when God is recognized as the only being, infinitely reflecting Himself through man, then we do indeed cease to pray the impossible prayer. Lighted by a beam of truth, we rise from this false self of belief; rise, and see and realize the one infinite being, and ourselves as forever perfectly and indestructibly living in God,—yea, verily living by Him—the "express image of his person." Mrs. Eddy describes the spiritual man as "that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker" (Science and Health, p. 475).

This is the passing from woeful polytheism and pluralism to the monotheism of Christ Jesus, to Truth; this is the passing from the world-evil to the heaven-good, to immortal Life and Love; this is the passing to that happy, holy state wherein "whatsoever ye shall ask the Father in my name, he will give it you." We have found that this "in my name" is the conscious realization of God as All; and man, the true self, as God's own reflection. What more can we ask? We have already reached the unutterable! Only one word can be uttered—"Abba, Father!" and by that word we live.

"WORD OF RECONCILIATION."

EVA S. WILLIAMS.

THOSE who before they became adherents of Christian Science were deeply immersed in what Mrs. Eddy speaks of as "erudite theology" (Science and Health, p. 24), find great enlightenment in the new aspect presented by once familiar passages from Scripture. One such passage is found in the fifth chapter of Paul's second epistle to the Corinthians, where we are told that God hath "given to us the ministry of reconciliation;" or, "committed unto us the word of reconciliation."

Exactly what does this mean? Perhaps one of the first things to come home to the thinker along new lines is this: that since all may be "kings and priests unto God," the need of an official priesthood is swept away in the broader perception of the fact that the duties of priesthood devolve equally upon all men. Now one of the demands upon those for whom "old things are passed away" is that he should endeavor to reconcile all men to God through Christ. In what way does he set about doing this? In one way only, namely, by so purging his own consciousness of false beliefs concerning man and his relation to God, that all those who come within the range of his thought are helped by it. To put it simply, we learn that every critical and condemnatory belief which we entertain concerning our fellow men is a disadvantage to our own progress into harmony, as it also is to theirs in so far as they are ignorant of their God-given ability to defend themselves from the mistaken thoughts (illusions) of others.

What is it, as days and weeks go by, that raises the individual Christian Scientist to the position of practitioner or Sunday school teacher, that of reader or president of a church? Is it not that in all his relations with self, and with all with whom he comes in contact, he strives to exercise the ministry of reconciliation, *i.e.*, to unsee all that is unlike God, and to maintain the spiritual facts of God-likeness? It is the part of an adult worker to do this daily and hourly, but we readily see how the mind of a little child instinctively expresses the truth its elders must study deeply to hold and to impart.

The writer was once told a story of a little girl, an older member of whose family had become a Christian Scientist. This little girl's whole nature had been transformed for good by contact with this new and higher thought. One day a remark was made in her presence concerning a boy who was being given employment in the house, that he was "a most unattractive if not actually repulsive youth." Instantly the child said: "Oh, do you think so? I love him!" It is well known that in this way it is more usual than not for little children to judge what the Master termed "righteous judgment;" and honest seekers for the truth as revealed in Christian Science will find that there is neither need nor excuse for them to fail in exercising the same discrimination. Do we not all know from human experience that the judgment we fear is seldom that of those who are advanced in the subject concerned, but of those who are on much the same plane as we are?

Said a musician recently, "I think you will find that teachers of music are much less critical of playing than others," and thus it has continued to some extent in the study and practise of Christian Science. Quite rightly the free discussion of error in any of its forms should be avoided among Scientists; but is there not a further ground for the endeavor, among the inexperienced or backward, to conceal difficulties from one another, namely, the fear of unhelpful criticism? The cause of this attitude should be eliminated. He who has step by step gained ascendency over the belief of personality in evil, is trusted to give help because he or she is known no longer to identify it with the individual. The less advanced student fails thus to discriminate, and possibly gives out a thought which adds to the already self-condemnatory sense of a suffering or sinning brother.

But there is even now a revival of the spirit which animated the early Christians, of whom it was said, "See how they love one another;" and it needs only that this perception of true brotherhood be enlarged through the determination on the part of every beginner in Christian Science to hold only such thoughts and to speak only such words as shall uplift his fellow pilgrim. To put it on the most negative plane, we cannot possibly help another by the mental declaration, "So and so is not getting on a bit;" but why make such a pronouncement? Who are we that we should attempt to decide the time and manner in which another's difficulty shall be seen to have yielded to the work of Truth? Every statement of truth, however impersonal it may be, the right thought never leaving room for the wrong, is, however, actually reconciling the whole world to God, through the true understanding of the infinite goodness and power of divine Love.

[Written for the *Sentinel.*]

MY CHOICE.

LUCY HAYS EASTMAN.

My God, no human touch I crave,
But oh, may I Thy presence feel,
Closer than claspèd hands,
In selfless love that stretches wing
O'er fear-bound hearts, and works to heal!

And I no spoken word would ask,
But pray to hear the inner voice,
So small, so still, so strong,
That speaks the things of God, and woos
My heart and will from earthly choice.

Father, no outward sign I seek,
But may each thought be borne to me
Direct from Truth itself,
And, planted deep within my heart,
Bear fruits of love and charity.

And one thing more: O Mother Love,
For all Thy blessings sent so free,
This debt may I repay
By yielding up false mortal self,
In joyously exalting Thee.

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SELECTED ARTICLES.

[Frederick Dixon in *Barbados Standard*, Barbados, British West Indies.]

One of the greatest of European statesmen, speaking of the Bourbons after the Restoration of 1815, declared that they had learned nothing, and they had forgotten nothing. The same may be said with emphasis of the sectarian critic. He recollects that for centuries it has been the portion of every orthodox church to persecute the heretic and the dissenter. He has not learned, and he is apparently incapable of learning, that the heretic and the dissenter have thriven on persecution, and that so far as their influence may have declined, it has always been when, like Jeshurun, they have in prosperity waxed fat and kicked at the heretic or dissenter of their day.

A contributor who calls himself "A Christian but not a Christian Scientist," is no exception to the rule. He poses as a Jupiter Tonans from behind the mask of anonymity. He begins by saying that Christian Science "is calculated to mislead the unlearned." It can only be said that if scholarship is a man's ballast against false religious teaching, the bulk of humanity must be in a parlous condition, a prey to the scholars of the churches. The critic appears to have overlooked the fact that the bulk of the New Testament was written by a publican, three fishermen, and a tent-maker, to say nothing of the fact that it was one of the complaints of the Epicurean Celsus that the pioneers of the culture of imperial Rome were weavers and cobblers. In modern times the story has been just the same. The history of dissent in England has been the revolt again of the cobblers and weavers against the scholars. "The Pilgrim's Progress," a book which has influenced religious thought more, perhaps, than any other except the Bible, was written, not by a bishop, but by a tinker.

The critic next explains that Christian Science teaches that Jesus' healing power was derived from God and not from himself as God, equal to the Father. He might be asked to explain, if this is so, why Jesus said, "I can of mine own self do nothing." Writing of this, a famous bishop and scholar says, "The very idea of sonship involves (in some sense) that of dependence." The comment is not important, though it is interesting. The difference of opinion is, however, one which the critic must settle with the bishop, and not with a Christian Scientist. He then goes on to explain that Christian Science teaches that "believers in God can by prayer procure the working of miracles equal to those wrought by Jesus." The statement is not very exactly put, but if Christian Scientists do, they have the authority of Jesus for it. It was he, and no other than he, who said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Finally, the critic indulges himself in the sarcasm that when Christian Scientists can perform a string of works of physical healing,—some of which, be it said, they have already done,—they may talk about their wonderful healing. This particular sentence is surely a triumph of bad taste and worse logic. The taste can take care of itself, but the logic is worth examining. The critic has apparently forgotten that a few lines above he explained that Christian Science healing was effected by prayer to God; therefore he needs not be so painfully irritated because God has answered prayer. The "wonderful cures" are, on his own showing, the work not of any person, but of God. Again, is no one ever to talk of anything he cannot do perfectly? Barbados, indeed the world, is likely to become a silent place under such a dispensation. Nobody, for instance, but a senior wrangler, must open his mouth on the subject of mathematics, and it is an open question whether even he should. Nor is this all. If no one is to speak of healing unless he can heal like Jesus, then no one ought to preach who cannot preach like Jesus. There is nothing for it, apparently, but for all the churches to close their doors. Yet Jesus said, "Preach the gospel" and "Heal the sick." That is what Christian Scientists are trying to do. It seems a little hard that they should be stopped doing the little they can, because they cannot do all. It is perhaps as well that the anonymous critic is not in a position to put his logic into practise in Barbados.

[H. Cornell Wilson in *Medina* (N. Y.) *Journal*.]

A sermon by the Rev. C. Poeckler, published in a recent issue, refers to Christian Science in a way to indicate that its teaching is not understood by him. Without doubting the entire sincerity of the gentleman, I may state that there is every evidence in the sermon that he knows nothing about Christian Science, and consequently subjects it to misrepresentation.

An understanding of Christian Science is to be had by studying the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy, which is available to every one. This done, one will never venture the assertion made by this critic, that "the Christian Scientists say the very opposite of what Jesus says." Fortified by a knowledge of the Bible, especially by a spiritual understanding of the words of Jesus, of his disciples, and of Paul, one soon discovers that the teaching of Christian Science accords in every particular with the Scriptures, in precept as well as in practise. The proof of this fact lies in the increased interest in, regard for, and understanding of the Bible, which invariably follows the introduction of Christian Science. This is the testimony of thousands upon thousands everywhere and in all walks of life.

[John W. Harwood in *Manchester* (England) *City News*.]

It is but natural that as a doctor and churchman your correspondent "Medicus" should disagree with the teaching of Christian Science on the subject of healing sickness and of overcoming sin; but we find this in "Science and Health with Key to the Scriptures" (pp. 163, 164): "Dr. Mason Good, a learned professor in London, said: 'The effects of medicine on the human system are in the highest degree uncertain, except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined.' . . . Sir John Forbes, M.D., F.R.S., Fellow of the Royal College of Physicians, London, said, 'No systematic or theoretical classification of diseases or of therapeutic agents, ever yet promulgated, is true, or anything like the truth, and none can be adopted as a safe guidance in practise.'" These statements by members of the medical faculty do not inspire any great confidence in their methods. Most of the adherents of Christian Science had already tried all that *materia medica* could offer before looking elsewhere for healing, and it is because they have found healing, and others see this healing taking place, that the Christian Science movement is making such rapid progress. The only way that any one can hold up this movement is to show a better system.

"How profoundly mysterious it is to be told that disease is an illusion, for it is mental, not a condition of matter," says our critic. How much more mysterious it would be to believe that disease is absolutely true and real, for we should be compelled to admit that God, who created all that was created, "and, behold, it was very good," created disease and suffering; and if this were admitted, who would dare, even if they could, oppose God's plan and will by healing the sick? Jesus said he came not "to destroy the law, or the prophets: . . . but to fulfil," and in fulfilling God's law, sin and disease vanished into their native nothingness. Our critic objects to the classification of sin with disease, and yet as a churchman he must be cognizant of the same classification by Jesus when he said to the man sick of the palsy, "Thy sins be forgiven thee," and to the people who murmured against this, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk," showing in

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this case that the destruction of sin resulted in physical healing. Jesus defined Satan, devil, or evil, as a liar, and the father of lies: "there is no truth in him;" so when Christian Science relegates evil and disease into nothing more than an illusion or falsity, it is but following his method, and the remedy he used is the one Christian Scientists use. Christian Science repudiates suggestion and declares that there is but one Mind, who is infinite intelligence and Truth. As we obey the injunction of Paul, "Let this mind be in you, which was also in Christ Jesus" (know the truth as Jesus did), we are able to destroy intimations of sin and disease.

To object to the teaching of Christian Science simply because it is not in accordance with preconceived views, will not influence others. Christian Scientists do not ignore any part of Christ's work. The test as to the true Christian, a believer in and follower of Christ Jesus, was given by him in these words: "He that believeth on me, the works that I do shall he do also," and, "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." If *materia medica* and scholastic theology cannot stand this test, they will go down before the true teachings of Jesus Christ, as reiterated by Christian Science with "signs following."

[Thomas F. Watson in *Grass Valley* (Cal.) *Union.*]

The *Morning Union* recently contained a sermon, delivered at the Congregational church, purporting to be an exposition of Christian Science, in which the minister alludes to the "Christian Science Bible." Now it is well known by nearly every one today that the Christian Scientists use the same Bible that is used by other churches, namely, the King James version. They also use the Lord's Prayer in every service. There are many commentaries on the Bible, but the Christian Scientists have chosen "Science and Health with Key to the Scriptures" by Mrs. Eddy, because it enables them to understand how God's word, when rightly understood, heals the sick and sinning as readily today as it did in the time of Jesus and the apostles. "He sent his word, and healed them," is as true today as when it was first uttered, and Christian Scientists are proving it, not by "the power of suggestion," as this minister declares, for Christian Science teaching is diametrically opposed to mental suggestion.

The critic evidently has a misapprehension in regard to the Christian Science teaching concerning sin. Science and Health states as follows: "The belief in sin is punished so long as the belief lasts" (p. 497). Again we read: "For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain" (p. 568). It is well known that Science and Health is in all the public libraries, and can be easily obtained or borrowed; therefore each may read and prove for himself that Mrs. Eddy's teachings do not in any way conflict with the Bible. It is also a well-known fact that many have been led to investigate Christian Science after hearing or reading a manifestly unjust criticism of it by one whose ignorance of the subject had caused him to misrepresent the truth; and so the "wrath of man" is made to praise God.

The critic's statement that Christian Science is on the wane and that the churches are decreasing in number, is not borne out by actual statistics, for there are more Christian Science churches now than ever before. However, they do not boast of their numbers, knowing that "one on God's side is a majority." The *Christian Science Sentinel* of June 14 stated "that the growth in membership of The Mother Church during the past year has exceeded that of any previous year of the history of the denomination." Christian Scientists, as a whole, are so busy preaching the gospel and healing the sick, in the way the Master taught, that they have no time to criticize their neighbor's religion.

[Ezra W. Palmer in *Denver* (Col.) *Republican*]

In a recent review, in the *Republican*, of Edouard LeRoy's book, "The New Philosophy of Henri Bergson," mention was made that there is a similarity between the ideas of Bergson and those of Mrs. Eddy. Perhaps a brief comment will show that the Bergson philosophy, as set forth in LeRoy's book, is wholly unlike Christian Science. Bergson's philosophy does not postulate God as the basis of all reality, as does Christian Science, for Bergson bases his reasoning on an introspective study of the human mind, and from this inner view attempts to evolve a solution of life and the relation of mind to matter. His book throughout confuses mind and matter, and attempts in a vague way to make them both a part of reality. Nowhere in his book does LeRoy show that the Bergson philosophy even attempts to draw a line of demarcation between matter and spirit, and his philosophy is merely an attempt at the impossible—to bridge over the gulf between matter and spirit and to make God the creator of both.

This has been the crux of the contest between the idealists and the materialists in all ages, and will doubtless continue to be until men see more clearly the meaning of the omnipotence, omniscience, and omnipresence of Spirit, which necessarily precludes matter, a material universe, and a material creation. The dual character of Bergson's philosophy is aptly illustrated by his definition of God as "a free and creating God, producing life and matter at once" (p. 225), a statement utterly contrary to the teachings of Christian Science, which hold that God is Spirit, and that, therefore, God is not the creator of His unlikeness, matter. The whole teaching of Jesus and his wonderful works rests on the supremacy of Spirit, God, and the annulment of the claims that life and intelligence inhere in matter. Defining her views of matter, Mrs. Eddy writes, "My conscientious position, in the denial of matter, rests on the fact that matter usurps the authority of God, Spirit; and the nature and character of matter, the antipode of Spirit, include all that denies and defies Spirit, in quantity or quality" (Unity of Good, p. 31).

This confusion of mind and matter is observable all through the LeRoy volume, and utterly differentiates it from Christian Science, which rests on a purely monotheistic basis. On page 109 the writer vaguely defines mind and matter as "not two things opposed to each other, but rather as two universe directions of movement," whatever that may mean. On page 229 he attempts to coalesce matter with life, and this again is foreign to Christian Science, which teaches that God alone creates man, but not matter. Christian Science teaches the unreality of evil, because evil is contrary to the nature of God, whom St. John defines as Love. Yet, LeRoy's book defines both evil and good as real, and says that "memory makes a persistent reality of evil, as of good" (p. 123), thus setting up a dual universe and making God responsible for all the diseases and disasters which afflict mankind. Christian Science repudiates the doctrine of the reality of evil and holds with Habakkuk, that God is "of purer eyes than to behold evil."

In its attempt to define life, the volume again teaches a doctrine foreign to Christian Science. It attempts to show the evolution of life as torpor in vegetables, instinct in animals, and intelligence in man (p. 112). This materialistic origin of man is not upheld by Paul, who declared that "the Spirit itself beareth witness with our spirit, that we are the children of God." How can we be the children of God, and at the same time evolve from lower forms of

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physical organisms? The feat is manifestly impossible, as Christian Science clearly teaches. No satisfactory theory of nature can be evolved which attempts from a material basis to explain man and the universe. Any system which makes this attempt usually raises a cloud of obscure and vague surmises, without aiding humanity one iota to escape the ills of the flesh and to gain the peace and supremacy of spiritual life which Jesus demonstrated.

Nor does the Bergson denial of material things bear any similarity to Christian Science. Bergson attempts to see an inward meaning to forms of matter, and holds that through this meaning we shall grasp absolute knowledge. Christian Science is based on no such analysis of material things; it seeks no absolute knowledge of matter. It points to God as the source of inspiration, of all knowledge, all wisdom, all science, and it repeats the words of Jesus, "Ye shall know the truth, and the truth shall make you free." Christian Scientists have learned that the truth which frees is not found in elusive forms of matter, but in the demonstrable knowledge of God, which heals the sick and destroys the power of sin.

[Algernon Hervey Bathurst in *Church Family Newspaper*, London, England.]

I have read with some interest the report of the Christian Evidence conference which appears in a recent issue, and may I be allowed to say a word on one point mentioned by Canon Masterman? He referred to Christian Science as "doing away with the idea of a personal God," and, much as I regret being compelled to contradict the speaker, I am bound to do so, since no system of philosophy or religion has ever insisted with greater vehemence upon the personality of God in the correct or spiritual meaning of the word than does Christian Science. On page 116 of "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity and its distinction from humanity. If," she continues, "the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense."

Undoubtedly the most important feature of Christian Science is its teaching as to the true nature of God and man, and it would be difficult to find a clearer and more scientific or demonstrable explanation of this important point than is found in the Christian Science text-book. Christian Science teaches and proves, as did the Founder of Christianity and his disciples two thousand years ago, that God, omnipresent and omnipotent good, is ever present and ever available to those willing to recognize Him. "The Son," Jesus declared, "can do nothing of himself, but what he seeth the Father do;" and St. John made that magnificent declaration, "Now are we the sons of God." It is therefore surely possible for each individual to recognize God, or to have a personal God, only to the extent that he understands that Spirit, or Love, to quote but two of the synonyms of the Deity mentioned in the Bible, is not finite, is not personal in the sense of a human personality, but is infinite, and that man, being the son of God, must necessarily express these qualities. This, of course, brings us back to the great question of creation, for it is obvious that the material or mortal man is scarcely godlike.

If, however, we admit, as all Christians affirm, that God, Spirit, is the only creator, the First Cause, then His creation, or the effect of this cause, must be like or manifest the qualities of this cause or creator. Whatever does not express godlike qualities is, therefore, not part of this creation. Now it is the privilege and duty of Christians to prove not only in theory, but in practise, that God is all-powerful and ever-present, and the fact that infinite good is in reality omnipotent and omnipresent, makes it possible for the practical and scientific nature of this teaching to be demonstrated, with the result that the belief in evil, or that which is not godlike, lessens, until eventually it will be recognized to be unreal, or, as Jesus declared, "not in the truth, because there is no truth in him [devil or evil]."

I would add that Christian Science cannot be practised without at least some understanding of the true nature of God, or without some recognition of the true nature of the "infinite personality" of God mentioned by Mrs. Eddy in the passage above referred to.

[Editorial in *Boston* (Mass.) *Herald*.]

The children of the Puritans grew up oppressed by fear of an impending future punishment which should afflict their souls. The children of the present day are shadowed by the fear of the impending ills which may afflict their bodies, and are oppressed by the anxiety which on all sides surrounds their physical existence. Instead of frightening them with visions of a personal devil, we frighten them with tales of deadly germs ready to pounce upon them, and myriads of microbes lying in wait for them. In our desire to give them healthy little bodies we are forgetting that we must also aid them to develop courageous little souls.

It has been truly said, "No man is brave who believes physical suffering to be the greatest evil." This belief modern educational methods seem likely to inculcate. Proper instruction in hygiene is most desirable, but we need to remember that the schoolroom and the nursery should furnish light and air for the expanding soul as well as the expanding body. By focusing attention too persistently upon the dreadful ills that "flesh is heir to," we may convert the classroom into a chamber of horrors and set the children shuddering; but we shall never by this means supply them with the strong moral equipment with which to fight their future battles, or the bright inspiration to awaken in them the love of purity, integrity, and honor. A healthy body is very incomplete unless it is inhabited by a glad, healthy spirit, and in the house of much "plain speaking" we need also habitual "high thinking," lest we forget, and teach the children to forget, that life's equipment calls for something higher than hygiene.

[From an editorial in *Baltimore* (Md.) *American*.]

Men are very largely what they are because of what they think. This was recognized by the apostle, and his words are true, whether applied to the intellectual or the spiritual life. If character is molded by thought, the thought must be lofty if the character is to be lofty. So we have this advice from the apostle: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

We doubt whether there can be such a thing as an absolute "mental vacuum," that is, a wholly tenantless mind. But it may be comparatively empty, so empty as to be widely open to evil. It must be filled, and with things that are true, lovely, and of good report, otherwise it will become the slave of other influences. It is not enough to "cease to do evil;" men must "learn to do well." Virtue consists, not in the absence of evil, but in the presence of good. That is the teaching both of Christianity and of the non-Christian philosophers.

Every fact is the expression of a thought. Even as no true representation of a man can be given by the mere body deprived of its vital spark, so no true representation of a fact can be given by one who overlooks the thought which was its life and soul. Not all men agree to and accept these ideas when thus expressed; but in practise they are accepted by all.—MAZZINI.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

DIVINE SERVICE.

THE need for daily and hourly doing of deeds of Christianity, rather than simply putting on a religious habit for set occasions, is emphasized by Mrs. Eddy on page 40 of Science and Health, where she writes, "Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his apostles and not merely worship his personality. It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds." This is in line with the announcement that the Master made of his mission: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." In other words, consecration to the service of God meant service to mankind, the ministry of Love.

Christian Science teaches that one must prove, "through living as well as healing and teaching, that Christ's way is the only one by which mortals are radically saved from sin and sickness" (Science and Health, p. 458). The life of a Christian Scientist, therefore, is one which does not permit him to lay aside the moral code with his Sunday clothes, in favor of a business code which is more or less inconsistent with the golden rule. To a Christian Scientist, divine service means the doing of the will of the Father in all things and at all times, the reflection of divine Love, the manifestation of Truth, in all that is said and done. It means the practical application of the golden rule, the testing of every thought and act in relation to one's brother by the touchstone, Is it what I would have him think of me? Is this what I would like him to do to me? Surely the millennium would not be long delayed if every professed follower of Christ were to practise this rule. Yet it is only by such consistent and persistent exemplification of this rule of living that we may dare to hope to attain to the demonstration of that greater command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

We sometimes forget that our Master reminded his followers, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and waste our time in longing for the opportunity to do some great service for the cause, instead of cheerfully and willingly doing the lesser duty that lies close at hand. Yet if in our daily living we are exemplifying the teachings of Christian Science, proving the faith that is in us by our words and deeds, we are doing our part in God's great plan for the redemption of mankind. Our example, our influence, may carry greater weight with our neighbors and friends than we realize, and there is no community so small or so isolated that there is not an opportunity for a loving word, a kindly act,—a cup of cold water in the name of the Master, a seed of the truth sown that may harvest an hundredfold.

We cannot all serve within the temple, but those who hew the wood and draw the water are also needed, and the faithful performance of their duties is just as necessary to the success of the whole as of those charged with greater responsibilities. Let us put the spirit of divine service into our daily task, gladdening and beautifying what might otherwise seem routine drudgery with the thought that in its faithful performance we are witnessing to the truth, and glorifying every least action with the consciousness that so far as in us lies it will meet the test of the rule of Love.

ARCHIBALD MCLELLAN.

GROWTH AN AWAKENING.

THAT the normal Christian life means steady growth would appeal to most people as logical if not axiomatic; and if they were asked the meaning of growth, practically all would approve the saying that "the Christian man should grow as grows the tree."

In the emphasis this prevailing sense of the nature of spiritual advance places upon the value of strength, beauty, and continuous increase, it is legitimate and commendable; but in so far as it is in subjection to the laws and limitations of material evolution, it is likely to become a disabling fallacy. In all her writings Mrs. Eddy is most considerate of human conditions and the practical probabilities of human nature. At the same time she recognized and demonstrated the possibility of that immediate spiritual awakening which fulfils the higher and more inspiring concept of growth presented in Christian Science.

In the thought of the many all growth is gradual, and the long-time element has thus come to be regarded as necessary to every spiritual gain. The inevitable outcome of such belief is registered in that snail-pace advance in knowledge and efficiency which characterizes the average Christian experience. Though quite unconscious of any distinct gain in spiritual perception of capacity, even during years of church attendance and religious conformity, the "Christian evolutionist" who speaks of geological fauna as "our ancestors" is not troubled. He notes the vast time consumption of material history, that the oak makes but an inappreciable increase year by year, and he unconsciously becomes adjusted to the thought that at the best the rule of the spiritual is to be a future rather than a present realization!

To all this the teaching of Christian Science presents a corrective contrast. While recognizing the claims of human ignorance, irresponsiveness, and incapacity, and while counseling that they be considerately dealt with, as *in her* statement that we are to abandon the material "so fast as practical" (Science and Health, p. 254), Mrs. Eddy constantly refers to spiritual growth as an awakening, and this leads the student of Christian Science to regard it from the metaphysical rather than the evolutionary point of view. Familiarity with and the practical acceptance of the material sense of growth, sufficiently accounts for present-day incredulity respecting those instant moral transformations which even our fathers thought to be natural, and which they therefore experienced in so-called conversion. They were convinced that somehow the sense of things could be literally hell to heaven in a moment, and they entered into the joy of an improved belief in which Science always rejoices.

In its teaching of the unreality of evil, all that is revealed to us by material sense, including mortal experiences and limitations, Christian Science presents a philosophical explanation of spiritual growth of which these worthies had not dreamed, and which is capable of conscious individual demonstration, hour by hour. It declares that "if sickness and sin are illusions, the awakening from this mortal dream or illusion, will bring us into health, holiness, and immortality;" and "when that awakening comes, existence will be on a new standpoint" (Science and Health, pp. 230, 556).

As human sense escapes from its enslavement to matter it begins to move more freely, and the hindrances of space and time are largely removed. Thus the flight of thought by the wireless wave gives a new understanding of the Scripture phrase used to express the instantaneousness of Truth's achievements, "in the twinkling of an eye, at the last trump." When Truth is apprehended and declared, the time element disappears; God speaks, and "it is done." Ignorance and immaturity are "as a sleep," and to grow in Christlikeness is to awaken therefrom. The destruction of error by Truth is always immediate, from the divine point of view, and this explains the instantaneous healings of Christian Science. To the responsive, Truth is ever saying, "This day is salvation come to this house."

JOHN B. WILLIS.

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SCIENTIFIC FORGETTING.

To the student of Christian Science the Scriptures take on a new meaning and make strong demands for unhesitating obedience to statements of truth which were formerly passed over as having no vital relation to the working out of our present-day problems. One such statement is that found in Paul's epistle to the Philippians, where he tells of his effort to follow Christ Jesus up to the victory over death. He reminds his readers that he does not claim to have reached this high attainment, but that he is pressing on toward the goal, and he does not fail to make clear the "one thing" which he evidently considered of supreme importance in his brave effort to realize the meaning and grandeur of life as revealed by the Master. He says, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus;" and he counsels all who are striving after perfection to adopt this rule.

It is surely worth while to inquire diligently of ourselves to what extent we are doing this, and so helping others as well as ourselves. There are few who pause to think that disobedience to this rule entails needless suffering, hinders our growth out of the mortal sense of things and darkens the outlook. Our revered Leader says, "To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has in reality neither place nor power in the human or the divine economy" (Science and Health, p. 327). We ought to see, and see clearly, that this rule, stated by St. Paul, is one of the strict demands of Science, and a most important one. Christ Jesus said, "Sufficient unto the day is the evil thereof," and we are told that we should not let the sun go down upon our wrath. In other words, we should wrestle bravely and scientifically with every phase of evil which assails us, but never carry a belief of its reality into another day, much less carry this burden into another year.

The belief that evil has power to harm us, or that it ever had such power, is a disturbing element in human consciousness, and in its worst form may even lead to disease of mind and body, until obedience to Truth's demand brings deliverance, as it surely will. In Longfellow's beautiful "Psalm of Life" we are bidden to "let the dead past bury its dead;" and this is surely sage counsel, for the experiences of each day should leave only the memory of brave encounter with the assaults of evil, and that greatest of all victories, the consciousness that our armor is unpierced because we have never let go of the great truth that God is supreme. Jesus won the victory over death by proving the powerlessness of hate to dim his sense of Love's ever-presence, and that is why we can say with boundless gratitude that we love him; but our words would be a mere mockery if we failed to forgive and to love those about us in the full measure of our present understanding.

These words of our Leader, spoken at a great gathering in Chicago, in 1888, may well inspire us to forget the dead past and press on. She says: "I will love, if another hates. I will gain a balance on the side of good, my true being. This alone gives me the forces of God wherewith to overcome all error" (Miscellaneous Writings, p. 104). We cannot too often remind ourselves (and sometimes others) that if the recalling of evil darkens our horizon, the forgetting of its every manifestation,—as sin, disease, or death,—and the holding of our mental gaze constantly toward the light, will unfailingly bring health, happiness, holiness, which means God with us every hour. We must forget the things that should be left behind, but never forget to be thankful for the plenteous and good gifts of Love revealed in the light of Truth.

ANNIE M. KNOTT.

NOTICE.

It will interest and please the field to know that The Christian Science Publishing Society has acquired from The Concord Publishing Company all right, title, and interest to the publishing and selling of "The Life of Mary Baker Eddy" by Sibyl Wilbur, and that this book is now published exclusively by The Christian Science Publishing Society.

AMONG THE CHURCHES.

CURRENT NOTES.

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m. (during July and August the Sunday evening service is omitted); Sunday school, 10:45 a.m; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

FRANKFURT A. M., GERMANY.—The department of our church work for the distribution of literature was organized in the spring of 1910, with a distribution committee and two assistants. At present there are four workers in this branch, one a man, but all are Germans; and through the activity and tactfulness of these workers, fresh channels for the outflow of Christian Science literature are rapidly being opened up. A local Cosmopolitan Club has accepted subscriptions for the *Monitor* and the *Sentinel* for its reading-room, also a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. There, as well as in all the libraries, and in nearly all public places, the Christian Scientists are kindly and courteously received. Press attacks on Christian Science have greatly decreased in this state since 1910, though the chief dailies still exclude from their columns anything in favor of the movement. I am glad to report a much friendlier attitude toward Christian Science on the part of the clergy of the state church. Several prominent west German churchmen have alluded publicly to Christian Science as a religion that heals the sick. Another interesting item is that Christian Science has penetrated to the district lunatic asylum, and through the medium of *Der Herold der Christian Science* has already effected one liberation.

Christian Science literature was distributed in 1910 in fourteen places, and in 1912 in twenty-five places, as follows: eight hotels, three pensions, two offices, two libraries, one traffic agency, two dentists, one polyglot club, two cafés. Science and Health was placed in two libraries and in one polyglot club; the *Sentinel* and *Der Herold der Christian Science* in two libraries, and the "Life of Mary Baker Eddy" in three libraries. In the course of the last year much more interest has been manifested in the *Monitor*. In the great reading-halls of the libraries, where from four hundred to four hundred and fifty persons are going in and out daily, it is read so much that the sheets are sometimes worn out; and in one of the libraries the people often ask for it before it arrives. Science and Health, *Der Herold der Christian Science*, and the *Sentinel* have been eagerly read in two libraries the past year, and copies of *Der Herold* have often been taken home. Mrs. Eddy's "Life" has also had a good circulation.—*Correspondence.*

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THE LECTURES.

WASHINGTON, D. C.

Virgil O. Strickler delivered an address on Christian Science at the Columbia theater before an audience which crowded the building to its utmost capacity. Many men in public life were present. Mr. Strickler was introduced by Representative Frank M. Nye of Minnesota, who said:—

Truth never changes, but man's apprehension of truth enlarges and expands in accordance with the open mind and sincere purpose. As vines turn to the sun and flowers open to the day, so should men ever struggle toward truth. Men are coming to the apprehension of the great truth that to know God and to know Him aright is eternal life. For the great Teacher who had been encouraged by the response of those who walked and toiled with him said, If you continue in my work, that is, if you rest your life upon this great lesson I have sought to implant, you shall "know the truth, and the truth shall make you free." And we are coming to understand that this is the source of power which tends to make a man "every whit whole." The prophets and pioneers of truth have always failed, I think, to receive the sanction of the authorities of the earth at the time of their great message. They have been the outcasts largely of their day, spurned and looked upon with disdain, though they were exponents of truth. True to their mission, they preached the gospel by the wayside; the poor have heard it gladly, and the great suffering masses of humanity have been benefited by its wholesome and vital power.

In modern times we have had one of these messengers, a woman whose life and teachings have resulted in the establishment of a school of thought, to learn more of which we are met here. Of her great contribution to the religious thought of our times I need not speak. It calls for no encomium, for she lives in the hearts of thousands who have been the beneficiaries of her unselfish and Christian teaching, whose lives and experience speak with eloquence not born of ordinary speech. I am not myself a member of the Christian Science church, but for several years have studied somewhat diligently its great teaching, and I am sure that I have derived great benefit from it, and feel that it is a message which is doing great good in this mortal world in which we live. The barriers of prejudice are slowly yielding, and silently, almost as the night melts into the day, the splendid influence of the teachings of this great woman is felt at the very heart of human society.

Correspondence.

MERIDEN, CONN.

Frank H. Leonard delivered a lecture on Christian Science at the local church, corner of Liberty and Norwood streets, and a large audience availed itself of the opportunity to hear about this new-old teaching. The speaker was introduced by Albert Hartwig, first reader, who said:—

The revelations of God have been increasing from generation to generation. God was revealed more fully to Moses than to Abraham, more fully to David than to Moses, more fully to Isaiah than to David, and the faces of all are turned toward a future ever brightening as the centuries advance. In this enlightened twentieth century the God of Abraham, of Isaac, and of Jacob, has been revealed as the ever-living, ever-present reality, nearer and more accessible than anything we can see or hear. We therefore know that wherever we are, God is; however alone we may seem, in the silence of the night or in the seclusion of the desert, yet divine help is near.

Clearer and far more overwhelming than any arguments drawn from innate ideas or historical evidences is one which meets you face to face every day of your life. Everywhere we see traces of an unseen hand healing sickness and destroying sin. These are the effects of a more practical Christianity, of a higher and more spiritual conception of God and man. As nineteen hundred years ago, even so today, the convincing argument is that of the blind man who replied to his questioners, "One thing I know, that, whereas I was blind, now I see."—*Meriden Record.*

CINCINNATI, OHIO.

The introductory remarks of Miss Emma A. Estes, in presenting the Rev. William P. McKenzie at his lecture on Christian Science, in Music hall, under the auspices of Second Church, were in part as follows:—

Christian Science comes bearing a message of [illegible] to poor, suffering, sin-sick humanity on earth to-day, a future-world salvation, but a present one, right here, now. It comes, as our Saviour said, "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn." It is truly the Comforter that Jesus the Christ said he would pray the Father to send, and that it should abide with us forever. Christian Science has come to abide, to stay with us, to save us individually from the ills of the flesh, the sins, false doctrines, and superstitions of the world, and the works of evil. Is not this "a consummation devoutly to be wished"?

The Scripture says that God "sent his word, and healed them." God's word, spiritually understood, does heal. It knocks gently at the door of every heart for admission, promising to bring all into the land of freedom, where the fetters of carnality cease and the fetters of materiality fall, and the liberty of the children of God is found to be a demonstrable fact; freedom from sin, sickness, and discord a present possibility through the understanding of God, who forgiveth all our iniquities, and who healeth all our diseases. It is the voice of Jesus again echoing down the ages still saying in loving tones, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christian Science offers a practical solution of all the problems of human existence.—*Correspondence.*

PULLMAN, WASH.

A very attentive audience listened to a lecture on Christian Science delivered by Judge Clifford P. Smith. Dr. F. A. Golder, of the Washington State College faculty, in introducing the lecturer, spoke in part as follows:—

Christian Science is receiving more and more favorable consideration from the general public. There is hardly a town of any size which has not a Christian Science organization. The practise of the teachings of Christian Science has brought blessings to a great many. We can afford to test Christian Science by its results.—*Correspondence.*

PRESCOTT, ARIZ.

Willis F. Gross, lecturing on Christian Science in the Elks theater, was introduced by F. L. Haworth, Esq., who said in part,—

Probably the majority of the people now before me are not Christian Scientists. Many, like myself, are mere seekers after Truth, desiring to hear a scientific statement of this belief which has become the religion of so many of our friends. Meetings such as this one tonight are to my mind examples of the progress of our age.

History tells us of a time when men of one faith would not gather together for the purpose of listening to the statement of a faith different from their own. People adopted a religion through chance, and retained it with all the tenacity which is bred of ignorance and superstition. Men would not listen to ideas that were not repetitions of their accepted theology. Even in this day I have heard suppos-

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edly intelligent people advise others against listening to this or that man on the ground that their religious beliefs might be changed by so doing. Religion—unfortunately, I think—has been considered by many to be something which must be accepted blindly, and which it is a crime to question in any way. As against this opinion some one has aptly said that "nothing should be too sacred to be honestly questioned, and nothing too holy to be honestly investigated." I believe this is a great truth, and I am an admirer of Christian Scientists because they apply this theory, not alone to the religion of other sects, but also to their own.

Many of us, as I have stated, are probably ignorant of the teachings of Christian Science, but I assume that most of us believe in that Scripture which says, "By their fruits ye shall know them." If we adopt this, we place ourselves in the position of endorsing Christian Science to a certain extent, because we cannot go far without meeting with tangible evidence of the good that Christian Science has accomplished in at least some instances. We see examples where there have apparently been almost marvelous cures of physical ailments and weaknesses by the ministrations of Christian Science; but what to me is more important is the fact that Christian Science is the cause of developing many people into stronger-minded, more hopeful, and more efficient men and women. We must give credit to the Christian Science church for giving us some of the best citizens we have in this community. In my humble judgment no higher recommendation can be given any church than that its teachings develop bright, happy men and women, who make the world a little better around them and fulfil their duty as citizens. The measure of the goodness and greatness of any person or institution is involved in the answer to the questions, "What have you done to make the world better?" "What is the extent of the service you are giving to the world?" Christian Scientists have met this test; they have shown their good work, and they are entitled to a chance to present their ideas and to have those ideas receive earnest and careful consideration at our hands.

Correspondence.

SEATTLE, WASH.

William D. McCrackan, M.A., delivered two lectures on Christian Science, at both of which he was introduced by Oliver C. McGilvra, whose remarks at the Moore theater were in part,—

That the people of Seattle are interested in the subject of Christian Science is conclusively shown by the circumstance that although this lecture was advertised to begin at half-past two o'clock, the doors were closed by order of the authorities at two o'clock, and there are now standing outside enough people to fill another hall. Some idea of the momentum acquired by this great movement toward the kingdom of God may be obtained by recalling that less than thirty-five years ago its following consisted of a little band of twenty-six individuals in the city of Boston, whereas today students of Christian Science may be found in every portion of the civilized globe. The reason for such remarkable growth is that the thinking people of this enlightened generation are realizing that Jesus not only said "Preach the gospel" but that he said "Heal the sick." They are realizing that after he had healed the leper, restored the withered hand, given sight to the blind, and multiplied the loaves and fishes, he said, "He that believeth on me, the works that I do shall he do also." They are realizing that the privilege of being well and healing others is not confined to a chosen few, but is extended to every man that believeth on him.

At the Arcade hall the introductory words were in part as follows:—

The circumstance that this is the first lecture given by First and Fourth churches jointly, adds substantially to the pleasure it gives me to introduce the lecturer. Biblical history is replete with examples of the wisdom of unanimity of action in the cause of Truth. It was not until the multitude had come together on the day of Pentecost and were of one mind that they received the message of the Spirit with its blessing. It was not until Joshua and his followers had compassed the city of Jericho seven times and had joined in a mighty shout that the walls fell. If we only apply, in our daily lives, what we learn here tonight, I am sure we will find this a better world to live in, and will have gained a glimpse of "on earth peace, good will toward men."

Correspondence.

DENVER, COL.

Before large audiences which filled to overflowing the auditorium of First Church of Christ, Scientist, Clarence C. Eaton lectured twice on Christian Science. He was introduced at the first lecture by W. Stuart Booth, the first reader, who said in part,—

Of all the promises which have brought hope and cheer to tired humanity, the sweetest is that of Christ Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and it is repeated to this age by Christian Science, the marvelous growth of which is largely due to the fulfilment of this promise in the lives of many thousands the world around through the application of its teachings.

Miss Clara L. Sweet, the second reader of the church, introduced the lecturer at his second appearance, saying in part,—

A story is told of the great sculptor, painter, and architect, Michelangelo, that one day as he worked upon a huge, rough block of marble, a bystander, marveling as he saw forms of strength and beauty appear under the magic chisel, said to him, "How do you create such wondrous forms from the marble?" Michelangelo answered, "I do not create the forms; they are there. I but chip away the stone covering them." In all ages the mighty truths about God and man have lived in our midst, veiled, hidden, glimpsed only occasionally when some individual's great self-sacrifice, or supreme devotion to a high ideal, has made the revelation possible. In ancient history and in Old Testament records there are proofs that men have believed in and have sometimes clearly seen the eternal, primal truth. But it remained for one master sculptor, the man Christ Jesus, to reveal the perfect, whole vision of Truth. The truth, Jesus said, did not originate with him, but had been "from the foundation of the world," and this he brought to light for the healing and saving of mankind. He left for us the perfect, healing religion, cut clear from the shrouding creeds and opinions of his day; a religion so defined as to have stood, it would seem, untouched through all ages, but which, alas, during the darkness and dogmas of intervening centuries, has been so obscured, so hidden as to have lost for mankind its most precious gift, the healing of sickness and sin.

It remained for one in this age, a master sculptor, a woman, clear enough of vision and true enough of touch, again to strike away the blinding beliefs, the stony misconceptions of the human mind, and reveal to a waiting world the eternal truth, the all-power and presence of God, primitive Christianity, the healing message of Christian Science. Tonight we know you will hear some things which will clear away misunderstandings and unbelief which have hidden from men the healing truth.—*Denver Republican.*

LECTURES TO BE DELIVERED.

Cotuit, Mass.—Bliss Knapp, Freedom hall, 8 p.m., Aug. 12.
East Jordan, Mich.—Hon. Clarence A. Buskirk, Temple theater, 8:15 p.m., Aug. 14.
Petoskey, Mich.—Hon. Clarence A. Buskirk, Grand opera house, 8 p.m., Aug. 15.

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TESTIMONIES OF HEALING.

It is some years since I first heard of Christian Science, and I have often felt how much I should like to tell others of all the joy and peace it has brought into my life. In the old thought, after losing a beloved mother, a dear husband, and a baby daughter, I yearned for spiritual guidance and comfort, and like many another seeking for the comfort that heals the broken-hearted, I wandered about, trying many different forms of religion, but without gaining the help I so much needed. At times my sense of loneliness was very intense; I felt like a bark without a rudder, tossing about upon an angry sea, with no land in sight. The small capital I had was laid out to make a home for myself and my only remaining child, where I was to try to maintain us both; but not having been brought up to earn anything, I found it a great struggle, and the greater the struggle the more desirous I became for spiritual comfort.

I often attended church four times on Sunday,—early celebration, matins, afternoon service, at a little church some two and a half miles from my home, then even-song,—as well as every service possible during the week. All this, however, did not give me what I longed for, till one day a young lady visited my house and spoke of Christian Science, which she said was being established in London. She told me what good it was doing for its followers and those interested, but she did not speak of it altogether in tones of approval; and though I longed to hear more, I did not like to question her, as I have always disapproved of any religion being ridiculed.

My longing was, however, shortly to be gratified. I had been suffering rather seriously for some time with an internal trouble, and it was considered necessary for me to consult a doctor in London (one who had known me during my husband's lifetime), who pronounced my case rather worse than I expected, saying that an operation was imperative. While in London I called on a friend, who, upon hearing of the sad state of my health, for I was much upset at the doctor's decision, told me how greatly interested he was in Christian Science, as well as how much better he was since he had heard of it, and begged me there and then not to undergo any operation without first consulting a practitioner, which I readily promised to do.

I spent the following winter in London, and became much interested in Christian Science, as I always found peace when visiting the church at Bryanston street. Christian Science appealed to me more than any other form of religion, and, needless to say, I studied dear Mrs. Eddy's book, "Science and Health with Key to the Scriptures." After reading it, I can only remember one very severe attack of internal pain, for I used Science as well as I then understood it, and recovered quite quickly. I really have no recollection as to when and how I was healed, for I never had any operation or any special treatment from a practitioner; but my friend helped me during the time I was reading the book, which he kindly loaned me.

Since that time I have become a diligent student of Mrs. Eddy's writings and have had class instruction. I am a member of The Mother Church, and also of a branch church. Many trials, sorrows, struggles, and disappointments have come to me which in the old thought I am sure I never could have survived, but through the wonderful teaching of Christian Science, and the understanding I now have of a God who is Love, our Father-Mother, with the realization that my true spiritual self can never for one moment be separated from omnipresent good, has entirely obliterated the loneliness of former days, for I never feel lonely now, though for many years I have lived alone, and my sense of peace and happiness passes all understanding.

One of the greatest blessings which have come to me through Christian Science, is the overcoming of fear, which was one of my sore trials. Many physical ailments have also vanished, such as rheumatism, chapped hands, and a sensation like chilblains on my ears during the frosty weather, while many little flaws in my character have entirely disappeared. I trust I shall be able to prove my deep and sincere gratitude for all these blessings by living a life of love and reflecting it. I am truly grateful to God for many things, among them for inspiring our beloved Leader to bring to light this wonderfully comforting truth which heals the broken-hearted by its teachings. I enjoy all our periodicals, including the *Monitor*. I am thankful that I am able sometimes to help others, and grateful for all that has enabled me to help myself, as well as for the truth that has lifted me up and helped me to realize the allness of God when distress seemed paramount.

MRS. MARY C. DRUMMOND HENDERSON, London, England.

At the present time there come to my mind two pictures of myself, one as I was before I took up the study of Christian Science, and the other after my coming into the true understanding of God and man. The first picture is that of a nervous, discontented, selfish, fearful, unloving, and miserable piece of humanity; the second is in entire contrast, for it expresses health, joy, happiness, meekness, contentment, and, best of all, love. Where formerly I cared but little for any one outside of my own family, meeting in return the same indifference from others, I have grown to love mankind in a way impossible to me before. I have learned how blessed it is to give, and I can now keep the commandment, "Thou shalt love thy neighbor as thyself," for through the study of Truth I have been enabled to know man as the child of God, and not the offspring of sinful mortal thought. I can love this perfect and true concept of man where I could not love the other false concept. I have also learned to seek the beautiful and the good in all things, instead of looking only for evil, and to seek useful work and activity where previously inactivity and indolence had been my constant companions. The result has been better health, better morals, spiritual understanding, and an earnest desire to live and do for some one else besides myself.

My family recently had a very trying experience, that of the passing on of my sister from the accidental discharge of a pistol. But God was truly with us at this time, and our need of comfort was completely met. My grief was entirely healed by realizing that a leaden bullet has really no power to destroy man's life, the Life that is God, and that "man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal" (Science and Health, p. 427).

The desire to be healed of nervous trouble is what first brought me into Christian Science. I had been treated by a specialist for this particular disease, and I tried the "rest cure," being under the doctor's care quite a while, but never experiencing the slightest relief until I began to take treatment in Science. My healing was slow, but gradually I felt myself improving, until today I can say that I enjoy better health than I ever did before. Sleeplessness, weak eyes, and a bowel disorder have disappeared under treatment, and what used to be an ungovernable temper is daily becoming more submissive to the law of Love. I can now see that this slow healing gave me an opportunity to become better acquainted with God, and I am truly grateful for the truth, the knowledge that all health, happiness, and peace belong to me as a child of God, which knowledge came to me during my getting-well process, for it taught me how to continue in well-being and health.

With a heart full of thankfulness to God, the giver of all good, and of gratitude to Mrs. Eddy, through whose unceasing labor and devoted love for her fellow men this good has come, and for all of our wholesome and helpful litera-

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ture, I close this testimony of God's goodness to me with the sincere desire to let my light so shine before men that they may see my good works, and glorify our Father which is in heaven.

I will add that I am a young Jewish girl who became interested in Christian Science, and this interest, I am glad to say, still continues, because of what it has done and is doing for me. I send this testimony with the hope that it may prove helpful to those of the Jewish race who are investigating Christian Science.

MISS BERTHA FRIEDMAN, Kansas City, Mo.

[Translated from the German.]

A feeling of gratitude prompts me to tell of the many blessings and joyful experiences which have been mine through Christian Science. One day in June, 1911, while on my way to work, I was suddenly seized with a severe griping pain, accompanied by ague, and I broke down on the street. It took me quite a while to get up, whereupon I dragged myself home, work under these circumstances being out of the question. A physician, who was summoned immediately, prescribed medicine, which, however, proved utterly ineffective. These attacks were of almost daily occurrence, and the headaches which were added became so violent as to be almost unbearable. A second physician was then consulted, who stated that my trouble was due to nervous weakness, and he in turn prescribed for me, and I followed directions strictly, though without experiencing improvement. My attention was then called to Christian Science, and notwithstanding the stormy weather then prevailing, my wife and myself went to see the lady who had told us of it, in order to hear more about it. We left her with a sense of new hope, and the next day applied to a practitioner.

The effect of Christan Science began to manifest itself after the first treatment, and my condition improved noticeably, so that I was able to take up my work again; but owing to a lack of understanding of its teachings, I experienced a relapse after a few weeks, which assumed such a severe character that in my distress I called in the physician. He again prescribed medicine, which I took, believing that it would relieve me, although my knowledge of Christian Science should have made me realize that God is our only physician and Mind our only medicine. The consequent effects were dreadful, for not only did the pain and the weakness become most alarming, but the ear cavity and the throat were burned, so to speak, by the drug, and an old trouble reappeared of which I had not been conscious for a long time.

I must state here that one year previous to this time I had had medical treatment at the hospital, in which my throat had been injured, so that I experienced severe pain in those parts for quite a while afterward. This injury was very evident now, so I was sent to the hospital, where an X-ray examination was made, and where the examining professor said that the conditions were very serious. I requested the Christian Science practitioner who had assisted me previously, to take up treatment once more, which was done at once. Although the healing went on slowly this time, it gradually became clearer to me that disease cannot come from God, infinite good, and the more I relied upon the power of ever-present Love, the more error disappeared. Today I may say with a grateful heart that my healing is complete, and that I am able to the fullest extent to attend to my work.

The knowledge of God has often been a shield and buckler to my wife since we have been acquainted with the teachings of Christian Science, and we are deeply grateful that through these glorious teachings we have found the way to Truth. We feel that we may well bear constantly in mind the beautiful words of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

FRITZ SCHRADER, Hannover-Döhren, Germany.

When Christian Science first came to my notice I was in a training school for nurses. While there, I was taken with a very severe attack of rheumatism, and I also suffered from flatfoot, for which the physicians said I would always have to wear braces. I attempted to work for a few days, but the pain was so intense that this was almost impossible. A friend of mine who is a Christian Science practitioner then offered to treat me, for which I was very grateful. In a short time I was in perfect condition again, and able to continue my work. I have never touched medicine since, although before that I had been in the habit of taking all kinds.

After I graduated from the training school, I was nursing a fever case. I had been with the patient two months when I contracted the disease in its worst form, and had been ailing for about three weeks before I called a Christian Science practitioner. I was partly confined to my bed for just two weeks, being delirious most of the time. I had several very severe hemorrhages, besides internal and external abscesses. My head was badly swollen, and I was unable to retain anything on my stomach for days. I also lost my sense of sight and hearing; but in the third week I was again able to be out and was perfectly healed. About three years previous to this time I had an attack of the same fever while in the hospital, though it was much less severe; but I was in bed almost two months, and unable to return to my training for three months. The medical treatment was severe, and I suffered greatly.

I had another very remarkable experience in Christian Science. I was suddenly stricken with intense pain in my right limb, and finally was unable to walk or lie down. I sat in an upright position for some days, when the pressure was relieved and I was able to lie flat. The pain was said to have been caused from a heart condition, an abscess having formed because of imperfect circulation. One foot and limb were twice the natural size and badly discolored, also cold all the time. I was, however, perfectly healed, and have never walked so much in my life as I have since. To me this was a very wonderful demonstration, since during my former experience in *materia medica* as a professional nurse, cases of this kind have necessarily been subjected to very severe treatments, often many unsuccessful operations.

MRS. MARCELLA POORE, San Francisco, Cal.

I send the following testimony to the *Sentinel* with gratitude for the happiness and help Christian Science has given me for nearly six years. Many proofs of healing and many blessings have I received through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am glad to be one of the many thousands to express love and gratitude to her who has shown the world how to meet and overcome all evil by the understanding of God and our relation to Him, as taught by Christ Jesus. That she has correctly interpreted his teaching and method, I have proven many times by demonstrations of healing.

One example of how much quicker and more efficacious the spiritual healing is than the old material method, was impressed on me when my son was twice afflicted with a dreaded disease of the eyes. The first attack caused him severe suffering, sharp pains darting continually through the eyes for three days and nights. He was under the care of a medical doctor, who ordered bandages, changed every half hour, and some fluid dropped into the eyes every five minutes. It was several weeks before he entirely recovered, and even then the eyes seemed weak. Just a year later the same symptoms reappeared. Meantime Christian Science had healed me of many diseases, neuralgia, curvature of the spine, rheumatism, and dropsy being among them. With my then limited understanding of the truth, I succeeded in helping my boy, so that the suffering was slight and only troubled him one day. He slept well the first night, and the healing

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was complete, for he has never had any trouble with his eyes since, and this was over five years ago.

I am truly grateful to God for my health and support, and to the Christ for his wondrous teaching, made so much clearer by Mrs. Eddy's writings. As she says on page 353 of Science and Health, "All must admit that Christ is 'the way, the truth, and the life,' and that omnipotent Truth certainly does destroy error."

VIOLET B. SANBORN, New York, N. Y.

I am so thankful for what Christian Science has done for me that I only wish all who pass through this most trying ordeal could have the help which I experienced. I passed through parturition almost painlessly, the last hour being entirely without pain. We were living nearly a hundred miles from the practitioner, which occasioned some delay in sending the message; but after it was received there was no more suffering. I had only two treatments at this time. I had heard and known a little of Christian Science before this experience; but now my husband and I intend to study and learn more of this practical religion which lifts us from fear of the many ills that so constantly seem to attend us in every walk of life. My prayer is that I may so avail myself of the understanding of Truth's infinite power as taught by Mrs. Eddy that I shall be able to help others as I have been helped.—MRS. LUCY MITCHELL, Denver, Col.

I send this testimony with a heart filled with thankfulness to our heavenly Father for the new knowledge I have gained of Him through Christian Science, and for the good that has come to me and mine. After wandering in the wilderness of material sense for twenty years, seemingly afflicted by every disease that one could endure, unable for several years even to feed or dress myself or walk one step, and having given up all hopes of ever being well in this world, believing it God's will and feeling resigned, I suddenly awoke to the realization of the truth that makes us free. I learned that God is a loving Father, never sending aught but good to His children, never afflicting us for our good, as we have been taught to believe,—and can any wonder that I say, "Bless the Lord, O my soul"?

For many years I had been strongly opposed to Christian Science, but I was gently led into the truth. The scales fell from my blinded eyes, and healing came, both physical and mental. I now realize that all the good I fail to receive results from lack of understanding, and just as fast as I rid myself of all thoughts that are not Christlike, walk in the Master's footsteps, love God supremely, and my neighbor as myself, in a word, as I am governed by the Mind that was in Christ Jesus, health, strength, peace, and joy enter into my life. Truly has our Leader told us that our enemies lie within ourselves, in our thought, and like weeds they must be plucked out. Jesus said, "By their fruits ye shall know them," and my earnest desire is so to live that my life will speak for the Master. I would also say to those whose healing seems to come slowly, Do not be discouraged, for only as the ground is prepared, can the seed spring up. When problems have seemed difficult, I have always found the trouble was with me, not with God; His work is already done. The Bible tells us to work out our own salvation, which means constant, steady effort on our part, also the yielding up of material beliefs for the spiritual and true.

It is a little over two years since the knowledge of this grand truth came to me, and although health and strength have come gradually, it was because I was not in an attitude to receive help faster. I feel, however, that I have learned more of God and how to reflect Him than I would had it all been made manifest at once. I am demonstrating that complete health and strength are ours in Truth. I found, after being in bondage to the belief of sickness for twenty years, that fear was one of my worst enemies; but by knowing the truth, knowing that "perfect love casteth out fear," and by having a little help from a Christian Scientist, this belief has been overcome to a great extent, for which I praise God. I can now walk to and from our meetings and reading-room three times a week, although it is quite a distance from my home. I do nearly all my work and am like a new person. I confront problems daily, meet seeming difficulties, both physical and mental, but have the joy of knowing how to work out of them, for which knowledge we cannot be grateful enough. I know that God gives us dominion, and that we do not have to bow down to fear. I know that we must not sit down with folded hands, expecting God and our practitioners to do the work for us; each day brings its tasks, and we must watch and pray constantly and have charity one for another.

MRS. E. J. BARTON, Kent, O.

I write this testimony with a heart full of gratitude to God, hoping that it will benefit some one who is suffering as I was. I was brought to Christian Science through the healing of my daughter, who lives in Lincoln, Neb. Her healing was a great demonstration of God's power. I was suffering from rheumatism in my feet and had cramps in my limbs at night, so bad that I could not rest. I also had stomach trouble of long standing, could only eat certain kinds of food, and had severe headaches, which sometimes lasted three days before I could get relief. *Materia medica* had been my idol from childhood, and I knew nothing better until I was visiting my daughter. It was through her invitation that I called on the practitioner who had healed her, and I was brought into the light. I took treatment and was healed of the pain in my feet instantaneously, and since then have been healed of numerous ailments. I bought a copy of Science and Health, and with the Bible and the *Christian Science Quarterly*, which I study daily, the uplift has been wonderful.

It is over two years since I became interested in Christian Science, and I have found this truth to be the "pearl of great price." Through its teachings I have been able to help myself and have had many beautiful demonstrations for others. I am thankful for this, for it led me to study Science and Health more closely, and I have thus gained a better understanding of the Bible and of God as perfect Principle. I have learned to look to divine Love for every human need, and I have a sweet sense of peace through the realization that I inherit only health, goodness, joy and freedom. For this wonderful teaching, and the peace and harmony which have come into my life through the study of the Lesson-Sermons, I am indeed very thankful to God, also grateful to Mrs. Eddy. I am away from any Science church or Scientists, alone with God, but He surely blesses me in the work, and the seed of Truth sown here in the hearts of friends and neighbors is springing up, and it will not be long that I shall be alone, for others are seeking and finding the Christ-way.

MRS. MARY L. SCOBEE, Perry, Mo.

[Translated from the German.]

My heart is filled with gratitude for the blessings received through Christian Science. About three years ago I suffered with several chronic ailments, such as stomach, bowel, and kidney troubles, also an abdominal complaint. I tried six of the best physicians at that time, none of whom were able to help me, in fact some of them gave me no hope of recovery; but while in my greatest need I heard of Christian Science and applied to a practitioner for treatment, which was taken up in a most loving way. My condition improved from that day on, though the healing was somewhat slow, treatment being continued for about six months, after which time I began to work for myself to the best of my ability.

In eleven months' time I was completely healed of all my

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troubles, and a year later gave birth to a fine, healthy baby. It is an unusually strong child and has never been sick. When the baby was about four months old, however, I seemingly lapsed into a very dangerous condition, some of the old troubles reappearing in an aggravated form; moreover, I was disturbed mentally, and discord seemed to hold sway. My friends were greatly alarmed at my appearance, but I again asked the practitioner for help, and through her faithful work the symptoms gradually disappeared. When fear and discouragement arose, the loving help I received inspired me with new hope, and I relied upon divine Truth, which always is the victor.

I am now a perfectly well woman, sound in mind and body, praising God and giving thanks for the many blessings received, and holding deep appreciation for the work done by the Founder of Christian Science, through whom this great truth has again been revealed to the world.

LOUISE ZIEGLER, Point Reyes, Cal.

This glorious truth known as Christian Science found me about three years ago in a hopeless condition, discouraged, and tired of life. Several times I had to give up work on account of bad health, especially nervousness, and at times a very despondent mental condition gave me much trouble. I suffered frequently with severe sick headaches, which kept me from my teaching for two or three days at a time; but since kind friends have brought me the good news of Christian Science, and have patiently told and retold me about the allness of God, good, His tender love and care, all the clouds of darkness and doubt have passed away. My life is brighter, and there is now harmony, where formerly there was a sense of chaos and struggle.

With the help of a practitioner I have been healed of bad colds, a supposedly dangerous fever, and many other ailments, in the most wonderful way. I now feel stronger, healthier, and happier than I ever did before. I am very grateful for all these healings, but feel still more thankful that Christian Science is teaching me to overcome all fear of evil. It helps me to be loving and patient to all mankind, and it has also freed me of bad temper and other sins. Words are inadequate to express the joy and gratitude I feel for this wonderful truth, which has given me a God who is ready now and always to help and strengthen His children, and I am striving earnestly to live the truth as Mrs. Eddy, our revered Leader, teaches us in the Christian Science textbook.

OLGA MÜLLER (MRS. PERLEY SANBORN), Ashland, N. H.

Words cannot express my gratitude to God for Christian Science. When I came to it, I felt that I was under a heavy shadow; there seemed to be only sorrow, darkness, despair, in store for me; but after studying it for some time, I found that there is a God who wipes away all tears. Mrs. Eddy says, "The heavenly intent of earth's shadows is to chasten the affection, to rebuke human consciousness and turn it gladly from a material, false sense of life and happiness, to spiritual joy and true estimate of being" (Retrospection and Introspection, p. 21). I have found this to be true as I have journeyed onward. Many beautiful demonstrations have been made by applying this great truth, which daily brings new inspiration to thought, and every hour we rejoice in understanding better the Master's untiring work for mankind, and in knowing our all-wise Father-Mother God who governs all.

I find myself progressing according to the faith that is in me as I draw nearer to God. I am grateful for all the good that has come to me, and words cannot tell my thankful appreciation of our Leader, Mrs. Eddy, for this truth that has done and is doing so much for all mankind.

MRS. CARRIE ARNESEN, Seattle, Wash.

FROM OUR EXCHANGES.

[Lathan A. Crandall in *The Standard.*]

The awakening of the church to the privilege and duty of social ministry is one of the most significant features of our modern life. The wonder is that the followers of him who "went about doing good" should have failed for a single hour to give themselves to the relief of human distress. Strangely enough, Christians have sometimes made such a din denouncing one another that the cry of the needy and the suffering has been unheard. Eyes that have failed to see the Christ in the little ones of earth, have sought for him in vain in the heavens above them. Now "social service" has become the watchword of the hour, and in the forefront of the battle for human betterment stand the representatives of the Christian church. This is not only as it should be, and as it must be if we share in the spirit of him who told the story of the man who went down from Jerusalem to Jericho, and spoke the scorching words recorded in the twenty-fifth chapter of the gospel of Matthew, but it greatly increases the power of the church's appeal. It serves to bring religion out of the clouds; it makes it clear to all that Christianity is not a theory about life, but life itself, and that helpfulness is the automatic expression of the truly Christian temper. Because of this new attitude toward the ills of society, religion is becoming naturalized among legitimate human interests, and those who were wont to look at it askance, as having no real value for the present order, are learning that it is the most practical and powerful of all the forces making for the well-being of man.

[*The Outlook.*]

People go to hell, not because they are sent there by a divine decree, but because they belong there. They go, as certainly as the harvest follows the sowing, by a law written in their natures. They can no more escape hell if they invite it, than they can escape the succession of the seasons. There is nothing arbitrary or abnormal about it: God does not send men to places of torment; they go of their own volition. He does not impose it upon them by the use of arbitrary power; they elect to go, and they leave hope behind simply because they have thrown hope away. It makes very little difference what the theological conception of hell is; it remains and always will remain an appalling fact in the experience of humanity. It does not lie beyond the visible boundaries of the world; it does not wait to open its doors until death comes; the world is full of people who are already in hell whether they know it or not. And they are there because they have chosen to go. The pages of the newspapers furnish indisputable evidence that hell is a reality in this life, whatever it may be in the next stage of life, and that lost souls are going about in darkness in the every-day world.

So long as the human spirit gives itself to evil, there is no place for it but hell. To such a one heaven would be just as much a place of torment as hell; while to a good man, hell in any world would be a mere name. It has no more personal relation to him than the police courts have to the man who never breaks the law. Hell is a torment which comes to us because we invite it, as most things come to us; not suddenly or tragically, but gradually and slowly, as the ripening of our own thoughts and deeds.

[*The British Congregationalist.*]

Preaching, though it is claimed that it is better and more intellectual than formerly, frequently lacks force and inspiration, from the point of view of the men and women who listen to it. The human side of humanity's needs is so often overlooked. The average man and woman, we are convinced, go to church not to listen to mere eloquence, to hair-splitting upon purely theological differences of opinion,

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or to mere emotionalism; they go in the hope of being comforted, advised, sustained, and encouraged for the battle of life in which most of them are engaged six days out of seven. And a strenuous and heart-breaking fight it is for some of them. "Comfort ye my people" is a motto that might well face many a preacher as a gentle reminder of what he might very well attempt to do as he enters his pulpit on a Sunday morning, or, better still, find a place on the study wall. We think, too, that it is a mistake to believe that members of our congregations object to plain talk. If it is vital, such talk must do good, and few whose opinion is worth consideration will be inclined to resent it.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth.*]

As to the second coming, although the primitive church was mistaken in asserting that it was imminent, there was a sense in which it was right even at the time, and it is probable that in the long run it will prove to be literally right, too. Saving for his bodily presence, Jesus did return in every crisis that from that time forward befell either the church or the world. He did overthrow the existing world-order and established an entirely new one upon its ruins. He did come in power and glory, enthroned in the hearts of men, Lord of all the ages, the recipient of a homage such as has never been accorded to any other being that has ever trod this earth. The marvelous spiritual force generated at Calvary has been gathering momentum ever since, and every victory it has won in this world has been a fresh advent of Christ into the consciousness of the human race.

[*The Universalist Leader.*]

There are disagreeable facts in this world, and there are different people who have different ways of meeting them. Some fight them, some ignore them, and yet here is the point,—why should we not use them? At least they may serve as a most effective disposition gymnasium, in which we are to train through keen observation and strenuous effort the muscles of our dispositions until we command them instead of being bossed by them! We are bound to come face to face with disagreeable people sometimes, and most frequently when we look into the mirror! But what are we to do with them? Shall we run away, or fight, or enlist on the right side the forces which are finding false expression, and make them serve for good? Disagreeableness is misplaced energy which should not be wasted!

[*The Christian Register.*]

In religion we are often inclined to think that the last word has been said. The forms are stereotyped. There is no new phase of the spiritual life to offer, no new commandments to enforce, no duties and obligations that have not been emphasized for the past nineteen hundred years. But a live church is always presenting surprises, making an advance in the night, as it were, that carries it on beyond the old boundary posts, set up and consecrated by the fathers of the faith. Religion, like other interests of vital importance, takes color, form, and pressure from every commanding impulse of the age. Dealing with the deepest problems of human nature, it is, in some sense, swerved by everything that affects the trend of thought, emotion, and moral progress.

[*The Advance.*]

Let us be sure that our progress is upward. God has a plan for the universe, and in that plan will not be thwarted. It is for us to meet the purpose of God, where it touches our lives, and make that purpose vital within us; else the purpose of God will be wrought without us, and within the sphere of our lives the grace of God will spend itself in vain. We cannot rely on the divine purpose to perform within us and through us what we do not assist. It is for us to work out our own salvation with fear and trembling, while God works in us "to will and to do of his good pleasure."

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works of Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the Sentinel, *Journal,* and *Herald,* whether articles, poems, or testimonials, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been published in pamphlet form and is ready for distribution. Thirty-two pages and cover.

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (August, 1912 to 1913), *The Christian Science Journal,* printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

In a civil antitrust suit filed at Portland, Ore., by Attorney-General McReynolds, the federal government seeks dissolution of the alleged telephone monopoly on the Pacific coast maintained by the American Telephone and Telegraph Company—the Bell interests. The attorney-general asks the federal court to compel the Bell companies to relinquish control of the Independent Telephone Company of Seattle, the Home Telephone Company of Puget Sound, the Northwestern Long Distance Telephone Company, the Interstate Consolidated Telephone Company, and the Independent Long Distance Telephone Company. If necessary to accomplish the dissolution, the court is asked to appoint a receiver for the properties.

In the suit the attorney-general specifically requests the court to require the alleged telephone trust to dispose of the stocks, bonds, and physical properties of the independents "to persons not connected with the Bell Companies as stockholders or otherwise." He asks for the restoration, as far as practicable, of competitive conditions existing before the consolidation, and that Bell companies, their officers and agents, be enjoined from acquiring interest in or control of the companies relinquished.

The losses by fires on the national forests for the calendar year 1912 were the lowest of recent years. Less than one acre to every thousand acres of timbered lands was burned over, and the total damage is estimated at seventy-five thousand two hundred and ninety dollars, or less than one dollar to every two thousand acres of area. About 38 per cent were due to carelessness. The total number of fires was 2,472, as compared with 3,369 in 1911, and they burned over, in the aggregate, two hundred and thirty thousand acres as against seven hundred and eighty thousand in 1911. Of the 2,472 fires, more than 75 per cent were put out before ten acres were burned over, and nearly 50 per cent before one quarter of an acre was covered. Only twelve fires caused a damage of more than one thousand dollars each.

Despite senatorial criticism of the proposed reduction in parcel-post rates and the increase in the size of packages, Postmaster-General Burleson announces that he will issue the final orders at once, putting the changes in effect Aug. 15. The announcement came after the wisdom of making the changes had been subjected to a searching review before the Senate post-office committee in the presence of the postmaster-general. Chairman Clark of the interstate commerce commission, explaining why the commission had sanctioned the proposed changes, said he believed the postmaster-general had ample power under the law to make the changes. "I am convinced that the post-office department ought to, can, and will extend the parcel-post until it will carry all packages up to one hundred pounds," he added.

The government is beginning to make the national forests pay for the money which has been expended in conserving them. During the fiscal year just closed, the receipts from the forests amounted to almost two million five hundred thousand dollars, the business having surpassed that of any previous year. The appropriation for forest service work during the year was about five million five hundred thousand dollars. In addition to the receipts mentioned, however, contracts totaling four million dollars were entered into for the sale of timber, to be cut either at once or in later years. Where large bodies of timber are involved, these sale contracts permit the cutting to extend over a number of years. Thirty-five per cent of the year's gross receipts, or more than eight hundred thousand dollars, according to law, goes to the benefit of the states in which the forests are situated, for schools and roads.

Physical valuation of the railroads of the United States by the interstate commerce commission will take from five to seven years by a specially organized corps of men, and will cost the government from ten to fifteen million dollars or more, according to plans of the commission presented to the House committee on appropriations. The commission has asked for an immediate appropriation of one million five hundred thousand dollars for the organization of the corps of engineers necessary to undertake the work.

Cooperative methods pursued by the successful European farmer must be the means of improving the great farm areas of New England, in the opinion of a member of the American commission of agricultural organization and rural credits, which has just returned from a tour of observation in Europe.

The first payment of two hundred and fifty thousand dollars to Panama for the annual rental of the Canal Zone has just been made. The payments are in addition to ten million dollars paid in cash to Panama nine years ago.

International.

Opening of the Panama electric tramways last week was the occasion of a holiday. The first ride over the ten miles of railway was taken by President Porras of the republic of Panama, the archbishop, the president of the supreme court, the mayor of the city of Panama, various councilmen, the chief of the constabulary, and other national and city officials. The road crosses the international border three times and serves the suburbs of Ancon, Balboa, La Boca, and Sabanas. The tramways start near the national palace in the lower part of the city, and run past the Panama railroad station to Ancon in the Canal Zone. There is another line running north to Sabanas, the high-class residential section of the city. The third section or branch of the railroad runs to Balboa, the Pacific terminus of the Panama canal. The road is equipped with the newest electric cars.

The position in the Balkans last week reached a point which made negotiations possible, owing to the final success of the Greek army, which, in repulsing the last attack of the Bulgarians, drove King Ferdinand's forces over the Macedonian frontier into the Djuma pass, so finally disposing of the Bulgarian hold on Macedonia. The governments of Athens and Belgrade have agreed to a temporary truce. The delegates have met in Bucharest. An approximate indication of the total economic loss which has befallen the five peoples, including an estimated expenditure on mobilization and armaments during the last nine months of $60,000,000 by Roumania, and of perhaps $100,000,000 apiece by Austro-Hungary and Russia, would make a grand total of $1,329,000,000.

The Indian railway board has just issued its annual administration report for the year, and it covers every detail of railway progress. In the year under review a total of one hundred and sixty-eight miles of railway were opened to traffic. It has long been the policy of the railway board to maintain an average of a round thousand miles of new line each year, but owing to various causes this has not been found possible in recent years. The actual length of line open at the end of 1912 was thirty-three thousand four hundred and eighty-four miles, showing that ten thousand miles of new line had been built since 1900.

Total profits of all the publicly owned utilities in Edmonton, Alberta, were sixty thousand dollars last year. The street railway had a large deficit on account of extraordinary charges for extensions and improvements, but the light and power departments earned more than sufficient to cover the losses. The water department was operated at a profit.

Seven of the southern Chinese provinces with a population of one hundred and fifty million, have come to an agreement for action against provisional President Yuan Shi Kai and the Peking government, and besides these the troops under General Lung in the province of Kwang Si sympathize with the movement.

The committee of the Argentine Chamber of Deputies investigating the question of cattle meats, has decided to present a bill for the prevention of trusts, another for the taking a census of the cattle in Argentina, and another ordering an official inquiry into the interior meat trade.

The House of Lords has rejected the bill to abolish plural voting at elections in the British Isles. The vote was 166 to 42. On July 3 this bill passed its third reading in the House of Commons after a motion to reject it had been defeated, 293 to 222.

Industrial and Commercial.

Government experts have given a demonstration of scientific conservation of natural resources that has resulted in a saving of one hundred and fifty million cubic feet of natural gas daily in Oklahoma. This gas is estimated as worth thirty-seven thousand five hundred dollars, or thirteen million dollars a year. It was estimated at the time the experts entered the Oklahoma field, that every day two hundred and fifty million cubic feet of natural gas, worth sixty-two thousand five hundred dollars was being wasted. Operators and drillers were skeptical of the assertion of the two experts that they could prevent waste by a certain system of drilling. But the experts were right, and the operators are now making preparations to stop the waste. The gas already saved is equal in heat value, in a year's time, to one million eight hundred and seventy-five thousand tons of the best coal.

The break in the ranks of the silk ribbon strikers in Paterson, N. J., is construed by the mill owners as meaning the end of the five months' trouble with their factory hands. It is estimated that two million dollars in wages has been lost, while the manufacturers are about one million dollars out of profits. The strike began Feb. 25, when seventeen thousand five hundred hands were called out.

The new Chinese republic has established a department of agriculture and forestry. For a long time China had been pointed out as the most backward nation in forest work.

A single mill in Maine uses two thousand cords of paper birch each year in the manufacture of toothpicks.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

ACTIVITIES OF PRAYER.

HON. CLARENCE A. BUSKIRK.

PRAYER may sometimes be scoffed at as superstitious folly, but it is loved by sorrow and affliction, and revered by ripened wisdom. It is the effort of the spiritual element in human consciousness to attain a closer acquaintance with the divine source of all true being. What is humanly unworthy may at times enter into the motive, inception, and methods of prayer, but it is always supremely divine in what it accomplishes; for what is true in prayer is sure of its affirmative answer, while all that is untrue is sure of no response. Many human aspirations are like the moth that supposes it is soaring to a star but falls scorched beside a lamp. The right answer to the right prayer is a proven sure result of the infinite and eternal activities of divine Principle in the relations of man to the universe in which he is placed. It is dynamic and kinetic; to the kingdom of God within us it is like the sunlight to the beauty and fragrance of the unfolding blossom.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This inspiring promise of Jesus is neither disproved nor limited because many supposed prayers receive no answer. A prayer is answered or not answered, according to the view-point of Truth, not according to the view-point of him who prays. We desire and ask aright from our view-point only as it harmonizes with the view-point of divine Principle.

It ought to be clear to every one that the prayer to which Jesus refers, as sure of an affirmative answer, is the ideal prayer, with no admixture of error. If we can know what constitutes such ideal or absolutely true and perfect prayer, and can attain its pure and impeccable height when we pray, then the foregoing promise of Jesus is entirely trustworthy. The true God must be prayed to. It is indeed well for us that the kind of supreme being in whom many believe, and to whom they pray, has no existence. It would, for example, be much the safer for us to keep as far away as possible from that conjectured deity who is sometimes declared to be the author of laws of sickness and other aspects of human error. To pray for deliverance from such discords while believing that they are dispensations of divine Providence, is not only a vain but a dangerous thing to do; for it serves to bring our most potential consciousness into communion with a baseless untruth,—a belief which may be humanly causative of sickness, etc.

Further, the right prayer in respect to motives must be proffered. Whoever desires to understand the requirements of the prayer which is sure to be answered, needs repeatedly to read and ponder the chapter entitled Prayer in "Science and Health with Key to the Scriptures" by Mrs. Eddy. This one chapter alone, of her priceless volume, has already uplifted religious philosophy and the thought of Christendom to far higher plateaus, where the gladdening sunlight of Truth is forever shining.

"With God all things are possible." I have heard it argued that this is not true, because God could not make five from the addition of two and one, nor could He make a line with but one end. It ought to be plain enough, however, when reflected upon, that such argument is shallow sophistry; for Truth neither creates nor affirms untruths or negations. If one and two should make five, or if a line should have but one end, then they would be eternal facts, and no longer negations or denials of fact. By patient and unanswerable reasoning, Mrs. Eddy has shown that prayers, when answered, are answered in obedience, not in disobedience, to the infinite, omnipresent, eternal spiritual laws which rule us.

That which is true in human prayer has already achieved abundantly enough to prove forever that prayer has unlimited potentialities; that it achieves according to the measure of its truth and deserving. There is no evidence to warrant the assumption that what can be accomplished by prayer is a realm which may be mapped with boundary-lines. No such lines have ever been ascertained; they cannot be, because of the very nature of prayer. It is a theory or conjecture, not something proven, that prayer cannot interfere with the operations of material law. In many instances Jesus proved the reverse; and our highest reason proves the reverse likewise, unless one begs the question by assuming that spiritual law is impotent in dealing with so-called matter. Is such an assumption justified by any proven facts? No. Is it justified by reasoning? No.

Speaking for himself, the writer fails to find any good reason for even doubting, let alone denying, that divine Principle supremely governs everywhere and always and amid all conditions and circumstances. He fails to find any fact or reason for supposing that falsehood, or evil, is either more powerful than the law of Truth, or is immune from Truth's dominion, instead of disappearing when it comes into impact therewith, just as, for illustration, the negation of silence surrenders to sound or darkness to light. Moreover, he fails to find any other means or process so effectual and dependable for the purpose of availing ourselves of "the kingdom of God" within us, which Jesus both taught and demonstrated. The hour is already striking for the fast-growing conviction that true prayer is one of the most potent forces and one of the most beneficent activities known to human experience.

The fact that no one is yet able to walk upon the waves, as Jesus did, gives no proof that such a thing cannot be done in obedience to divine law. The denial is only a theory. It has never been proven that matter is above spiritual law. What alone is to be granted is this: that we must sufficiently understand and apply the spiritual dominion which belongs to the real man as the reflection of God, who is all-power. We are limited by our beliefs in our limitations. It may be granted that according to our beliefs such limitations seem well-nigh insuperable; but that does not make them inherently so. A brief time ago wireless telegraphy seemed to be an impossible feat; yet many things which were once regarded as wholly irrational dreams are now demonstrated and accepted facts. Can we really name anything more difficult for one person to accomplish by means of spiritual law than the deliverance of another person from the dominion

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of sin or physical sickness? "The prayer of faith shall save the sick." If that is assuredly being accomplished, then the beneficent activities of prayer in the domain of matter is become a mere question of "arriving." The divine door is an open door. Our steps may falter, our feet may seem to us to be too feeble; but it remains for us an open door forever. Well says the poet:—

We pray amiss and words are naught;
But when we rightly pray,
Men cannot measure with their thought
The wonders of God's way.

First count the myriad stars on high,
Proud man, before you dare,
With all your vaunted tools to try
To map the realm of prayer.

"THY WILL BE DONE."

MAY BELCHER.

IT is a great step in our passage from sense to Soul when for the first time we realize, however dimly, the true meaning of those words which most of us have repeated so frequently from our earliest childhood, "Thy will be done." Before we begin to learn in Christian Science "what is that good, and acceptable, and perfect, will of God," we used to try to say, "Thy will be done," in times of great sorrow and anxiety, believing that an all-loving Father had sent us this heavy burden for some wise but inscrutable purpose of His own, a burden which we must accept unquestioningly, although our reason tells us that even an imperfect human father would not willingly so afflict his children.

Through the clearer understanding of God as Love, "with whom is no variableness, neither shadow of turning," which we are gaining day by day in our study of Christian Science, we begin to see what God's will is. We know it means perfect love, peace, joy, harmony, wisdom, strength, and power, the kingdom of heaven manifested here and now. Having gained some understanding of what constitutes the divine will, our next step is to make this knowledge practical in our lives, so that we too may reflect God's will, and directly when we are faced with the antagonism of that carnal or human will which St. Paul tells us is "enmity against God."

Although we say "Thy will be done," we are often so unwilling to give up our own opinions and desires that we delude ourselves into thinking we are being governed by God's will when it is quite the reverse, and it is not until some bitter experience comes to us that we are ready to be quite honest with ourselves and to acknowledge with humility all our selfishness, pride, and self-will. In striving to work out our life-problem according to the rule given us in Christian Science, we need to watch that we do not outline in any direction of thought. We are certainly not demonstrating the Principle of Christian Science if we first make up our minds that a certain course of action is right, and then work to bring about a given result in accordance with our own wishes. To do this is clearly not leaving all to God, and very far from saying in all sincerity, "Thy will be done." It is bringing our work down from the metaphysical to the material plane; it is believing in the power of the finite mind to judge righteous judgment.

In all problems which may present themselves, whether personal, social, political, or national, we cannot outline anything. Our work is to strive to realize more and more each day that God, divine Mind, is the only power, the only thinker; that His law is the only law, and that if we are content to leave all things in His hands, we shall be shown the right path, and have strength given us to walk firmly and unfalteringly in that path.

We know that in order really to demonstrate God's will, all material belief and desire must be given up, that everything which is contrary to God's law must be uprooted from our lives. We must learn to say, "Let not the flesh, but the Spirit, be represented in me" (Science and Health, p. 33). This means much, even the crucifixion of our human sense of self; but if we honestly strive to put this great truth into practise, we shall begin to understand the meaning of those words of our Master, "Your sorrow shall be turned into joy . . . and your joy no man taketh from you." Every time there are difficult problems to be faced, if we can only give up our own will we will have a sense of security and peace which indeed "passeth all understanding." All worry, anxiety, fear, all sense of personal responsibility, will be lifted from our shoulders, and we shall be like little children holding firmly to a loving hand, knowing that all protection and good are ours.

On page 1 of Science and Health Mrs. Eddy says "Desire is prayer," and often when the struggle with the human will seems well-nigh overpowering, that thought will come to the storm-tossed human consciousness with healing in its wings, for we know that if we honestly desire to do God's will, not all the so-called laws of mortal mind can hinder us. Then, as the mists clear away, we realize, perhaps as we have never done before, the omnipotence and omnipresence of good, and the consequent powerlessness and nothingness of evil. This knowledge brings to us the joy, strength, and peace which the world can neither give nor take away.

"ALL THINGS COMMON."

JOHN MONTGOMERY TURNER.

WE read in the fourth chapter of the Acts of the Apostles that "the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common." When a beneficiary of the healing power of divine Love as revealed in Christian Science experiences a right sense of gratitude for the blessings which have come to him, his first and greatest wish is to impart to others the knowledge of the truth which has set him free. In his home, in his business, on the street, everywhere and all the time, at his work and at his play, the need of mankind for healing, either of sickness, sin, or poverty, is presented, and as a well-loved hymn expresses it,—

The heart with love to God inspired,
With love to man will glow.

Such a one is anxious that his brother shall participate in his new-found treasure, and share with him the joy and happiness he himself is experiencing.

It is not always expedient to speak the word of Truth, much as we may desire to do so. Very often the "still small voice" for which the Christian Scientist learns to listen, bids us refrain, for a time at least, and to know that God will give us "a mouth and wisdom" to speak the "word in season." Still, for all that it may be necessary to curb the impulse to speak, we may nevertheless share our bounty with our brother. Every manifestation of inharmony in the way of sin, disease, lack, any condition which appears to deny the presence of divine Love, may be denied and the truth declared. As a good thought is never lost, we know that every effort along the line of right knowing will bear fruit in some degree; that is, in the measure of our understanding of Truth.

There is constantly presented to all the opportunity to share our blessings, and our beloved Leader has shown us how, from our well-filled storehouses of spiritual food, we may give to the needy brother. Not a cripple, a drunkard, or a beggar, a lame dog, or an overburdened horse, but may be helped through the silent realization that whatever afflicts, binds, or tortures is unreal, because not sent from, made, permitted, or tolerated by God, divine Love. We can likewise deny the impatience, anger, or selfishness with which our associate in business seems to be afflicted, and know that in place of strife, envy, or hatred, only peace,

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calmness, and patience exist. To the brother seemingly in bondage to the belief of limitation, the thought of an infinite supply of plenty and prosperity may be applied, and with the assurance that it will in some degree serve to lift him into a knowledge of man's reflection of the divine affluence. It is the plain duty of every Christian Scientist to send out a corrective, scientific thought to offset the apparent existence of any inharmonious condition.

In the book of Proverbs we read: "Divers weights, and divers measures, both of them are alike abomination to the Lord." Does not this mean more than ordinary honest dealing from a material standpoint? Does it not mean that each and every child of God is entitled to be seen as such, and that any concept we entertain of a fellow being which falls short of the perfect idea of God is not measuring him with an honest measure, but with some one of the "divers measures" of human opinion? By always employing the "just measure," each and every one of us may practise Christian Science, and so help to free humanity from its shackles, whether we be engaged exclusively in healing the sick, or whether our work takes us into the business world and a more material environment. On page 518 of "Science and Health with Key to the Scriptures" our revered Leader tells us that "the rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good."

BEST GIFTS.

M. FLORENCE EUSTIS.

"If instead of a gem, or even a flower, one could cast a beautiful thought into the heart of a friend, that would be giving as the angels must give." These words of George Macdonald were once quoted at a Wednesday evening meeting, and the speaker told of the comfort they had brought her. It was the Christmas season, and owing to a sense of lack, she was unable to give the usual material gifts; but this word had helped her to realize how much more beautiful were the thoughts that she was daily casting into the minds of friends than any material gift could possibly be. I approved of all she said, for it sounded sincere; but at that time my own thought was one of thankfulness that I could give the material gifts.

Several years passed, and the quotation was seemingly forgotten. I was boarding among strangers, in a strange city, and had the financial problem to work out. The head of the house was taken ill. All were fond of her, and took this opportunity to express their affection by sending flowers,—all but myself. I had no money to invest in flowers. My pride was hurt; then, too, I feared the good woman might think I had no appreciation of her past kindness. She grew worse, and the house conversation began to express fear of death. The atmosphere became most oppressive, and I woke up to the truth of being. I had no thought of treating her, but I did desire to keep my own peace of mind, and each morning while dressing I declared for peace, with quiet assurance of life. When at breakfast, the more that others talked of the night of suffering and probable death, the stronger I declared mentally for peace, for life.

This continued for a week; then on a Saturday morning the daughter asked me to go to her mother, who wished to speak to me. My first impulse was to make an excuse, for I was still burdened with the remembrance that I had sent no flowers, and I was ashamed to see her. However, I put this feeling aside and went to her. As I stepped into the room, I saw flowers on every side and exclaimed about their beauty. "Yes," said the invalid, "every one has sent me flowers except you, but you have given me so much more, I want to thank you." I looked at her in amazement and answered, "Why, I haven't given anything." Before I could explain my financial problems she began to tell of her nights of suffering, then added, "But for the past week I have had such beautiful mornings that I have been able to endure the nights. In the early morning hours, when the pain is so hard to bear, my daughter tells me to be patient, for in a short time you will come in to breakfast; and each morning, a few moments after you have taken your seat, a great sense of peace has come to me, and then sleep for hours. Oh, yes, the flowers are beautiful, but your gift is more, much more! Is this your Science?"

As I left the room, Macdonald's long-forgotten words again came to me, and I felt a sense of deep gratitude to our dear Leader for having taught us in Christian Science how to give "angel-gifts."

ILLUSIONS.

REV. WILLIAM G. SCHOPPE.

Mrs. Eddy says that "mortal mind sees what it believes" (Science and Health, p. 86). Hegel declares that "true progress consists in the removal of illusions." A sense of fear means perversion. It has been the custom of mortal mind to hold distorted images of being. This mind has filled the world with false concepts of Deity and demanded their worship. It has formed in thought erroneous pictures, and then objectified the general mentality, so that even thinkers of each succeeding age have shared the error. The common illusion has seemed reality until Truth has stripped off its disguise. In this respect no age has seemed to learn much from the experience of former ages. Each one thinks that the past cherished falsehood, while the present is filled with light. Each one blindly hugs its own pet illusion and persecutes the revelator who disturbs its dream with the awakening truth.

When Christian Science challenged the mortal contradiction of the ages by boldly declaring that all which seems opposed to the action of infinite Mind is not true, but mortal illusion, it was scorned by the dominant forces whose thinking had been coerced by established systems. The more free and spiritual method, even the vision of God as absolute causation and His manifestation in the spiritual idea, casting out the false sense which claims that evil has real being in the realm of infinite good, is hinted in history and established by sound reason. The thread of illusion that runs through human experience is readily admitted. For thousands of years men believed that the sun circled the earth each twenty-four hours. It seemed so till the science of astronomy corrected it, and persecution was the lot of denial. Galileo, under the rack, was compelled to recant "the abominable heresy that the earth moves." Sport was made of Columbus for believing there was land on the other side of the globe, and people asked, "How could men walk with their heads hanging down?" Emerson says, "We live in illusion."

Confusion, doubt, and the mists of limitation which darken human experience, so border on the normal action that the mortal man touched with doubt is compelled to ask, Am I awake? Is there a sure line of demarcation between the real and the apparent? Are things what they seem? What is the influence that presses on mentality? Is it mesmeric, or real? The rationalism of history has been engaged in a sharp conflict to separate truth from illusion. Often the craft of men has been involved. Entrenched interests have held to the illusion, while the flaming sword of truth has led the deliverance. In the childhood of the human race, childish thought was objectified in wondrous forms. The gods and demigods, which were creations of mortal thought, appeared in forms of men. Their actions were as questionable as the minds that formed them, but until a more rational awakening came there was no one heretical enough to deny their reality. Strong and good men shared the common delusion.

In the "dark ages" the thought of evil became a nightmare. Devils were legion; they walked and talked and

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devised ill. Men saw them face to face and were never free. Luther's diary abounds with weird tales of his experience with the arch-enemy; he hears him in the corridor at night, and holds conversation with him. The illusion was well-nigh universal. The ghost lore of our fathers would fill libraries. A common fear of the unknown was portrayed. We say we have outgrown these hideous fables, but they once seemed as real as men. The thought of ages was objectified. Has this mortal law ceased to operate? Is there no common error of thought extending into our time that makes illusion seem real?

The reign of devils and specters passed before an advancing thought of the divine character. Faith fixed itself in the eternal goodness. It was insisted that divine Love never made a world thus filled with horror; then hell and Satan began to vanish from human belief and the world was brighter. Truth demands an extension of this logic until all evil is excluded. Can sin, sickness, and death be harmonized with all-creative Love and power? Spirit is absolute; Spirit alone endures, and the enduring is real. To this basic truth of being "every knee shall bow." Matter, as such, is not real; it is but the externalization of mortal sense. If one looks through blue glass, all objects seem blue; through material sense they appear material; but as thought becomes spiritualized, Spirit is seen to be the author and life of all, unfolding and sustaining creation from Himself in His image; then objects appear as they are, spiritual and complete.

The scientific perception of reality is marked by Mrs. Eddy's statement that "divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas" (Science and Health, p. 123). Within the infinite good, evil has no place. A general material thought objectifies a corrupted creation, but the higher outlook, the spiritual penetration, unfolds to man's knowledge the truth of being, God and His creation, spiritual and perfect.

For the sure basis of reality, we are not left to conjecture, —the ever-coming Christ is revelation; Spirit penetrates the mist of matter. The Master appealed to proof,—"The works . . . that I do, bear witness of me." "The works that I do shall he do also." The need continues; the rule is ours, even the supremacy of Spirit. The healing work is in every hamlet. All who will may see and know. Mrs. Eddy again says, "Demonstration is Immanuel, or *God with us.*" Under spiritual progress, "what to material sense seems substance, becomes nothingness, as the sense-dream vanishes and reality appears" (Science and Health, pp. 34, 312).

BEING AWAKENED.

MIRIAM B. CLARK.

WHILE returning from a recent outing, a lesson was brought home to the writer in an especially vivid manner. As we neared a bridge at which the track made a turn, our car stopped, and naturally we looked for the reason. On the rail fence adjoining the bridge a drunken man was lounging, so close to the track that, had our car moved on, it would have struck him, and serious results would undoubtedly have followed. He was, however, so satisfied to remain in his dangerous position that he refused to move at the request of motorman and conductor; and when one of them disturbed the self-deceived slumberer, taking him by the shoulders and leading him away from danger, the response was a rebellious fretfulness and complaint.

Then the thought came, How true this is of lazy, intoxicated mortals, who love stupid ease, who complain because of the constant demands to come up higher and dwell in the safe place, "in the secret place of the most High"! They would prefer to be let alone, though in a position dangerous to spiritual growth; and if a friend proves himself to be really a friend, and, seeing their need, dares to disturb their false peace, or even causes them to suffer momentarily, they are not grateful for the arousal. Do we murmur over problems and experiences which force our progress heavenward, causing us to see by degrees that the gods of this world cannot satisfy us, that only the peace which Christ, Truth, gives can still the human restlessness and satisfy our desires and longings? The answer comes, "My peace I give unto you: not as the world giveth, give I unto you."

Jesus was familiar with the rebellious attitude of lazy mortal mind, as evidenced by the response given him when healing the demoniac coming out of the tombs: "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." The man who thus spoke was tormented to such a degree, and was so blinded, because gratitude had not yet been awakened, that for the moment he failed to appreciate Truth's work in stirring the evil for destruction. Jesus' command to error, "Come out of the man, thou unclean spirit," was for the blessing and healing of the man, who soon found himself "sitting, and clothed, and in his right mind," even as have so many in this age through the blessed ministry of Christian Science.

CHURCH WORK.

ADA J. MILLER.

IN her definition of church, Mrs. Eddy says, "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583). This definition should decide for every Christian Scientist the lines of his activity. Aside from what is considered regular church work, whatever movement is based upon Principle is really part of the church structure. The individual cooperation of Scientists is needed in all that makes toward freedom of thought, toward purer city, state, and national government, toward the establishing of justice and peace, and toward the equalizing of the sexes. Because Scientists are working with a demonstrable Principle, their cooperation is of double value: they know that self-seeking in the individual or in the nation is inimical to growth; they know that good cannot come from evil, and that only as all government rests upon divine Principle is it upon a sure foundation.

The fact that Mrs. Eddy established *The Christian Science Monitor* as a daily newspaper for the home is proof of her earnest desire to have Christian Scientists carefully informed in regard to the world's activities. Because one phase of the power of Truth is emphasized by Scientists, many assume that the healing of the sick is the entire work of Christian Science. But this is far from true. Every phase of human discord is disease, and Truth is the remedy. Christian Scientists are building their church as they work to demonstrate that Truth heals not only the physically sick, but also those conditions, whether of the city, state, or nation, which are not expressions of the activity of Mind. Gladly then do they join hands with all who are working to liberate and thus elevate the race, when this work "rests upon and proceeds from divine Principle."

[Written for the *Sentinel.*]

WORK.

GERTRUDE SMITH.

OH, work for the love of work, my friend,
If joy your heart would know,
For work, true work, is a thing divine,—
God's love in its overflow!
Like to a bird in flight and song,
Like to a child in laugh and play,
This to your life is work, my friend,—
God's blessing on each perfect day!

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SELECTED ARTICLES.

[Frederick Dixon in *Brixton Free Press*, Brixton, England.]

The reference of the Rev. A. J. Waldron to Christian Science, in a recent issue, is at once courteous and kindly. May I be permitted to say, however, that though I am sure he would be happy to debate on the subject of Christian Science, no Christian Scientist would dream of accepting such a challenge. Christian Scientists have learned long ago that nothing whatever is to be gained by such methods, unless it be the generation of a certain amount of heat in a public audience, which is rather to be deprecated than anything else. Christian Science, for this among other reasons, has based its claim to public attention on its ability to demonstrate the Principle it advocates. It is partially for this reason that it places so much stress on healing; and by healing, let me point out, I do not mean the mere removal of physical ills, but that mental change which is referred to in the Bible as the gaining of the Mind of Christ. When the writer of the epistle of James declared that "faith without works is dead," he referred, in the opinion of Christian Scientists, to this very fact. A mere declaration of faith in dogma has meant the division of Christendom into opposing camps, which for centuries have torn not only each other's opinions, but each other's bodies, in pieces. Had these camps settled their differences, not on the scaffold, at the stake, or on the field of battle, but instead by obeying the divine command to prove their faith by their works, it would soon have been made apparent which of them was walking most nearly in the footsteps of Jesus the Christ.

In saying that those who believed in him would be able to do the works he did, the Founder of Christianity surely made it sufficiently plain that the test of what a man knew of God was to be his ability to demonstrate the knowledge he professed. To pretend that the Christian Science position is weakened by Christian Scientists' inability to perform all the works which were performed by Jesus, is just about as sensible as it would be to say that nobody had any right to call himself a mathematician who had not solved every conceivable mathematical problem. Just in the proportion in which a man lives up to the standard of Christianity upheld by Jesus of Nazareth, will he prove able to imitate the mighty works of the Founder of Christianity. This has been put briefly and lucidly by Mrs. Eddy, on page 40 of her "Miscellaneous Writings": "The reason that the same results follow not in every case, is that the student does not in every case possess sufficiently the Christ-spirit and its power to cast out the disease. The Founder of Christian Science teaches her students that they must possess the spirit of Truth and Love, must gain the power over sin in themselves, or they cannot be instantaneous healers."

The gentleman says, and says quite truly, that to a large extent a man's face is an index to his character, that is, to what he thinks; and he implies that this is true also of his body. Christian Science insists that a man's body reflects his thought, whether he is aware of it or not, and that this is exactly what Jesus meant when he said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" The ordinary definition of sin is always hopelessly unscientific; that is to say, it always indicates a breach of a moral code, which differs not only in various countries, but with the varying ethical standards of those countries. According to Christian Science, sin is belief in anything unlike God; that is to say, a man may be guilty of an obvious sin of commission, though such a sin would not be accepted as obvious in every country. In addition to this, however, he may be guilty of sins of omission of which the world is actually unconscious. Nevertheless, these sins of omission or commission reflect his consciousness, with the result that his body, which is only the subjective condition of his thought, passes through various physical changes, which we call healthy and unhealthy, but which in more archaic English were called holy or unholy, since the term holy is only another form of the word whole. The man made "every whit whole," was, in simple English, the man every whit holy. Surely, once more, this is simply what Jesus meant when he said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

[B. O. Flower, in *Concord* (N. H.) *Monitor*.]

My attention has been called to a remarkable letter recently sent by the New Hampshire Medical Society to each member of the Legislature of New Hampshire and given wide publicity in the press. The character of this communication, no less than the avowed intent to secure restrictions that would rob a large number of highly intelligent citizens of the legal right to employ the practitioners of their choice, the practitioners who in past experiences have cured them after the doctors had failed, leads me to ask for some space in your valued publication for the following consideration of the facts involved.

The position taken by the New Hampshire Medical Society in the letter referred to above, while it might mislead the shallow and unthinking, will not appeal to any thoroughly intelligent and unprejudiced person, for the following reasons:

The material and the metaphysical systems of cure are mutually exclusive, yet each system claims hundreds of thousands of highly intelligent citizens who believe they owe their health and life to their favorite system. The metaphysical system, though as old as Christianity, has only recently gained a strong hold in western civilization; yet there are today tens and hundreds of thousands of highly intelligent people, embracing men who as governors of great commonwealths, as United States senators, as publicists of national repute, leading business men, editors, authors, artists, and, indeed, persons prominent in almost every walk of life and thoroughly representative of our best citizenship, who believe they have been cured by the metaphysical system after the material treatment had signally failed.

Now we are not arguing for the metaphysical system or condemning *materia medica*, but the point we make is, that under freedom these tens and hundreds of thousands of people have found health at the hands of the metaphysical practitioners, after failing to find it at the hands of the practitioners of the material systems, and we hold that these people and others have the same right to seek health here as those who believe in drugs have to go to the material physician. Yet, as has been observed, the two systems of cures are mutually exclusive. So it would be manifestly absurd to compel the allopathic doctor successfully to pass rigid examinations in the metaphysical system of cure before being permitted to dispense drugs. And in like manner it is manifestly absurd to insist upon the metaphysical physician, who does not touch the human body or administer any drugs, being compelled to pass the examinations required of drug-dispensing doctors. So, also, it would be manifestly absurd to compel osteopaths, and those who do not administer drugs, to be examined in *materia medica* or to force the homeopathic physicians to be examined in the old-school *materia medica*, in which they do not believe and which they do not practise.

The legislation sought by the New Hampshire Medical Society, on the pretext of raising the medical standard, and which would serve to force tens of thousands of persons to employ doctors belonging to the class seeking this legislation, in spite of the fact that their own experience has shown them that better results can be obtained from other practitioners, is similar in general purpose to a bill which the Massachusetts Medical Society sought, though without success, to have enacted in 1898. And at that time Prof. William James, M.D., one of the leading medical educators of the country, appeared before the health committee of the Massachusetts Legislature to protest against the bill. In

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the course of his remarkably able address, Professor James said:—

"I hold a medical degree from Harvard University. I belonged for many years to the most scientific of our medical societies. I have taught anatomy and physiology, and now teach mental pathology, in Harvard College. The presumption is that I am also interested in science. I am, indeed: and it is, in fact, because I see in this bill (along with some good intentions) a movement in favor of ignorance, that I am here to oppose it. It will inevitably trammel the growth of medical experience and knowledge. Were medicine at present a finished science, with all practitioners in agreement about methods of treatment, such a bill as this, to make it penal to treat a patient without having passed an examination, would be unobjectionable. But it would also be unnecessary then. No one would attempt to cure people without the instruction required. But the present condition of medical knowledge is widely different from such a state. Both as to principle and as to practise our knowledge is deplorably imperfect. The whole face of medicine changes unexpectedly from one generation to another, in consequence of widening experience: and as we look back, with a mixture of amusement and horror, at the practise of our grandfathers, we cannot be sure how large a portion of our present practise will awaken similar feelings in our posterity."

Professor James pointed out the fact, important to every high-minded legislator, that the state "is not a medical body, has no right to a medical opinion, and should not dare to take sides in medical controversies. This safe neutral position the friends of the proposed legislation summon the commonwealth immediately to give up. One would suppose that any sane person interested in the growth of medical truth would rejoice if other persons were found willing to push out their experiences in the mental healing direction, and provide a mass of material out of which the conditions and limits of such therapeutic methods at last become clear. One would suppose that our orthodox medical brethren might so rejoice, but instead of rejoicing, they adopt the fiercely partizan attitude of a powerful trades union demanding legislation against the competition of the 'scabs.' They summon the state to disregard absolutely all the peculiar conditions under which the mental healing operations flourish today, and say to the mind-curers, 'Pass our state examinations, or go to our state's prison.'

"Abstractly it sounds magnificent to say that our state protects its citizens against the ignorance of practitioners. In the living concreteness of the matter, however, not only is such a claim an utter farce, but in this particular business of mental-healing there can be no doubt that if the proposed law were really enforced, it would stamp out and arrest the acquisition of one large branch of medical experience. What the real interests of medicine require, is that mental therapeutics should not be stamped out, but studied, and its law ascertained. Do you feel called on, do you dare, to thrust the coarse machinery of criminal law into these vital mysteries, into these personal relations of doctor and patient, into these infinitely subtle operations of nature, and enact that a whole department of medical investigation (for such it is), together with the special conditions of freedom under which it flourishes, must cease to be?

"I venture to say that you dare not, gentlemen. You dare not convert the laws of this commonwealth into obstacles to the acquisition of truth. You dare not do it, gentlemen; and yet that is exactly what you are asked to do if you pass this bill. Pray do not fail, Mr. Chairman, to catch my point. You are not to ask yourself whether these mind-curers do really achieve the successes that are claimed. It is enough for you legislators to ascertain that a large number of our citizens, persons as intelligent and well-educated as yourself or I, persons whose number seems daily to increase, are convinced that they do achieve them, are persuaded that a valuable new department of medical experience is opening up by them. Here is a purely medical question, regarding which our General Court, not being a well-spring and source of medical virtue, not having any private test of therapeutic truth, must remain strictly neutral, under penalty of making the confusion worse."

Professor James' views coincide with those expressed by such distinguished and authoritative men in the world of scientific advancement as Prof. William Jay Youmans, Herbert Spencer, and Thomas H. Huxley. Indeed, the history of civilization teaches few lessons more clearly than that in all fields of experimental research, freedom, and not restriction, is the condition essential alike to scientific advancement and human happiness and development.

[Paul Stark Seeley in *The Oregon Scout*, Union, Ore.]

Christian Scientists are in perfect agreement with the statement that God made man in His own image. Indeed, it is a fundamental teaching of their religion, and this important premise is followed consistently to its logical conclusion. If in truth man is made in God's image, he must be like God, that is, of God's nature. From the beloved Master we learn that "God is Spirit." Man, then, made in God's image and likeness, must be spiritual. It is at this point that Christian Science parts company with those who accept the conclusion that man is material, unlike God, though at first agreeing that man was made in God's likeness. If there is but one God, and He is Spirit, His creation can only be spiritual, for Spirit, intelligence, can never reverse its own nature and bring forth its opposite, matter, non-intelligence, although this is the illogical conclusion preferred by the orthodoxy of today.

But if Christian Science is true and man's being is spiritual, like that of his creator, the question naturally arises, Whence came the material universe and material man? Christian Science answers the question by reverting to the generally accepted statement in Genesis that God created all that was made, and that it was very good. God being the only creative power, man and the universe, His creation, must be like Him, spiritual and good. Then matter, the opposite of Spirit, can have no relationship to God or His creation. Its apparent existence is resolved by the force of irresistible logic into nothingness, which "seems to be something, but in truth is nothing but false belief, belief in a life apart from God and resident in matter. Speaking to those who clung with blind obstinacy to their material beliefs, refusing to turn from matter to hear his spiritual message, Jesus exposed for all time the unreality of material being when he said, "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil [evil], and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

That a material sense of existence is false and to be overcome by learning of man's spiritual being, was proven many times by the lowly Nazarene, who furnished ample evidence of this truth by healing the sick, raising the dead, feeding the five thousand, and walking on the waves, so breaking the most strongly entrenched laws of material belief, at the same time making it clear that he came not "to destroy, but to fulfil;" that is, to fulfil the law of Spirit, God. And such is the work of Christian Science in the present era. It is turning the thought of men from a material to a spiritual base, and is liberating them from the false belief in a power unlike God and from the bondage of sin, disease, and evil in every form.

However logical in its reasoning from cause to effect Christian Science may be, its chief claim to the thoughtful

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attention of mankind is its works; even as the Master said, "By their fruits ye shall know them." Of the many thousands of Christian Scientists at the present day, the great majority came to Christian Science for physical healing, after all other systems had failed. There is indeed no disease named by the medical profession that Christian Science has not healed, including smallpox and diphtheria mentioned in your recent article. Broken bones, too, have many times been healed by its treatment. But a few years ago the writer had under his immediate observation a compound fracture of the forearm which was perfectly healed by Christian Science treatment after a surgeon had declared that the arm could never be used as before. Statements that Christian Science does not heal, or heals only imaginary diseases, are made, I must say with candor but with all kindness, from the narrow confines of self-satisfied opinion formed without any knowledge of the facts. Hundreds of thousands of intelligent men and women throughout the entire world are testifying to the healing power of Christian Science. Their testimony means more than long arguments or doctrinal controversies, for they are saying with the satisfied sense of the blind man whom Jesus healed, "Whereas I was blind, now I see." Gradually but certainly the barriers of prejudice and false opinion are falling before the indisputable fact that Christian Science is making its adherents happier, healthier, and purer men and women, and through its teachings is giving to the world a brighter and more godlike view of life and the destiny of man, even that found in the correct understanding of God, man, and spiritual law.

The fact that Christian Science is not at this time restoring severed limbs is no good reason for its critics to assail it, any more than they would condemn the child learning his first lesson in arithmetic for not solving a problem in algebra. The victories already won over the tribulations of material belief, through a meager understanding of Christian Science, portend a future rich with promise, and make plain the way for compliance with the Master's command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The command is plain and certain. Christian Scientists rejoice that they have found the path leading to its fulfilment. Unjust attack and false criticism cannot turn them from their course, for they know that they have found the "pearl of great price," even "the stone which the builders rejected," and that it has even now "become the head of the corner."

[Editorial in *Pueblo* (Col.) *Indicator.*]

The American Medical Association got a rebuke when too previous officials of that organization made light of the Christian Scientists because of their mental treatment of sufferers from the Omaha tornado and Dayton flood. Something more substantial is needed "when death rides in the wind and on the waves," said the medics. The Christian Scientists, ever on the alert to defend their cause, came back with the published statement that their church contributed almost one hundred thousand dollars in funds for the relief of the storm victims, whereat the medics must observe a discreet silence and let the public judge of a cult that gives so freely when "death rides in the wind and on the waves."

[John Ashcroft in *The St. Louis* (Mo.) *Republic.*]

Permit me to refer briefly to the sermon by Archbishop Glennon, quoted in a recent issue, wherein appears a reference to Mrs. Eddy and her work which is liable to leave a possibly unintended but nevertheless unfortunate impression in the thought of your readers. It is to be regretted that the distinguished prelate was not more specific with regard to the "strange things" which he deems that Mrs. Eddy found in the Bible. It is generally conceded that the Scriptures are susceptible of both literal and spiritual interpretation. Christian Science, however, does not "make the individual mind the court of last resort" in measuring the value of any interpretation of Holy Writ. Rather does it abide by the standard established by the Founder of Christianity, "By their fruits ye shall know them." That Mrs. Eddy, through compliance with the Master's injunction "Search the scriptures," should have contributed to the broadening of mankind's spiritual outlook, should be a matter of felicitation rather than of implied criticism.

The first tenet of the Christian Science church is the explicit statement that "as adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497), and a careful study of Mrs. Eddy's writings will reveal only a consistent adherence to the Scriptural declarations of the omnipotence, omnipresence, and omniscience of God, Spirit, and of the availability of divine help for every human need.

[Thomas F. Watson in *Mountain View* (Cal.) *Register-Leader.*]

The critic in the *Mountain View* "Signs of the Times," who classes Christian Science with the "mystic religions of India," shows an entire misapprehension of the subject, for Christian Science is not in any sense allied to the teachings of occultism or hypnotism, but is diametrically opposed to those teachings; nor is there anything mysterious about Christian Science. The first tenet as given in "Science and Health with Key to the Scriptures" by Mrs. Eddy, is as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (p. 497). As to the "hundreds of thousands of men and women of culture and education" who have been healed of diseases which the critic claims were "only in their imagination," the gentleman seems to forget that the large majority of these cases had been carefully diagnosed by the leading physicians of this country; many were in our sanitariums and hospitals, where they had been given up to die, and only came to Christian Science as the last resort; therefore there could have been no mistake as to the genuineness of their healing, which is explained by the psalmist, who says, "He sent his word, and healed them, and delivered them from their destructions."

The day has passed when one can lightly cavil at Christian Science healing, for these cases are too numerous and too well authenticated to be passed by with doubt by any who really want to know the truth of the matter. When the critic refers to the thousands of "educated and cultured" people who are adherents of Christian Science, he should pause and consider the obvious fact that if Christian Science were the conglomeration of superstition and error which the gentleman has mistakenly represented it to be, these intelligent people could not possibly be long deceived by it. Christian Science is a demonstrable religion; it is the religion of the Bible; it is the truth which Jesus taught and practised.

[Written for the *Sentinel.*]

SYMPATHY.

GERTRUDE GOODING MC CLOUD.

When sorrow comes to one I love,
I would not dare
To send mere words of sympathy;
I needs must care
Enough to send a message of good cheer,
To tell the loved one that all good is here.

I would destroy as best I could
The sense of grief,
By showing that all else than good
Is false belief.
If in this way a ray of light I bring
To one I love, with joy my heart shall sing.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

PRACTICAL GRATITUDE.

In our daily experience we largely get into the habit of dividing into various grades the sins which tempt mankind. Some are looked upon as being much worse than others, some are regarded as sins of commission and some as sins of omission, and to these latter much leniency is usually shown, for they are supposed to be minor in importance and least serious in their results. Probably the lack of gratitude for benefits received would generally be regarded as a sin of omission, but Christian Scientists are fast learning that this sin is far-reaching in its effects and one to be studiously avoided if they are to progress toward that state which Jesus called the kingdom of God, the childlike recognition of a loving Father who gives only good gifts to His children. In this connection it is well to remember, as Mrs. Eddy points out, that "action expresses more gratitude than speech;" that if we are really grateful, "we shall avail ourselves of the blessings we have, and thus be fitted to receive more" (Science and Health, p. 3).

In the old way of thinking, many had looked upon our Master's words, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven," as a threat of vengeance or reprisal, as expressing a personal determination to punish a personal wrong-doer, or one who had given personal offense. In a very few words on page 372 of Science and Health, Mrs. Eddy entirely changes this concept of Jesus' words, and makes clear their true meaning, namely, an exposition of the inevitable result of failure to understand and obey the word of God. After quoting these words of the Master, she says, "In Christian Science, a denial of Truth is fatal, while a just acknowledgment of Truth and of what it has done for us is an effectual help. If pride, superstition, or any error prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student." To be lacking in gratitude is to bring upon ourselves a proportionate narrowing of our blessings, a present-day application of the teaching, "Whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that he hath."

Throughout Science and Health, and her other writings as well, Mrs. Eddy makes plain the impersonal nature of the Master's teachings, together with the necessity for grateful recognition of what Christian Scientists are receiving whenever they truly turn to God for deliverance from all that is unlike Him. Scarcely any one who has had much experience in Christian Science but has noticed the struggles of those who fail to appreciate what Truth is doing for them, or the rapid progress of those whose expectations may have been small, but their gratitude boundless. And by gratitude we do not mean that which is felt only toward some person, but rather that deep appreciation of God's goodness which makes of "each loving life a psalm of gratitude."

We need to remember the infinite source of all goodness; that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Relying, then, upon this inexhaustible fount, the prayer of gratitude that springs from an overflowing heart will find its answer in an opportunity to extend a helping hand, to speak the "word in season" that may turn the wayward feet into the straight and narrow way. Such was the prayer of our Leader, and none can measure that "daily good" (Poems, p. 13) which in ever-widening circles is destined to embrace all mankind.

ARCHIBALD MCLELLAN.

SYMBOLS.

In Science and Health we read that "spiritual teaching must always be by symbols" (p. 575), and in addition to this statement there are many others in our text-book which explain very fully what symbolic teaching means. Symbol is defined in the dictionaries as "a visible sign or representation of an idea; anything which suggests an idea or quality, etc." From this it will be seen that symbols are meaningless apart from Mind, and while it is generally believed that they must appeal to the senses, that they are material, a truer sense reveals the fact that they are the language by which divine Mind communicates with its own ideas. This is beautifully expressed by the psalmist who says: "The heavens declare the glory of God; . . . Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." There can be no question that if we read aright the divine message, we shall be lifted far above the material sense and find that spiritual law is ever operative, "making wise the simple."

Two young students of Christian Science were once talking about jewels, and the one said that she only cared for them as representing the love of friends who had given them. The other said they meant much more than this to her, as symbols of divine ideas. Thought then drifted naturally to St. John's symbolic description of the holy city, the foundations of its wall "garnished with all manner of precious stones," the splendor of the city being expressed in these telling words, "having the glory of God," and the added statement, "There shall in no wise enter into it anything that defileth, . . . or maketh a lie." This reveals the fact that when the symbol is seen in its relation to the spiritual idea, separate from sin and sinners, we have that which rebukes lust and pride, all materiality, in the pure language of Spirit.

It needs no prolonged argument to show the utter folly of material sense in its attempted use of nature's beautiful symbols. Mrs. Eddy speaks of a rose as "the smile of God" (Science and Health, p. 175), yet the impure take these fair flowers for sensuous adornment, and it is well known that the costliest jewels have been sought and worn by some of the most degraded and wicked mortals, their possession gained through crimes which have darkened history; and all this because the sons and daughters of men are blind to spiritual realities and contend for matter and its delusions with their very lives, quite forgetful of the rebuke given by Christ Jesus to the Pharisees, when he said, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

To understand the meaning of a symbol we must look away from matter to Mind, to Spirit, ever remembering that purity is "the symbol of Life and Love" (Science and Health, p. 561). The psalmist tells us that God is both "sun and shield," and the stars, radiating their reflected light, typify the righteous who shine forever in the spiritual firmament. Thus seen, the divine ideas greet us on every hand, telling us that "the law of the Lord is perfect," and that it brings perfection to all, both within and without. It begins by healing all discord, as did the Master, who pointed to the symbols presented in flower and fruit, in sower and seed, in the shepherd and sheep, the fisherman and fish, all his lessons lifting thought to understand the real object of his ministry, namely, "the healing of the nations." Error would arrest our attention with symbols of evil, or by misinterpreting the types of spiritual ideas presented in nature and making them seem material: but Truth rebukes all falsity by revealing the real with its unvarying demand for perfection, which means health, harmony, and immortality. Once perceived, the divine idea lifts thought into the closest communion with Principle, in whose presence no shadow of material darkness can linger. Sense vanishes before the light of Spirit, and Soul is reflected in its own pure and perfect ideas.

ANNIE M. KNOTT.

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LOVE POINTS THE WAY.

THOUGHTFUL people are becoming deeply impressed with the conviction that the social order embraces many facts and conditions which are altogether wrong, and that the spirit of Christian brotherhood, alone, can right them.

Christ Jesus sent forth his disciples with the single, all-inclusive, all-corrective mandate, "Thou shalt love." This was to fit and munition them for every possible situation and experience. They went out to meet the ignorance and torpidity of the common people, the caste pride and self-satisfaction of the Pharisees, the contempt and cruelty of the Roman legions. They were called to resist every assertion and accretion of selfishness and sensuality, to defeat every manifestation and power of evil; in a word, to overcome sickness and sin, death and hell, and their sole means both of attack and defense was to be love! Their enemies mustered millions, and they were impelled by all the instincts and inertia of material sense. They were backed by common consent and political authority, and they had every weapon of the world wherewith to work their will; yet twelve commoners were to conquer all through love, and because this love was "of God," they did.

How wonderful it seems, how unlike mortal planning and preparation for conquest, and how entirely in keeping with it is Mrs. Eddy's counsel to her students, as expressed in her well-known line, "Wait, and love more for every hate" (Poems, p. 4). This reliance upon Love alone, which Christ Jesus inculcated and which is reaffirmed in Christian Science, is very much more than the institution and maintenance of amiable relations with those about us. Love understood and made manifest is to be not only a legacy of joy and peace, but an instrument of efficiency, the means for the solution of all problems, the achievement of all that is good.

However sweet and serviceable the ministry of personal affection, the love that fulfils the law and redeems mankind is adequately defined only in the source whence it proceeds, and in the end which it subserves, and for which it is again being proved available. Naught but the reflection of divine Love can meet the demands of the conquest of sin. This was glimpsed by Mrs. Browning when she said,—

> Shame! to stand in His creation
> And doubt Truth's sufficiency!

and it was fully apprehended by Mrs. Eddy and made clear to others when she wrote, "Love fulfils the law of Christian Science, and nothing short of this divine Principle, . . . can . . . open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death" (Science and Health, p. 572). Love is the heart of Deity, of infinitely beneficent intelligence; and since all true dominion must be mental, the rule of right can be gained only through Love.

In the last analysis economic strifes all speak for selfishness, its injustice and lust. This is the darkness of carnality, and it can be dispelled by the light of Love alone. To love our neighbor as ourselves means consideration for his rights, forethoughtfulness for his welfare, and absolute justice in all our dealings with him. This is the way we love ourselves, and want to be loved; and to love our fellow men in the same way would manifestly remove the occasion of every economic and communal difficulty. As society is ordered today, this spirit must be expressed not only in personal relations but in legislation, in the machinery of government, and here, too, the love of Christ, constraining us, must relate itself to improved civics, to a sane and safe suffrage, to ever increasing righteousness in the communal life.

The just and effective government of men cannot be separated from the government of God, of good, for there is one law, the law of divine Love, and men are just only as they are ruled by it. St. John's teaching that we "love one another," really includes the whole gospel.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

ST. LOUIS, MO.—The first Christian Science church organization was incorporated in 1894 with a membership of fifty, and services were held in the old Beethoven Conservatory of Music at Twenty-third and Locust streets, while steps were being taken to build a church. Early in 1895 a lot was purchased at Leffingwell avenue and Pine street and the building was started in June. The efforts of the little band soon made the church inadequate to accommodate the members, and in 1902 they moved to the Odeon. In 1903 the congregation erected a costly edifice at Kingshighway and Westminster place and had it completed in time to welcome the large attendance due to the World's Fair the following year. The structure was built at a cost of one hundred and fifty-five thousand dollars, and without a gallery there are seats for twelve hundred and fifty persons. Several churches of Christ, Scientist, have sprung from this church, and it still has the third largest membership in the state.—*St. Louis Star.*

PROVIDENCE, R. I.—The new edifice of First Church of Christ, Scientist, which was opened on Sunday morning [June 29] for public worship, has been completed so far as the exterior work is concerned, and the interior is practically finished. The structure, which was begun five years ago, was built at a cost of two hundred thousand dollars. It is 87 feet square and will accommodate about eleven hundred persons, for the auditorium is 84 by 52 feet. The church was incorporated in 1895, and at first the meetings were held in private homes. Later a chapel was built on Bowen street, at which place the members of the church have worshiped until the present time. This chapel, which was built to accommodate three hundred persons, long ago became too small.—*The Evening Bulletin.*

NORTH VANCOUVER, BRITISH COLUMBIA.—Christian Science is evidently making rapid progress in this city. Since services were first started here, about fifteen months ago, the attendance has more than doubled, and the North Vancouver Christian Science Society, which was organized only last July, has now outgrown its present quarters at 1428 Chesterfield avenue, where services have been held hitherto, and has rented a house at 146 3d street east. At this address they will also maintain a free reading-room for the use of the public, which will be open every week day from two to four in the afternoons, and on Tuesday and Friday evenings from eight to ten.—*North Shore Press.*

AMESBURY, MASS.—One viewing the grounds of First Church of Christ, Scientist, at the junction of Main and Carpenter streets, these days, would hardly believe that such a change could be made in any locality such as has been accomplished, and that in so short a time. Many citizens, upon learning that the society had bought the lot, felt that some one was beside himself. Viewing the situation today, the same party would call it wise judgment, for the place is a credit to the church and the town.

Newburyport Daily News.

ROCHDALE, ENGLAND.—The corner-stone of the new church which is in course of erection in Castlemere street for First Church of Christ, Scientist, was laid on Tuesday [June 17].—*Rochdale Observer.*

SAVANNAH, GA.—The new building of First Church of Christ, Scientist, at Whitaker and Thirty-first streets, was opened Sunday, May 18, for the first time.

The Savannah Press.

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THE LECTURES.

NOTTINGHAM, ENGLAND.

'An audience which crowded the large hall of the Mechanics' Institution assembled to hear a lecture on Christian Science by Bicknell Young. The lecture was arranged under the auspices of the Nottingham Christian Science Society, and the chair was taken by Col. Sir Lancelot Rolleston, K.C.B., D.S.O., who in introducing the lecturer said:—

If it were not, as I understand it is, your custom to entrust this office to some one who is not of your own community, it would seem strange that I, a member and supporter of the Church of England, should have the honor to preside on this great occasion. As regards my duty to my own church, it is without the slightest hesitation that I undertake this task, for personally I hold that members of that church do well to look with sympathy and a friendly eye upon a Christian, a Protestant community which, without worldly motives or sordid aims, is striving with honest heart to seek the truth and worship God. That these are the simple aims of the Christian Science church I firmly believe. I have had, as you may know, some opportunity of judgment in this matter. I have seen that to the sick you bring relief and often health, to the faint-hearted you bring courage, to the miserable comfort and hope; and at a time when not as formerly at street corners only, but even in high places, we hear preached a doctrine of hate, you press forward uncontaminated and undisturbed in your mission of charity and peace and love.

In the jealousies and disputes which rage between the various sections into which our countrymen are so unhappily divided you take no part; disputes by participation in which the power for good of many Christian denominations is well-nigh strangled, participation from which even my own church in certain very conspicuous, but happily very exceptional cases, has of late not been entirely free. By such deplorable degradation the Christian Science church has never allowed itself to be defiled. It lives on a higher plane, it breathes a purer air; and for these reasons it is, and because we know of you nothing but what is good, that we honor you and wish you well. We wish you well because, too, we see that, perhaps most of all Christian churches, you are acting simply, unswervingly, and with a single mind in the spirit of the great message which nineteen hundred years ago, heralded by a star, came straight from heaven: "Glory to God in the highest, and on earth peace, good will toward men."—*The Trader.*

MEADVILLE, PA.

The introductory remarks of Dr. F. C. Doane in presenting the Rev. William P. McKenzie, who lectured in the Unitarian church under the auspices of Second Church of Christ, Scientist, were as follows:—

One of the great discoveries of the nineteenth century was the lordship of mind over matter, and that man is master of his destiny; that it is for man to command and for the world of things to obey. In a thousand ways this newly awakened sense of the dignity and power of humanity has come to rule over the minds of men today. In the past, men have for the most part supposed that the world and God somehow were working at cross-purposes. The world was held to be the cause of all manner of pain, disease, suffering, disaster. God, meanwhile, was supposed to be struggling against the world, seeking to heal men of their diseases, to bear their burdens, and to avert disasters from them.

But now we know that God is immanent in the world of His creation, and that pain and disease and death are essentially unnatural and even unreal. Men learn to believe in God by practising His presence. To one who thus practises the presence of God, all life becomes a perpetual [illegible] of joy and health. Where God is there can be no [illegible] where God is there can be no sorrow; where God is [illegible] can be no disease, no death; where God is there can be [illegible] fear, no anger, no malice, no hatred, no one of those [illegible] sions which lower the sense of man and separate him [illegible] the consciousness of God. This is, I say, the great [illegible] of the nineteenth century,—the sense of the presence [illegible] on earth.

We are to listen tonight to a speaker from The [illegible] Church in Boston, who is to tell us just this,—that [illegible] here, is here in this world; and who is going to bid us [illegible] of good cheer, to cry out no more in pain, to weep no more in sorrow, to tremble no more in death. I do not know in detail what he is going to say, but I assure you in advance of this, that he brings you a message of joy and strength.—*Correspondence.*

LOS ANGELES, CAL.

The remarks of Ira F. Thompson in introducing W. F. Gross, who lectured on Christian Science in Simpson Auditorium, were in part as follows:—

No doubt all of you have considered the intense practicality of this age, when business of all kinds is no longer run in an easy, slipshod fashion, but rather upon the most accurate information obtainable; when farming has passed from the bonds of chance and been reduced to a science; and when our institutions of learning are featuring arts and sciences, the idea of which would have been scoffed at a few years ago. The fact that this is being done, however, is not nearly so important as the mental growth which it exemplifies, for it shows not merely a desire for material aggrandizement, which we learn availeth nothing, but a desire for exact understanding. Christian Science is not new, any more than the falling of the apple which opened Newton's eyes to the law of gravity was a new occurrence, or the bubbling of the teakettle which suggested to Watt the power of steam; but in the interval between the time of the Master and the early Christians until Christian Science was discovered by Mrs. Eddy, the world did not reduce to practicality the Scriptures, because they were accepted on faith, without any expectation of present understanding. We all vaguely admitted that God was omnipotent, omnipresent, and immediately forgot to think what this really meant. We all conceived of heaven, but utterly forgot the Master's statement that the "kingdom of God is within you." Christian Science comes, as we hear read at every Sunday service, "explaining the Bible texts in their spiritual import and application to all ages, past, present, and future" *(The Christian Science Quarterly)*, explaining that if God is omnipotent, there is no other power than God, good, and that the kingdom of heaven, harmony, is within one's own consciousness.—*Correspondence.*

PAYETTE, IDAHO.

A large and attentive audience listened to a lecture on Christian Science by Judge Clifford P. Smith at the Empress theater. He was introduced by the Rev. Benjamin Smith of the Christian church of this city, who said in part,—

I want to congratulate this audience upon the privilege which is yours tonight. While I do not know the line of thought the speaker intends to pursue, yet I take it for granted that he is here to present the truth concerning Christian Science. Personally, I appreciate the opportunity to be authentically informed on a movement which has become such a prominent factor in the religious life of our country. The rapid growth of the Christian Science church and the class of people to whom it has appealed would indicate that it is worthy, at least, of a conscientious investigation; and

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since the speaker comes from The Mother Church, I therefore congratulate you upon the opportunity which is afforded you.

I want also to congratulate the speaker upon having an audience such as is here assembled. It indicates at least three things: First, that we as a people have advanced far beyond the age of superstition; for if we were under the dominion of superstition we would not have come here, we would have been afraid of the speaker. Second, it indicates that we have outgrown, or are rapidly outgrowing, the age of prejudice, for if we were controlled by the spirit of prejudice, we who are not identified with this people would have condemned the speaker as well as the church without a hearing. Third, this audience indicates that we are living in an intellectual age, and fortunate it is for us all; for a superstitious people deny the truth, and therefore live in ignorance. While those who are prejudiced have gotten hold of a few truths and have shut them in, and at the same time have shut out all other truth, the intellectual people are seeking ever for "the truth, the whole truth, and nothing but the truth." I therefore congratulate the speaker upon having an audience who will not deny without a reason, nor condemn without a hearing, but who are seekers, investigators, and lovers of truth.—*Correspondence.*

VALPARAISO, IND.

A large and representative audience greeted the Hon. Clarence A. Buskirk at Memorial opera house when he appeared to deliver his lecture on Christian Science. The speaker was introduced by Prof. Eugene Skinkle, superintendent of the city schools, who spoke as follows:—

Within forty years the people of America have come to realize that there has arisen in their midst a religious movement which has stirred the world as no other since the days of the crusades. The votaries of Christian Science, preaching with all the zeal of a Peter the Hermit, have carried their doctrines to the farthest isles of the sea, and everywhere those doctrines have been well received. They have been gladly received, for men have looked upon them, not as a ladder from earth to heaven, not as a crutch for any creed, but rather as a return to the teachings of him who, while on earth, sought to alleviate human suffering and right human wrong.

I look upon this movement from the view-point of a member of another church, and if Christian Science can make the path of any mortal here below more straight and fair, if it can replace in any heart despair with hope, grief with joy, if it can wipe from sorrow's cheek a single tear, I say, God bless it. There is need enough of it and room enough for it in this old world of ours.—*The Daily Vidette.*

UNIVERSITY OF CALIFORNIA.

An interesting lecture on Christian Science by Clarence C. Eaton was given under the auspices of the Christian Science Society of the University of California at the high school auditorium. The speaker was introduced by Miss Edith Mossman, a member of the society, who spoke as follows:—

Christ Jesus lived among men and proved the power of Spirit over matter. In his great love for humanity he taught and demonstrated how we may become free from the bondage of sin, sickness, sorrow, and death. For three hundred years, those who believed in him were able to follow his example to a great extent, but after that the fulness of his mission was lost sight of. Christians as a rule turning to God only for release from sin.

In this generation a woman saw clearly the fuller spiritual significance of the gospels, and was thereby healed from the effects of an accident pronounced fatal. The all-loving Father then used her to point the way to others. Now all who will, may receive from the study of the Bible more and more spiritual understanding. In proportion to our growth in spiritual understanding and to our conscientious application of it to all the affairs of human experience, we find that there is an absolute, unchanging Principle which brings a solution to every problem.

There were those who sought to destroy Jesus and his work. This was because they were unable to appreciate the tidings of "on earth peace, good will toward men." Today there are those who are misinformed as to the teachings of Christian Science, and so they oppose not what it is, but what they think it is.—*Berkeley Gazette.*

WALLA WALLA, WASH.

In introducing William R. Rathvon, who lectured on Christian Science, Mayor A. J. Gillis said:—

I presume that this audience to a very considerable extent is made up of people who, like myself, are not affiliated with the Christian Science church and who have only a superficial knowledge of its scope and purpose. As a distinctive religion Christian Science is a new thing, and on its presentation to us we have a right to ask what its teachings are and what is their effect. My understanding of the mission of Christ is, that it was twofold, a mission of healing and a mission of teaching, and it is also my understanding that Christian Science is a following of the teaching and example of Christ. If it makes us less critical of the shortcomings of our fellow men and more appreciative of their virtues; if it makes life more sane and thought more serious; if, as some one has said, "to the hearts of rich and poor alike, for wounds that will not heal and griefs that tempt the spirit to rebel, it brings an assuaging balm;" if, more than all, it teaches us to follow more closely him who nineteen hundred years ago was nailed for our advantage on the bitter cross, then it must assuredly have a message for us.—*Correspondence.*

WILKES-BARRE, PA.

William D. McCrackan, M.A., who lectured on Christian Science at Irem temple, was introduced by ex-Judge Benjamin R. Jones as follows:—

I am not a Christian Scientist, and do not pretend to understand what Christian Science means, what it teaches, or what it accomplishes; but I have a number of very dear friends who are Christian Scientists, and who profess to know what this new doctrine is, what it teaches, and what it does, and they live and practise it with all the zeal and ardor of the most devout church worker. I believe these friends to be honest and sincere, and I honor and respect them for the courage of their convictions. I am informed that there are scattered throughout the world fifteen hundred Christian Science churches, bringing joy, comfort, health, and happiness to the members thereof, and founded in the belief that a healthy body, a clear mind, and a pure spirit are the heritage of every man and woman. Is it any wonder that this Science is growing? It is becoming a potent factor in the religious world, and is therefore worthy of thought and consideration; and if it is going to make the world better, we all want it. I have the honor this afternoon of presenting to this audience one who has given this subject deep thought and earnest study, and can discuss it in an intelligent and instructive manner.—*Correspondence.*

LECTURES TO BE DELIVERED.

Charlevoix, Mich.—Bicknell Young, Charlevoix theater, 3:30 p.m., Aug. 17.
Mill Valley, Cal.—William R. Rathvon, Out Door Art Club house, 8 p.m., Aug. 18.
Omaha, Neb.—Clarence W. Chadwick, Church edifice, 8 p.m., Aug. 14 and 15.
Paris, France (First Church).—William D. McCrackan, M.A., Washington Palace, 14 rue Magellan, 9 p.m., Sept. 30.

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TESTIMONIES OF HEALING.

I would like to tell others why I am so sure of the truth of the teachings of Christian Science and why I am so grateful to Mrs. Eddy for sharing her glorious discovery with all mankind. Three years ago I, a middle-aged business man in London, was stricken down by a disease of the spine which manifested itself in various ways, one of them being a partial paralysis of the legs, accompanied by emaciation of the body and limbs. I was told by a specialist, in consultation with my regular doctor, that this disease was incurable, that it would grow worse, and that I would have to spend the remainder of my life on my bed.

This verdict was a great blow to me, and as a result I became worse. I could no longer endure the daily journey from my house in the suburbs to my office in London, so in June, 1909, I sold the business and took to my bed. After about a month I was able to get up, but I spent the bulk of every day on a couch, being able to walk alone a very short distance in the vicinity of my home, and to take longer journeys only with assistance. I was in this condition for about a year, and my bodily and mental suffering throughout that time may be imagined, for besides being unable to walk any distance, I was dependent on my business for my living and had a growing up family to support.

When Christian Science came to me, I did not believe in it at all, but after a time I consented to be treated by a practitioner simply because I thought it would please my wife, who was then becoming interested in Science. After a few weeks I found, to my astonishment, that I had been healed of a slight ailment which I had had all my life, and which years ago had been treated without success by doctors in England and America, and to which I was so accustomed that I thought little of it. Then I knew without a shadow of doubt that Christian Science was the truth, and I turned to God with my whole heart, and from that time I made steady and sure progress toward recovery. Now I am healed! I can walk any distance that may be necessary, while the emaciation and all the other symptoms of the disease have disappeared; and not only am I healed, but I am back again in business.

When the practitioner told me that I ought to get to work again, I told him that this was not possible, as I had entered into a covenant with the purchaser of my business that I would not pursue that occupation in London or within twenty miles of it; but the practitioner said that if Truth meant me to return to work, a way would be opened whereby all obstacles would be harmoniously overcome, and that as a preliminary step I had better consult the purchaser of my business to ascertain what views he had on the subject. I did so, and afterward received a letter from him by which he not only fully released me from the agreement, but warmly congratulated me on my wonderful recovery. Very soon after this, quite unexpectedly I was offered a partnership in a good business of a similar nature to my former one, and I am established there at work now, and have been for some time. I am in better health and stronger than ever before in my life, and a very much happier man in every way, and I feel more competent to attend to my work, now that I know what it means to lean upon "the sustaining infinite" (Science and Health, Pref., p. vii), instead of relying on my own personality, as I used to think was necessary.

Thus far I have spoken only of my physical healing, in the hope that this may reach some who are troubled as I was, and that they may know that their case is not hopeless, as they have been led to believe. To such I can say that Christian Science shows the way of escape, and a very practical way too; but I must also speak of the wonderful moral transformation which has come to me, step by step, with the physical healing. A feeling of deep gratitude to God is with me always, and I am trying to give it constant expression by living the life which Christian Science teaches us we ought to live. Thus I have very good reason to be so sure of the truth of Christan Science, and very good reason to feel grateful to Mrs. Eddy for sharing with all the world her unwavering confidence in the ever-present of divine, omnipotent Love.—F. L. WHEELER, London, England.

[Translated from the German.]

Some time ago my three children, between the ages of six years and nine months, were taken with measles, attended by a high fever and a severe cough. We asked a Christian Science practitioner to treat them, whereupon the healing progressed rapidly. It was winter time and intensely cold, with much snow on the ground, but the children asked me to let them go out. This was just about a week after their attack, but knowing that God is omnipresent, I allowed them to go, and they experienced no ill effects whatever. My youngest girl was taken later with whooping-cough. She had just been vaccinated, and besides was cutting teeth, which caused her a good deal of suffering, and she seemed quite poorly within a few days. I again asked a Christian Science practitioner for treatment, and in two weeks the child recovered and now gives us much joy.

I thank God from the depths of my heart for His gracious protection, and I am also grateful to our Leader, Mrs. Eddy, for having shown us the way to Truth, to the right understanding of God.

FRAU LOUISE ROSENBERG, Hannover-Linden, Germany.

This is to testify to what Christian Science means to me and mine. Nine years ago we heard about it through a relative, who with her child had been healed after many years of suffering, and both are well today. My husband was very ill; he had taken all kinds of medicine with no benefit whatever, and was getting worse all the time. Every one who saw him said that he was not long for this world. As I had always thought that God could and would heal him if we only knew how to ask aright. He concluded to try Christian Science, so we got a practitioner, with the result that he was out and at work in less than a week. Seeing this, I was so much interested that I began to look into the teaching. I had always read the Bible with a sense of duty, but without understanding. Christian Science has, however, made it a new book to me. For this I am truly grateful, and so thankful that I am able to speak the truth to others when I have opportunity. I do know that all shall "know the truth," and the truth shall make them free, as the Master said it would. I thank God with all my heart for sending Mrs. Eddy to show us the true way our Master taught.—MRS. MARY W. NEILL, Portland, Ore.

After being in Christian Science over two years I wish to express my gratitude for the many blessings received from its teaching. I was healed of nervousness and sleeplessness in the first few treatments. Then the chapter on Prayer in "Science and Health with Key to the Scriptures" brought a great uplift, and gave me a better understanding of the following chapters. Subsequently a sense of fear and loneliness was overcome, for my husband, who is a traveling salesman, was away much of the time. Last, but not least, was the demonstration I had of the power of divine Love at the birth of my child, for the time of travail was brief and there was very little pain, showing that with God all things are possible. Christian Science has been a great help to me in my home, giving me strength for each day's duty. For all the good I have and expect to have, I thank Christian Science and our Leader, Mrs. Eddy, through whom the truth has been given to all mankind.

MRS. EMMA C. SLOAN, Peoria, Ill.

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It is with a heart filled with gratitude that I give my testimony to the healing power of Truth. I took up the study of Christian Science in search of a cure for the drink habit, after I had tried in vain for five years to overcome the same with so-called liquor cures, each of which left me in a worse condition than I was before. Through Christian Science I was healed in one treatment. Not only was I freed from this habit, but also from the use of tobacco, to which I had been a slave for years. Again, I have laid away glasses which I had worn for eighteen years. For some years I had been troubled with rheumatism, often losing from one to two months in a year through being unable to work; but I have had no sign of this trouble since my healing. Further, I have been healed of a rupture, have been protected in times of accident; in fact, I can now say that I look to God in every need, and never in vain.

All that I am today, and all that I ever expect to be, I owe to Christian Science. While I am deeply grateful for the physical benefits received, they sink into insignificance compared with the moral uplift which I have experienced. Christian Science has given me a God who is Love, an understanding of Principle from which to work out every problem in life, be it mental, physical, or financial. I am grateful to God, and also grateful to our beloved Leader, who was good enough, and strong enough in her conviction that man made in God's image and likeness has absolute dominion over all the earth, to give us this healing Truth.

We have abundant proof in our family of God's mercy. My wife and I have been sustained by this life-giving and regenerating truth for almost four years. Not long ago a beautiful baby girl came to us, an experience which formerly had been deemed an impossibility; and the mother was up the next morning. We are all enjoying the best of health, and we thank God daily for the many blessings He bestows on mankind. The physical demonstrations, however, sink into insignificance when compared to the spiritual quickening. Words fail to express my gratitude. I am thankful to be a worker in the church; and to the many Scientists who gave and are still giving me a helping hand, I wish to express my gratitude.

FRANK LATCH, Los Angeles, Cal.

Through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of an abdominal trouble from which I had suffered several years, and the only alternative offered me was an operation. At this time I was also able to lay aside glasses which I had worn fourteen years for defective vision. Human language is inadequate to express the joy and peace that have come to me through the study of Christian Science. I am indeed grateful for many blessings received, and am each day striving to "lay aside every weight, and the sin which doth so easily beset us," and to run "with patience the race that is set before us." The Bible has been unfolded to me in its beauty and holiness, and in my home, where love seemed always to abound, I have been privileged to see each member experience a far greater degree of harmony through this wonderful truth.

I would like to express my sincere gratitude to God that I have been so gently and lovingly led at all times, and instructed to look ever to the divine Principle of all good for guidance. I am also grateful to the contributors to our Christian Science literature; many healings have been realized through the study of some beautiful thought expressed therein. My heart glows with love to God for the knowledge that each day I may glean a better understanding of Him in whom "we live, and move, and have our being," and to our beloved Leader, who has made it possible for us to know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

MRS. LYDIA MACKENZIE HOVEY, Detroit, Mich.

It is with a heart full of gratitude to our dear Leader, Mrs. Eddy, that I send this testimony of the healing power of divine Love, as revealed to us in our text-book, "Science and Health with Key to the Scriptures." Christian Science is surely the Science of sciences, for it is the great philosophy of Life, and reveals the power of God over the beliefs of mortal mind. When my son was born, a little over two years ago, I had Science help both before and at the time of the birth, and every step of the way was a demonstration over the many laws of suffering which mortal mind lays down for this experience. The babe is a dear little boy, and any ailment which appears is overcome in Science. I have seen practically every ill "that flesh is heir to" healed by Christian Science, and I am indeed grateful for even the small knowledge I have of it.

While thinking of God's loving-kindness to me, my heart overflows with gratitude to all those who have helped me to know God aright, and I am especially thankful to dear Mrs. Eddy for her meekness and love and purity, by means of which she was able to bring this Science of Life to mankind. One day, while carrying my little son, aged sixteen months, through the apartment, his hand was caught in a door, and for a moment it seemed as if the baby's fingers must surely have been cut off. My fear was very great, but I had enough presence of mind to run into another room with him, and after closing the door behind us, I walked up and down the room, declaring the only statement of Truth I could think of at the moment, namely, "God is All" (Science and Health, p. 532). The little fellow was screaming loudly, but as soon as the fear was quieted he became more normal, and as I voiced more of the truth he finally became altogether harmonious, and was soon busily playing on the floor with his toys, with not even so much as a mark on his hand. I am indeed grateful for this proof of Truth's availability in times of discord.

Another healing which I myself experienced was the overcoming of an attack of acute stomach trouble. One night I was awakened out of a sound sleep by very severe pains. I repeated the "scientific statement of being" (Science and Health, p. 468), but was not set free at once; so, getting up, I took Science and Health and read persistently for an hour or more, and the trouble was completely overcome. I am indeed thankful for all that I am able to prove in this demonstrable Science, and I am trying to live more of the truth each day. I also want to express my thankfulness for the great privilege of class instruction within the past year, as well as for all the loving-kindness and help of the Science friends I have met. I pray that I may daily be more awake to the voice of God, and that my consciousness may be so filled with Love that nothing else can enter.

IRMA KATE SHIVERS, New York, N. Y.

About seventeen years ago I began the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. From the first the book seemed beautiful to me, almost too good to be true. At that time I had no thought of physical healing, indeed I must say I tried to find some fault with the teaching because I could not make it fit in with my old church doctrine; but by careful study of the text-book, together with the Bible and the *Quarterly*, and by putting into practise the little gained each day, I was able to prove for myself that Christian Science is the rule of scientific healing, both for sin and for sickness.

Through this teaching I have been able to overcome many discordant physical conditions in myself, as well as in others, but about three years ago I had a severe struggle. I got what in the Northwest is called a hay-needle, or wild barley, in my knee. At first I paid little attention to it; but in less than two days the knee became so painful and swollen that I could not walk. I asked my wife for help, and she did all she could, according to her understanding;

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but fear crept in and I grew worse. A Christian Science practitioner was called by telephone, but replied that she was very busy and could not come. She said, however, that she would do what she could for me. Later in the day she called up and recommended a practitioner in another city, and we agreed to the change. Let me say here that the hay-needle came out after one or two treatments by the first practitioner, but complications set in, and the entire leg became greatly swollen and inflamed. To outward appearances I was growing worse every day, and I became so helpless that they had to lift me on a sheet from one side of the bed to the other.

Some of our friends advised an operation, saying that I could not recover unless the leg had an opening. I was too weak to make much resistance, but I knew I did not want that, and my wife could not be persuaded to leave Christian Science and trust to material means. Thanks be to God, we did cling to Truth and the operation was performed without surgeon or knife. In the epistle to the Hebrews we read that "the word of God is quick, and powerful, and sharper than any two-edged sword." Then my friends said, if I ever walked again I would be a cripple; but thanks be to God, and to the faithful practitioner who so encouraged and helped us with words of cheer in the letters sent us, I was able to walk in about nine weeks, and a week or two later did not even use a cane. I had in all eleven weeks of absent treatment, and was able to go to work, which was farming at that time, two weeks after the treatment was discontinued. Soon after my recovery, my wife and I took class instruction from our faithful helper.

I rejoice to say that I am not a cripple, and that the injured leg is just as strong as the other one. Is it any wonder we love Mrs. Eddy, and try to be faithful students of Christian Science? It was through her that we have been given this new-old religion of Love, which means teaching and healing through the Christ-method. Words can never express our thankfulness to God, but we hope to prove our gratitude by our works.

LEWIS S. TOWNSEND, Ellendale, N. Dak.

I feel it a privilege to send my testimony, hoping it may benefit others as I have been benefited by reading the numerous testimonies of healing. Before knowing of Christian Science I had been more or less delicate from childhood. I suffered from severe stomach trouble, which developed, according to the doctors, a complication of diseases. Many times they found it necessary to remove me to and from hospitals on a stretcher and by ambulance. Seven doctors said I was a hopeless case, and on one occasion three doctors, standing by my bed, said I would not live until morning. I continued in this way until the physician who last attended me refused to give me any more medicine, and ordered a change of climate, which I resisted, since on many previous occasions I had come back as bad as I went. It was at this point that Christian Science was brought to my notice. I was loaned a copy of Science and Health, and on reading just a few lines on page 14 of the chapter on Prayer, I was instantaneously healed, and began to eat my food in a natural way, which I had been unable to do, for at times I even had to be fed with a tube. I have had no further trouble in this way since my healing in Christian Science, which is now nearly eight years.

I have also been healed of a trouble which appeared every winter, a severe cold on chest and lungs, oftentimes being at the point of death. The first winter after my other healing, this same illness appeared in its usual way; but with the little understanding I had of Christian Science, I was able to overcome it in three days, attending to my business as usual, and I did not have any blisters, etc., which the doctors had found necessary to apply on previous occasions. The following winter I awoke early one morning with the usual symptoms of this disease, but was able to overcome them in less than one hour, through the understanding of Christian Science, and I have not had another attack during the past five winters. I have also been healed of continual fainting spells.

The healing in my case has been very wonderful indeed, but for the spiritual uplift, for daily peace and joy in the consciousness of God as ever-present Life, Truth, and Love, and man as God's image and likeness, I am even more thankful. To be free from all that is unlike God, *to know* that sin, sickness, and death are not sent by our Father,—the understanding of this, even in small degree, brings a peace that passes all human understanding.

I should like to refer to the experience of one of my brothers, who was healed by Christian Science of lung trouble in its last stage, after he had been given up by a lung specialist and physician, the latter saying that he might pass on at any moment. I knew that Christian Science had healed me and could heal him, and I obtained permission from him to write to a practitioner some distance away. He had absent treatment and was healed in a short time, much to the amazement of doctors, clergymen, and friends, all of whom said that he owed his healing to God.

For all these, and numerous other benefits which have come to me since I have gained some knowledge of Christian Science, which is indeed the truth that makes us free, I feel most sincerely thankful to God, and grateful to Mrs. Eddy for being a channel pure enough for this truth to reach a world in darkness. I shall consider it a privilege to answer any questions forwarded to me in reference to this testimony.

MISS JANE REVELL, Melita, Essex Road, Saltash, Cornwall, England.

It is with the deepest gratitude that I give my testimony of Truth's healing power. Fourteen years ago I had my first Christian Science treatment, and Truth has been my only guide ever since. Up to that time I knew nothing of Christian Science. I was, and had been for many years, a sufferer from stomach, bowel, and nervous trouble, and had been told by several of our best physicians that they had done all they could do for me. I was gradually getting weaker as the attacks were more severe, and on returning from the doctor's office one day, I met a friend who was a Christian Scientist, but she had never spoken of it to me. She asked me how I was, and in reply I told her that I was no better, that I knew I would not be here long, and had told my family so. She asked me why I did not try Christian Science, as the doctor did not cure me. I said that I would be only too glad to have treatment. I did so, and in that same hour I was healed. Such peace of mind, love, and harmony I had never experienced before.

Christian Science has made me free. There have been some most beautiful demonstrations in our home, one in childbirth, which proved the greatness of the blessing which comes to all who trust our heavenly Father. I am indeed grateful to our dear Leader, Mrs. Eddy, for giving us in Science and Health the "Key to the Scriptures," which makes it possible for all to know this great truth.

JOSEPHINE MUNSELL, Oklahoma City, Okla.

It is with much gratitude that I give my testimony of healing. I first heard of Christian Science about five years ago, when I was suffering from goiter, in which condition I had been for twenty years; but although I had tried many remedies, I received no permanent benefit. I was very desirous to prove for myself whether Christian Science were the truth, so I procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also a *Quarterly*, and began the daily study of the Lesson-Sermon. I then had treatment, with the result that in two months I was completely healed. I have continued to study Christian Science, and as a business woman it has been an invaluable help to

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me. Although working long hours and being constantly busied, I am in excellent health.

The physical healing is, however, only the lesser blessing, compared with the content and harmony which have come to my consciousness. I cannot half express my thankfulness to God for this revelation, and to Mrs. Eddy for her courage and self-denial in bringing to us this glorious truth.

CLARA SUGDEN, Keighley, Yorkshire, England.

Having received much help and encouragement from reading in the *Journal* and *Sentinel* the testimonies to be found in their pages, I am inclined to relate one of the many experiences which have resulted from my study and application of the truth taught in Christian Science. About a year ago it became necessary for me to have some dental work done, inasmuch as a large cavity was found in a back molar. Previous to my study of Christian Science, the fear of this work had caused such distress that it seemed wise to have the aid of a practitioner at this time, which aid was given. After a careful examination by the dentist he said, "I fear that the nerve is exposed," to which I responded calmly, "Very well, doctor, continue your work." This was repeated several times, and when the drill was in operation there was no pain, only a slight tenderness whenever it touched the live nerve.

More recently, when further dental work was needed, no practitioner was called upon. My own understanding of an absolute reliance on God, divine Truth, enabled me to undergo without pain work which heretofore had caused much suffering. It was not a question of enduring pain, as some might think when hearing about it, for there was no pain. Words are inadequate to express my thankfulness to God, and my gratitude to our revered Leader, Mrs. Eddy, for all the blessings received through the study of the Bible as interpreted by "Science and Health with Key to the Scriptures."

I have had one unusual demonstration. While leaning over a porch railing, looking down toward the lower door, the top rail gave way and I was precipitated, the head denting the dry ground. Though the head and neck were not even lame, there was evidence that the spine had received a double curvature, causing the body to be much bent, and one rib was broken. All of this was, however, made whole through the application of the teachings of Christian Science. Is it any wonder that I feel grateful?

MRS. LOLA MAUD RISDON, Chicago, Ill.

The query, "Where are the nine?" might well be addressed to me if I failed to testify to the benefits I have received through Christian Science. In January, 1905, I applied to a practitioner for treatment. I was then, in belief, very ill, and suffering greatly from nervous exhaustion, also from stomach trouble, catarrh, and various other ills. Sleeplessness was overcome in one treatment, and after ten days I was able to discard glasses, which I had worn for seven years, and which I have not felt the need of since. One by one the other ailments vanished, until at the end of three weeks I was perfectly well; but I did not realize this at the time, so I continued the treatment for another week.

The practitioner loaned me a copy of "Science and Health with Key to the Scriptures," which I studied faithfully, but I had little or no understanding of this blessed truth at that time, and depended upon the efforts of the practitioner. Previously I had had the best of care, my father being a druggist and my brother a successful practising physician, and I had taken a large amount of medicine; but nothing seemed to relieve me, so it can be imagined how happy I was when I found I could be well without taking medicine.

I am very grateful to Mrs. Eddy, who has shown us the way to God, divine Truth, and my daily prayer is that I may become more worthy to be called a Christian Scientist.

MAY BILSTAD RICHARDSON, West Berkeley, Cal.

FROM OUR EXCHANGES.

[*The Outlook.*]

There is a great deal of flippant talk about the abolition of hell. It seems to be the impression of many people that the possibility of suffering, symbolized by a material place of torment, has been eliminated from human life. As a matter of fact, hell, in the sense of inevitable and unmistakable punishment, is today far more a reality than it has ever been before. Whatever may be the sufferings through which men must go in the future in order to be purged of impurity, there is no question about the sufferings which they undergo in this present life. The answer of the man who was asked if he believed in hell, "I do not believe in it; I know, because I am in it," is a terse statement of what may be called the modern view of punishment for sin. It is not a punishment which is relegated to the future; it begins the moment the sin is committed. It is not a punishment which is local and exterior; it is a punishment which is wrought out in a man's nature. It is a thousandfold more terrible than the conception of hell as a place of external torment; for the hell of today gets its more tragic aspect from the fact that the men who are in it are often unconscious that they are in a place of torment.

It is unspeakably pathetic to see a human being go down the hill of life physically from higher to lower levels, becoming less and less pure and more and more a slave; but the most terrible tragedy lies in the fact that the victim is often unconscious of the increasing degradation. It is the deadening of moral sensibilities, the blinding of the moral sight, the decay of the moral faculties, the dulness of vision, that constitute the real moral tragedy of living men and women voluntarily submitting without struggle to temptation; gradually, and often unconsciously, losing the power of seeing the difference between health and disease. They cut themselves off from the spiritual world, and are made skeptical by their blindness of vision. They cannot see the mountains or the stars which to people who have not injured their power of sight are always visible.

[Editorial in *Los Angeles* (Cal.) *Express.*]

When the disciples of John met Jesus of Nazareth, witnessed his divinely natural works for suffering humanity in the healing of mind and body, and came within the spell of the sweet simplicity and unparalleled power of his spiritual genius, they imploringly urged him to clear up in their minds a yearning hope clouded by doubt. They said unto him, "Art thou he that should come? or look we for another?" His answer was as simple as it was profound: "Go . . . tell John what things ye have seen . . . how that the blind see, the lame walk, . . . to the poor the gospel [message of peace to body, mind, and heart] is preached." Nineteen hundred years ago the proof of the genuine in the spiritual realm was the transformation wrought in character, the relief brought into human experience, and the transformation accomplished in all the practical relations and experiences of men and women. The same is true today.

What is crumbling away in religion is but the husk. All that is vital is imperishable and is able to survive the shafts of malice and the logic of honest criticism. It is imperishable because it is immortal in itself, as a part of God's essential message to men. Never in the world's history was so much that is vitally sound and wholesome, spiritually militant and irresistible, assembled beneath the banners of the cross. The readjustments which are taking place are in the line of progress, and are born of a demand for personal heart experience rather than a formal allegiance to creed or dogma.

The religion of Jesus, in its purity, simplicity, and wholeness, is today, as in the world's yesterdays, the hope of the

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world. To the individual it is peace of body, mind, and heart; to the social body it is the conquest of love and justice over selfishness, bitterness, and hate; to the state it brings the message of that organized righteousness which is more powerful than armies and navies in developing a people. The armies of the cross bring a message of peace, and their victory is being wrought daily in the heart of mankind.

[*The Universalist Leader.*]

The moral of the story as we read it between the lines of the Bible is that there is everywhere in the making of the book and in the making of the men and women who live in the book that same moral and spiritual discipline which we find going on in our own lives. The old notion that the prophets and saints of the Bible received their great faith without one great struggle, is a crude and artificial conception of the ways of God with men. The faith and hope and love of that ancient story grew in the soil of human experience. They were born in human travail. They were baptized in human tears. They were matured in the devotion and consecration of men and women who were faithful unto death. There is nothing which they won that we may not have for the same price which they paid. Read with such thoughts the Bible becomes the text-book of a daily devotion more inclusive and more inspiring than in the old days, when it was supposed to be a revelation of abstract and infallible theology.

[*The Continent.*]

All persons long for art, and the very highest art is open to all persons. If to live unselfishly is the ultimate beauty, then there is a chance for everybody to be a great artist. What would you not give and do, by way of expense, by way of sacrifice, and by way of labor, in order to learn the skill of putting on canvas in one exquisite painting the soul of all your longing for beauty? Are you not then willing to spend as much in labor, sacrifice, and outlay, especially in the patience of endless practise, to achieve the secret of living an exquisite life? Just to put yourself heart and soul into some service done wholly for others and not at all for yourself, in your own home, in your town, in some foreign land, wherever God calls you, is the way whereby any day you may "start a school of art." The course is long, the tuition not small, but the achievement is sure; and it is worth its cost. Don't you want to be an artist in the beautiful life?

[*The Watchman.*]

The present age is one in which it seems peculiarly difficult to hold children to the faith of their parents, because of the changes of thought that go on and the credit that is given to progress. New thought and not tradition has the field today. The youthful mind is also progressive, and is disposed to seek the newer things rather than the older. Many voices are heard today calling here or there and showing new light. The difficulty of retaining children in the old path of faith is not surprising in such a state of thought. Nevertheless there are things that are ancient yet always new and essential. Amid things that pass away are things that abide. There are great essentials of Christian faith.

[Rev. G. Stanley Russell, M.A., in *The Christian Commonwealth.*]

We who are here this evening are privileged to live in one of the greatest ages of all the world's great story; an age when the prophetic function is no less urgent and scarcely less difficult than in those far-off days first preceding the Hebrew exile; an age when, amid the sordid materialism and vice which characterize much of humanity's pleasures and business, the note of the ideal and the spiritual needs to be continually sounded.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been *translated* into the German language and printed as a *special edition* with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal,* printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been published in pamphlet form, and is ready for distribution. Thirty-two pages and cover.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

These pamphlets are for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 103 Falmouth Street, Boston, Mass.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 50.

BOSTON, AUGUST 16, 1913

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ITEMS OF INTEREST.

National.

With nearly two million five hundred thousand dollars yet to spend and one million dollars' worth of contracts in force, the United States engineering office in Kansas City, Mo., has planned the greatest amount of work for the coming year that has ever been done on the Missouri river, to make a six-foot channel from Kansas City to St. Louis. By the time the work is well under way several thousand men will be at work. Already a large number of the shallow spots in the river have been deepened, and the steamboats are carrying full cargoes and many sightseers from one city to the other. More boats are being added to the fleet, and the revival of river traffic is bringing new life to many of the older river towns, while the farmers in the bottoms are profiting. Their wheat and corn, which frequently had to be hauled long distances to the railroads, is now piled up on the bank, loaded on the boats, and shipped to St. Louis. Besides the haul to the railroad, they get their grain carried to market for one fifth less than the railroads charge. From St. Louis to Kansas City the freight offered is frequently in excess of the capacity of the steamers, and it is necessary to divert the cheaper and heavier shipments to the railroads.

The state railroad commission of California ordered reductions last week in the express rates of Wells-Fargo & Co., amounting to a cut of seven hundred and fifty thousand dollars from present annual revenues. Every rate of the company in the state is abolished by the order, which becomes effective Oct. 1, and over three million new rates, devised by the commission on a ten-mile zone basis, are to become effective at that time. The express company is to operate six months on the commission's rates, which are, on the average, 15 per cent below those heretofore exacted, and then submit a statement of its earnings, if it feels the rates not justified. At present, the commission finds, the company makes a net yearly profit of $841,097 on a property valuation estimated at $613,233, or 136 per cent on its investment. The decision follows two and a half years of investigation, during which over two million three hundred thousand way-bills were scrutinized.

At the opening meeting of the three days' convention of the National Forward-to-the-Land League in Boston last week, Wilfrid Wheeler, secretary of the state board of agriculture, asserted that there are more than five million acres of waste land in Massachusetts which could be used profitably for agricultural purposes. Mrs. Haviland H. Lund, organizer of the league, in her address said: "The purpose of the league is to safeguard the movement to the land in all its phases, and it includes this comprehensive program: organization, conservation, legislation, rural credits, cooperative purchasing and marketing, rural sanitation, housing associations, recreation and social life, garden cities, vocational farm schools, agricultural high schools, and colonization."

To give settlers and other local users a larger voice in national forest administration, Secretary of Agriculture Houston has just promulgated a new regulation which goes into effect at once, providing a means by which the forest service may systematically cooperate with duly organized associations of such users. Any association whose members include a majority of the local residents making use of the national forests, may get together and select a committee to meet with the local forest officers. This committee will be recognized in an advisory capacity in settling questions which may arise between the forest service and the public in the use of the forests.

Reductions in express rates, which will cost the companies fully twenty-six million dollars a year, approximately 16 per cent of their gross revenue, were ordered by the interstate commerce commission last week, to become effective on or before Oct. 15, 1913. The most important change prescribed by the order is by way of modification of the present graduated scale of parcel rates.

Governor Haines of Maine and his council have voted to expend one hundred thousand dollars to be joined with the sum of fifty thousand dollars from the national government for the improvement of the road from Portland to Bath by way of Brunswick, the money to be spent on roads used by rural free delivery carriers.

The Hamburg-American liner Imperator, the largest ship afloat, arrived in New York on a recent trip with more than forty-five hundred people on board, counting crew and passengers.

International.

Box hill, the pleasant down which, owing to its imposing height, dominates the country around Dorking, is about to be purchased for the nation by a gentleman whose name has not as yet been disclosed. The first public announcement of this acquisition was made at the meeting of the National Trust in the rooms of the Royal Society at Burlington house. When the purchase is concluded, Box hill will be put into the hands of some public body in trust for the nation. On the whole, the National Trust have collected over fifty thousand pounds in donations and annual subscriptions, and have acquired as pleasant open spaces no less than fifty-nine properties which were in danger of being built over or otherwise destroyed.

The destruction of part of the Roman road crossing Durdham Downs, near Bristol, to the Roman dock at Sea Mills, and the filling up and turning over of some prehistoric lead workings on the same downs, were referred to at the annual congress of archeological societies held at Burlington house, London, recently. It was resolved that a letter of protest be addressed to the Royal Agricultural Society in connection with the matter, as the damage had been done in preparing for the society's show at Bristol.

Three hundred million dollars, in addition to the six hundred and twenty-five million dollars already expended, was the estimate given by the chief secretary for Ireland of the sum necessary to complete the operation of land purchase in Ireland in accordance with the provisions of the Land Purchase acts of 1903 and 1909, which make it compulsory for a landlord to permit his tenant to purchase the land he cultivates.

A return dealing with the post-office savings banks in London shows that during the year 1912 the amount deposited was £50,708,852 8s. 10d. To this has to be added the amount brought forward on Jan. 1, 1912, namely, £176,518,508 19s. 1d., and the interest £4,253,087 3s. 2d., making a total of £231,480,443 11s. 1d.

The Canadian government has supplied twenty-five million tree seedlings to farmers, principally in the Alberta and Regina plains region.

Industrial and Commercial.

According to figures just compiled by the bureau of foreign and domestic commerce, department of commerce, forty million dollars' worth of automobiles and parts thereof were sent out of continental United States in the fiscal year 1913, against one million dollars' worth in 1903. The number of machines exported to foreign countries in 1913 was twenty-five thousand against seven thousand in 1910, and a little less than three thousand in 1907. The imports of automobiles in the fiscal year 1913 were less than two million dollars in value, against over four million dollars in 1907, and the average price of those imported in 1913 about twenty-three hundred dollars each, against thirty-four hundred dollars in 1907.

It is estimated that boiler scale in locomotives represents a waste in coal consumption of fifteen million tons annually; that unscientific methods of producing coke represent a waste of forty million tons; that the smoke in Cleveland represents a waste of six million dollars annually, and in Chicago fifty million dollars, and that in mining the five hundred million tons of coal annually, "probably one third of the bituminous coal and one half of the anthracite are left in the mine"—practically a waste.

Mayor Gaynor of New York city vetoed a resolution recently adopted by the board of aldermen providing for an issue of thirty-two thousand dollars of special revenue bonds for the establishment of a municipal ice plant. "There are many other things," he comments, "we have to do before we may reasonably think of manufacturing ice, assuming we have the legal right to go into such an enterprise."

The trade of the United States in the past fiscal year was greater than in any previous year. Figures just completed show that the total was four billion two hundred and seventy-five million dollars, greater by four hundred and twenty-one million dollars than last year's record of exports and imports. The balance in favor of the country this year was six hundred and fifty-three million dollars.

Austria not only sells timber but timber products from its forest lands, and disposes of about one million five hundred thousand railway ties a year. There is no provision in the United States by which the national forests can dispose of manufactured lumber, though the policy of selling standing timber is well established.

An agricultural colony in Palestine has just applied to the United States forest service for help in planting trees to bind the drifting sands of the Mediterranean. The colony is near Jaffa and there is being developed in connection with it a seaside resort, with hotel, villas, bath-houses, and gardens.

The final step in the organization of a six million-dollar merger of stamping and enameling interests, with headquarters in Canton, Ohio, has been effected by raising the capital stock of the Canton Stamping & Enameling Company from five hundred thousand to one million dollars.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

A NECESSARY EXCHANGE.

CLARENCE W. CHADWICK.

BENIGHTED mortals are prone to lose sight of the fact that there is no human equivalent for divine Truth. There is nothing in the material sense universe which one who is spiritually enlightened could accept in exchange for God's bounty and goodness. All the accumulated wealth of the world could not purchase one atom of spiritual substance. Obedience to God's law wins all and surrenders nothing.

The very first step in the pathway of obedience is to learn the spiritual import of self-sacrifice as indicated in the words of the Master: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Christian Science loosens the fetters of finite belief concerning this subject of self-sacrifice, leaving no doubt in the thought of the student as to its real import. Self-sacrifice to the student of Christian Science is nothing less than the willing exchange of the human consciousness for the divine. Sooner or later, here or somewhere, every mortal must surrender everything that constitutes a mortal mentality, and accept in its stead the Mind or consciousness of the Christ. As the apostle expressed it, we must bring "into captivity every thought to the obedience of Christ," for as high as heaven above the earth are God's thoughts above the thoughts of mortals.

The erroneous belief that man is mortal and material is the only mortal there is. Shall we, then, accept this belief instead of the spiritual understanding that man is immortal, the perfect image-likeness of his creator? No; but when enough of good is discerned by individual consciousness to cause the denial of this belief, understanding takes its place; the mortal is put off or out of consciousness, and the immortal is put on or admitted into consciousness; the day-dream is dissipated, and reality is recognized. This constitutes the necessary exchange of human concepts for the divine idea. It is necessarily a work of mental regeneration, and it must continue till the human consciousness has surrendered to the divine. The so-called mortal has much to get rid of, but nothing to impart, nothing to "give in exchange for his soul." Could he be sufficiently humbled to see the nothingness of all that is called mortal or material, his mental journey from the relative to the absolute would be rapid, but line upon line and precept upon precept seems necessary to compel progress. Consciously and unconsciously he clings to earth, to the belief that there is some good apart from God, and this clinging tends to becloud his apprehension and appreciation of spiritual things. Every disappointment, every trial and tribulation, is a salutary agent to quicken and to dissipate the unenlightened mentality of mortals. Each mental advance more and more reveals the vanity of things material and the substantiality of things spiritual and eternal.

The average person approaches the subject of religion more or less imbued with the thought that he has many things to "give in exchange for his soul," and he does not find the pearl of great price until he can acknowledge that mortal existence is a state of false consciousness to be supplanted by the divine. Truly saith the apostle, "If a man think himself to be something, when he is nothing, he deceiveth himself." The vanity and falsity of the belief that man is both mortal and immortal will cease to antagonize us the moment we grasp the idea of man's unity with Spirit, God, and learn to love this idea. The moment God is admitted to be All-in-all, the only logical and scientific conclusion concerning man is that he must be godlike or spiritual, else he could not be related to God. To surrender or exchange the human concept for the divine, then, is the next natural and orderly step to be taken in the process of salvation. This necessary exchange of the human thought for the divine constitutes the daily activity of the student of Christian Science. It is the work enjoined upon every would-be follower of the Christ. It is the essence of practical Christianity. It is the application of true metaphysics to the daily needs of humanity. It is the needful union of religious theory and practise in the overcoming of all that bears the stigma of mortal or material thought. It is the only obedience to the command to leave all for Christ.

The mortal who turns away from God has nothing left. He becomes an idolater, a worshiper of that self which the Master cautioned him to deny, to exchange for the Christ-idea, if he would follow in his footsteps. When contemplating this idolatrous self-worship our Leader wrote: "What is the god of a mortal, but a mortal magnified?" (Science and Health, p. 140.) Wrong thinking, however classified, constitutes some form of idolatry. It is the conscious or unconscious admission of a selfhood that is not related to God. The admission of sick or sinful thought would reb God of His purity and perfection, and would slay the man of His creating. Why, then, any reluctance to exchange such thinking for spiritual or right thinking? Why any opposition to the master Metaphysician, who bade men overcome all evil thinking and to have "one good" only, one all-good God?

The great Teacher said, "Bind them [the tares, all matter thoughts] in bundles to burn them: but gather the wheat [all spiritual thoughts] into my barn." Why any disinclination to appeal to one's God-given mental power or intelligence to exchange a thought of sickness or disease for God's ever-present thought or idea of health, instead of appealing to that which neither thinks nor lives, to effect the necessary change? Why any hesitancy to submit to mental correction when it alone can restore normal moral and physical or bodily conditions? Because of ignorance and unwillingness to deny or sacrifice self and to acknowledge the immortality of man, to exchange human opinion for the revealed word of God, to renounce all belief in evil, and to acknowledge in all humility and love that God is good and God is All.

The signs of the times strongly indicate that the world is rapidly awakening to the fact that "metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (Science and Health, p. 269), and countless thousands of the beneficiaries of Christian Science are sending forth a pæan of heartfelt praise for the peace and joy which attend this necessary exchange of the human for the divine. Well may they exclaim with the apostle, "Thanks be unto God for his unspeakable gift."

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DEMONSTRATION.

KATE TREVER RONEY.

BEING exact, Christian Science can tolerate no carelessness, either in the statement of its Principle or in the use of terms. Demonstration is a term which is used very frequently, and often carelessly, by Christian Scientists, and in studying just what it means in Christian Science, the writer is often reminded of experiences connected with her early work as a teacher of mathematics. Before entering upon her duties she heard many references to two exceedingly bright boys who had worked nearly through the arithmetic the preceding year. No one spoke of their mathematical understanding, however, or knew of their ability to apply it, other than that they had worked all of the problems. It was not surprising, therefore, when the first recitation revealed the fact that although answers had been secured throughout the text-book, upon testing the boys as to their mathematical understanding of the fundamentals involved in the problems, the simplest rules could not be applied. Their erratic work had secured the desired results, for figures had been made to fit, though not one answer had been obtained scientifically.

It was not until this method was discarded for a time and blackboard work undertaken, not until they learned to work from a basic law, that they had any concept of what demonstration means in mathematics, and so appreciated its significance. They also learned that the securing of answers is not the object, but a necessary result of the correct application of mathematical laws. One meaning of the term "to demonstrate" is, "to prove with certainty." It implies, then, something already existing but not yet realized by the student, who must proceed to work as though knowing its existence; he must have no other basis for thought in order to demonstrate the truth of any statement.

What are Christian Scientists called upon to "prove with certainty" in order to make a demonstration? In the "scientific statement of being" (Science and Health, p. 468) we find this wonderful sentence: "All is infinite Mind and its infinite manifestation, for God is All-in-all." This statement we accept as true, and we are called upon to prove it. The Scripture statement that God is Love is also accepted, and as a result we must allow that everything not having its origin in God, divine Love, is illusion, possessing no power, law, substance, or reality, and so all human discord—sin, disease, and death—is merely an experience of human belief, the result of conclusions from a false premise, the basis of thought being a lie about God and man. Christian Science has come to teach us that God and His infinite manifestation are all; and further, that God is good, too pure to know evil. This being true, all is the expression of good, and the human concept, with its sin, sickness, and death, is not the truth of being at all, but the outcome of a false belief about man's origin and nature; hence salvation is realized in knowing the truth. Jesus said, "Seek ye first the kingdom of God, and his righteousness." God is Mind, then His kingdom, heaven, is a mental kingdom, and the gaining of this kingdom is the condition under which Jesus said the truth would make us free.

To remain on the same plane of consciousness and merely secure the satisfaction of material desires cannot be called a demonstration in Christian Science, any more than the gaining of answers without understanding is a demonstration in mathematics. We may gain a sense of health, happiness, material supply, and even church buildings in material sense, but unless these things have come as the result of knowing the truth, of definite mental action, not even a Christian Scientist can be said to have made a demonstration. It is the Scientist's business to demonstrate the truth of being and leave the results with divine Principle, knowing that a loving God has only good to impart to His children. The true Christian Scientist does not work for material things, but for spiritual understanding, the kingdom of heaven, "and all these things shall be added." It is the kingdom of heaven that is our substance, not the "things" of material consciousness. Therefore the gaining of this kingdom constitutes our demonstration.

Referring again to the above illustration, when the boys were required to lay aside their books for a time, they seemed quite confused at first, for not having the required answers to their problems, they saw nothing to work for. This is often the case with Christian Scientists. *Unless* there seems to be some desired change in our *material* experience, we may lose sight of the fact that there *is definite* work to be done, and so drift along satisfied; yet every moment this false sense of being which denies God and claims another origin, is holding us to matter, whether our human experiences are pleasant or otherwise. There is, therefore, always work to be done, always the one great problem to be worked on, to demonstrate the allness of God, in keeping with Mrs. Eddy's statement, "Good demands of man every hour, in which to work out the problem of being" (Science and Health, p. 261).

The writer can never forget the joy which the boys felt when first able to apply mathematical law to their problems, and when they recognized its value to them and something of what mathematical knowledge is; nor can she forget her first application of the truth of being to her human need, and the consequent proof with certainty of God's allness. One claim which a false sense of being seemed to have formed into a law for her, was a feeling of inability to go up or down hill or to climb stairs. Treatment had been given for that and other ills a few days, when it appeared necessary to go on an errand, to be accomplished in a short time considering the distance to be gone. The first thought of this false sense was that she could not go. It was easy to deny this mentally and start, but the severer test came later, when different cars moved out just before she reached them, thus necessitating the walking of many blocks, some of them being very steep grades. When at last a car was boarded, it was discovered at the end of the journey that the street on which the car ran was many flights of steps below the street required. This was the final test. Material sense said that she must stay right there and take the next car back, but a better thought came: "God is your strength, so you can do it; prove it. 'Now is the day of salvation.' Now is the time to prove that 'all is infinite Mind.'" Assenting to this true sense instead of the false, and making a start, there burst into consciousness a flood of light with these words: "The eternal God is thy refuge, and underneath are the everlasting arms." The stairs were climbed with scarcely any sense of a physical body, and the healing of that particular ill could not help but result, for the fear of it, and belief in its necessity, like the obstruction between the beholder and the sun, was recognized as groundless and so destroyed.

This experience has also served as an illustration of the tender leading of divine Love in our journey from sense to Soul, and proves the truth of the Scripture, "God is faithful, who will not suffer you to be tempted above that ye are able." If the final test had come first, it might have seemed too great. The joy experienced as a result of this demonstration was not so much on account of the healing of that particular wrong sense of being, as the change in consciousness which assured her that "God is our refuge and strength," not far off, but where Jesus said heaven is, at hand. This change in consciousness was the demonstration, rather than the healing; that was only the inevitable result.

The work of demonstrating the truth of being is much more glorious than the mere gaining of harmony to material sense, for one cannot destroy in his own consciousness the least false sense of being without helping to lift the world to a higher plane of consciousness. The Scientist can work bravely on, then, even though to material sense the result does not seem to be a demonstration, for the real result is that which "eye hath not seen, nor ear heard."

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OBEDIENCE.

A. B. FICHTER.

SHOULD the word obedience convey to us the sense of dependence, of being arbitrarily interfered with, compulsion, enslavement, or should it mean freedom, guidance, privilege, opportunity? The sun dispensing its light to the solar system, the song-bird pouring forth his liquid notes, the tender plant upspringing from the earth and bringing forth flower and fruit,—these are obedient to the law of their being; the sublimity, harmony, and order of the universe manifest the results of obedience to law. When in the prism the requirements of the law of refraction are obeyed, the sun's ray inevitably flashes the seven colors of the rainbow, and a perfect rose proves that the law of its being has been minutely obeyed. Why, then, should mankind revolt when the cultivation of the spirit of obedience is urged, seemingly unwilling to give up what they mistakenly regard as their rights of self-government?

It may be that in the relations of man to man, obedience has sometimes meant submission to another human will, subjection to selfishness, usurped power, and cruelty; but this is scarcely the right sense of obedience, since it always implies choice of action. Man, the image and likeness of God, the only one so designated of all the creations recorded in the first chapter of Genesis, must differ from all the rest. The image and likeness of the eternal "I AM" must be the reflection of intelligence, and his obedience must be conscious obedience, conscious expression, conscious utilization of law.

Any apparent disobedience of mortals is a self-delusion of material sense, and we learn in Christian Science that it is corrected by the substitution of the spiritual sense, "a conscious, constant capacity to understand God" (Science and Health, p. 209). It becomes plain that as this sense of the privilege of constantly reflecting the divine nature dawns on human thought, the mortal sense of being must yield to the revelation of the real purpose of man, to bring out on earth, as in heaven, the perfect will of God. "Thou shalt have no other gods before me" is a requirement of man's true nature; then all his grand possibilities shine forth. We are warned not to eat "of the tree of the knowledge of good and evil," because to eat of it means not a pleasant and useful experience, but death, cessation of right consciousness, to know good and evil being contrary to the law of man's being.

When healing has come to us in Christian Science, we vow in perfect sincerity that henceforth we will prove our gratitude by our obedience. Do we realize that this obedience is only an added blessing to us, which will bring us advantages of growth and a gain in understanding? It could not possibly bring any addition to the infinite Principle, or enhance the high position of the Discoverer of Christian Science; it could not make us more worthy of salvation, since by grace we are saved, nor could our disobedience arrest the advance of truth. It is perfectly plain that the law derives no benefit from obedience to it, since it exists forever, independent of obedience or disobedience, application or disuse; but when the law is ignored, how can it become operative to us? It can operate only when it is applied, and then it benefits not itself, but him who applies it, furnishing him proof of its efficacy and usefulness, which will result in a fuller confidence in the law.

Just as Jesus said that "the sabbath was made for man, and not man for the sabbath," so the command "Fear not," is not a sentimental comfort, but a reminder that the reflection of infinite Love is fearless and courageous. We should love our enemies, not for their sakes simply, but because the belief in the reality of hate obscures to the human sense the conscious reflection of Love, and also because the reflection of Truth must necessarily heal. So also we must love our neighbor, because man's true activity cannot be interrupted, and we must magnify the Lord, not because God depends on human praise, but because the growth of spiritual understanding enlarges and enriches our concept of divine Principle.

Similarly, when Christian Scientists join The Mother Church, accept the tenets, acknowledge the Manual as their guide, subscribe to the periodicals, and gratefully use the privilege of class instruction, they do it because, unless they abide in the vine, which is typical of constant touch with all the functions of The Mother Church, they cannot bring forth fruit; and let every one who is feeling the impulse of gratitude, the desire for more faithful obedience, that he may become more effective and advance more rapidly, consider if there be not some possibility of bringing out at least a human semblance of entire obedience to all the counsels of our Leader.

When after the establishment of the *Journal*, the *Sentinel*, and *Der Herold der Christian Science*, those carriers of spiritual food and inspiration, Mrs. Eddy also inaugurated the *Monitor* "to injure no man, but to bless all mankind," with the request that all Christian Scientists support it with their personal interest, their affection, their daily use of it, and their enthusiasm for what it stands for, it could not have been for the glory of a great achievement; but seeing the world's need of a purer, more humane, more upright journalism, she provided a paper which gives place to no appeal to sensual instincts, but which has the largest room for those statements of positive good that become as leaven to public thought.

Responsiveness to these admonitions of Mrs. Eddy is much more than a voluntary expression of gratitude; it makes active in our lives the inspiration, nurture, culture, and atmosphere of true Christian Science. One cannot get a perfect rose if he does not fulfil the requirements of its law, and how can the true Christian Scientist be manifested without the fulfilment of all the obligations imposed by the ideal life outlined in the Manual? To obey these requirements is to become a worker, a healer, a peacemaker, a light-bringer to men; it is to show the value of intelligent obedience to every righteous requirement.

No matter how much more picturesque or effective a great spontaneous act may be, the constant, uninterrupted doing of little duties, the surrender of self-indulgence, the overcoming of self-assertion, this inconspicuous service and unobserved contribution of love may speak of far more perseverance, earnestness, and purpose than the unique single effort. The blood of the martyrs was the cement of the early church; that age may have required and been benefited by the more evident heroism of these witnesses for the truth. But since Truth and Love are ever requisite to the building of the church, a continuous life of obedience to Principle, in witness of the glorious truth of Christian Science, must be a cement of corresponding efficiency in the erection of that nobler concept of God and man which Christian Science has brought. Far from being an obligation or a tax, our obedience is a privilege, and the blessings which flow from it must be such as to increase our gratitude, to fill the heart with wonder, love, and praise, and we see how we may so grow that we may become "the temple of the living God," an avenue for the continuous manifestation of divine Principle.

In little steps out of self, out of narrowness, out of timid conservatism, out of sensitive seclusion, out of financial limitation, out of local conditions, out of sectional prejudices, out of social exclusiveness, out of national pride or racial instincts, we gain at last an inspiring realization of the meaning of human brotherhood, gain a gladdening sense of cooperation, of being part of that great fraternal movement for universal salvation which is embodied in the Christian Science church organization and its ever widening activities. Thus, and thus only, can we contribute to the expression of the "infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis" (Science and Health, p. 258).

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"IN A DESERT PLACE."

J. NONISH.

AMONG the letters to our Leader in the *Sentinel* of March 26, 1910, was one which referred to a seeming lack of men in the church work, and how it was met; but recently an incident came under my notice which I think would make the writer of that letter give thanks. I myself, in coming back from that small meeting, felt like one breathing the pure air from a mountain height.

In the old army days there were times when it was necessary to put true men on the skirmish line, and it may be that there are more men on the skirmish line in Christian Science than we are aware of. They are surely needed here in this small settlement, where the population in all probability numbers five to seven thousand. The first question asked, as we came together on that evening was, "Is there a practitioner here?" and the answer was in the negative, yet there could not be a more promising field for a worker, a large majority of the people being young men away from home. As there was no reader present at the gathering, it was a case of two or three being gathered together in Christ's name, and we surely realized the promise, "I will be in the midst of them." There were four men, strangers, the world would call them, one asking for help to remove a doubt, another saying he had read a few pages of Science and Health, and that he was looking for more light. Another said he never attempted any undertaking, either financial or otherwise, without seeking guidance or help of divine Mind, while one said he loved Science and Health because its teachings were practical, entering into every problem of life and solving each and all of them.

Three miners or prospectors and one financial man, but they had forgotten their quest for material gain and joined hands in trying to help one another onward and upward, to that better way which our beloved Leader has shown us, and I think it would have brought a smile to many faces, could those back at headquarters have heard the rough old miners praising her work for us.

GLORIFYING GOD.

FRANCES M. GORRELL.

As we read several accounts of Jesus' healing work, we note that many of them close with the words, "and they glorified God." Then, in the incidents connected with these so-called miracles, we find that Jesus charged the people over and over again to tell no man what had been done for them; but Mark tells us that the more Jesus charged them that they should tell no man, "so much the more a great deal they published it; . . . saying, He hath done all things well." In one instance we read of a man who was so filled with love and gratitude to the Master for the healing which had come to him, that he wanted to go with Jesus wherever he went, but his entreaty was met by the words, "Return to thine own house, and show how great things God hath done unto thee."

One sometimes yields to the temptation to talk Christian Science when it would be wiser to follow Jesus' command to return to his own house, his own consciousness, and by removing therefrom all envy, jealousy, fear, and other material beliefs, show what great things Christian Science has done for him. On the other hand, Mrs. Eddy tells us in the "Manual of The Mother Church": "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ" (p. 47). Veritably we need to be as "wise as serpents," and not otherwise will we be saved from the experience of having our pearls of truth trodden under foot. In order to glorify God one must love Him supremely, be ever conscious of His power and goodness, and make large room for the thought of His allness. When we make a business of glorifying God, there will be no time for self-justification, self-righteousness, or self-pity.

"And they glorified God." Not all received the healing; for many were unable even to see or hear Jesus; but Luke, in his account of the healing of the blind man, says, "All the people, when they saw it, gave praise unto God." *And this* is our privilege in Christian Science. It may be *that we* have not yet realized the healing for which we have been watching and praying, but there is always the opportunity to praise God for the freedom and joy which the healing of another has brought. In that wonderful fifteenth chapter of St. John, Jesus gave a definite rule for glorifying God in these words: "Herein is my Father glorified, that ye bear much fruit." Good fruit is produced only by much thought, constant care, and many times it is necessary to prune closely. The result of all this is not seen at once, but we know that when the work has been faithfully and intelligently done the fruit will appear sometime.

Ofttimes in our work it may seem that after all the thought and care and pruning, God is not glorified, good is not evidenced, because we have not gathered any fruit; but when we look beyond this seeming, we know, as Mrs. Eddy has said, that "Truth does the work, and you must both understand and abide by the divine Principle of your demonstration" (Science and Health, p. 456).

AN EXPERIENCE.

HANSON W. WHEELER.

SEVERAL years ago I had an experience which proved the power of Truth's "still small voice" to overcome error. I was very deeply impressed with a sentence in our Leader's letter to the board of lectureship, which appeared in the *Sentinel* of March 15, 1900. It was this: "When error strives to be heard above truth, let the 'still small voice' produce God's phenomena." That statement had taken a strong hold upon me, and I was very soon called upon to put its requirement into practise.

I had occasion to visit the office of a large concern in one of our principal cities, to obtain some information which it was perfectly proper that I should have, and while one of the clerks was giving it to me the head of the office came up and, without any provocation, stopped the proceedings, and in a very disagreeable and uncalled-for manner refused to let me have the desired information. Knowing that it was perfectly legitimate that I should have what I had asked for, my first thought was to resent the treatment accorded me, but instantly our Leader's words came to me, and I decided to "let the 'still small voice' produce God's phenomena." Without saying a word, I thought, Divine Love is omnipresent, and is here. Immediately the man turned around, smiled, and apologized for his manner, then invited me into his private office, saying that he not only would comply with my request, but thought he had some additional information which would be helpful.

There was another man with me at the time, and when we left the office he asked me what I had done to bring about the change, saying he had known the man for a number of years, that he had the reputation of being very disagreeable, and that it was unusual for him to smile. To me, however, the man's change of manner was easily accounted for, since experience has taught us that the truth of Christian Science is able to calm the turbulent waves, and to bring every condition of human thought into obedience to the divine law.

This incident shows how we should strive to let all our thoughts be ruled by divine Love, that its harmonious manifestation may bless all with whom we come in contact in our daily experience.

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SELECTED ARTICLES.

[Frederick Dixon in *Kent Messenger and Ashford Examiner*, Ashford, England.]

In a recent issue a writer refers to the sermon lately preached by the Vicar of Tenterden on Christian Science. Will you kindly permit me to emphasize one part of his argument while explaining another, and then to make a demand, in the most public way possible, on the vicar himself? First, I should like to emphasize that part of his letter in which he points out that if the vicar's argument is sound, he is engaged in blowing himself out of the water simultaneously with Christian Scientists. Second, may I explain that the vicar's prejudices constitute miserably frail premises for the consideration of Christian Science. Christian Science certainly teaches that an understanding of spiritual law, and an attempt to live in complete obedience to it, will be found to embody a knowledge of the truth which Jesus the Christ said would free the world. It does not, however, ask humanity to accept this as a dogma to be proved after death. It asks it to accept it as a working hypothesis to be demonstrated, as Jesus demonstrated it himself, and demanded that it should be demonstrated by his followers, when he said, "He that believeth on me, the works that I do shall he do also." This surely makes a man's claim to Christianity dependent on and in proportion to his fulfilment of Jesus' own requirement.

Christian Scientists accept this demand unequivocally for themselves, and everybody has got to do the same who is not going to run away from the obvious meaning of the Bible. It is utter nonsense to say that they blame their neighbors for their failures, and only proves that critics like the Vicar of Tenterden have not read the book they are attacking. Here is what Mrs. Eddy does say, on page 149 of the Christian Science text-book, "Science and Health with Key to the Scriptures": "If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life,—because you have not obeyed the rule and proved the Principle of divine Science." The propaganda of Christian Science amounts to this, that Christian Scientists say: Here is a teaching which we have individually accepted in theory, and found to be demonstrable in practise, therefore we naturally believe in it. If you are in trouble, moral, mental, or physical, and have failed to find help, you might, as we did, examine and test it, to see if, as we did, you may not find help in it. This is not, however, enough for the Vicar of Tenterden; he must be the arbiter of truth for the parish, and whatever he decides against must be cast out. I hope the bishops of his church are prepared for the crusade in which he has assumed the rôle of Peter the Hermit.

And now may I publicly demand from him, and I have a right publicly to demand this as he has publicly committed himself to the statements, where in Mrs. Eddy's writings he finds the quotations printed in his *Parish Magazine*, in inverted commas, in these words: "But Mrs. Eddy rejects the church; 'My church is the only church, the other church is an unclean thing.'" The readers of his magazine have taken the last part of this sentence as a quotation from Mrs. Eddy, and that is what the construction of the sentence implies. Worse than this, writing of the sacrament, he says, "Christ says, 'Do this in remembrance of me;' Mrs. Eddy says, 'Do not do this in remembrance of him.'" Will the vicar say where in Mrs. Eddy's writings he finds the two quotations put into her mouth, and placed deliberately as quotations within quotation marks?

[Paul Stark Seeley in *The Monmouth* (Ore.) *Herald*.]

The writer in your columns who asks the question, "If Christian Science should heal a man of all his diseases and yet he should lose his soul, what would he be profited?" apparently believes that he would be profited not at all; and if such a result were possible through Christian Science, his conclusion would be justified. But it is not, for in Christian Science, healing and salvation go hand in hand.

Christian Science teaches that man can be permanently healed of his diseases only as there is eliminated from his consciousness, through a correct understanding of God, the belief in a power apart from God, which can cause him to be sick, subject him to sin, and finally cause him to languish and die. Physical healing is but the small beginning in Christian Science, the first step toward the understanding of God as Love, and of His creation eternally free from the claims of discord and distress. Mrs. Eddy has made clear this fact on page 150 of Science and Health, where she says, "Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

Christian Science follows with scientific exactness the teachings of Christ Jesus, who taught that sin and disease were of one common origin, namely, of the devil (evil), and were to be put off by one and the same process, namely, the true understanding of God and man's relationship to Him. Evidence of this is given in his declaration to the impotent man, whom he healed and to whom he said, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee,"—a command to free his mind from the false beliefs in evil, sin, and disease by which he had been made captive. And again, Jesus said to the Pharisees, speaking of the palsied man whom he healed, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" a passage little understood by the orthodoxy of today, but nevertheless carrying the clarion message that disease and sin are cast out in the same way. And so in the working out of their salvation Christian Scientists strive to overcome disease even as they overcome sin, by knowing that both are evil, not of God, not supported by Him, and that they can be eliminated and annihilated by recognizing the omnipresence of God's goodness and God's love, forever sustaining His creation in harmony, health, and perfection.

The word "soul," so often misused in scholastic theology to represent a mystical conception of that part of man which survives death, is used primarily in Christian Science as synonymous with God, in whose image and likeness man is made. Thus Soul is seen to be indestructible, and evil sense all that can be destroyed, as stated in "Science and Health with Key to the Scriptures" (p. 311): "It is a sense of sin, and not a sinful soul, which is lost. Evil is destroyed by the sense of good." Through this process of eliminating evil and becoming acquainted with good as the nature of man's being, is man healed of disease and saved from sin.

[Harry I. Hunt in *The Bergen News*, Hackensack, N. J.]

Our critic objects to the Christian Science statement: "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord,' as the Scripture says" (Science and Health, p. 291). In Jesus' closing address to his disciples, as reported by St. John, occurs the quotation referred to by the critic: "I go to prepare a place for you." Farther along in the same address, Jesus says: "These things have I spoken unto you in proverbs [American Standard version: dark sayings]: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." Thus Jesus himself makes it plain that the only reference in the four gospels to a "place" which he was to prepare for his followers, was a figure of speech which would be explained to them as they progressed in the understanding of his teachings.

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Elsewhere Jesus declares that heaven is not a place. In Luke we find this: "When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." This is a clear, definite statement that the kingdom or rule of God within the individual consciousness makes heaven a present possibility, and not a place or locality into which the good man is to be ushered at some future period.

In discussing the fall of man, our critic fails to make the distinction made by Christian Science between man made in God's image and likeness, and man formed out of the dust of the ground, the Adam-man. Christian Science accepts the Biblical statement, wherein man is described as made in the image of God and after His likeness, belonging to that creation pronounced "very good" by the creator. The Adam-man, described in the second chapter of Genesis, is the man referred to in Romans, "By one man sin entered into the world, and death by sin." Here we have the origin of sin and its consequence, death, boldly credited to Adam by St. Paul; to the man "of the earth, earthy," the counterfeit of the real or spiritual man. Sin is thus seen to be not an expression of intelligence or a law of infinite wisdom, but the manifestation of the mortal man of dust, out of whose heart (consciousness) "proceed evil thoughts, murders, adulteries, . . . thefts, . . . blasphemies." If we are to be benefited by the Scriptures, we must have an intelligent understanding of them. Thus, the recognition of the good in us as marking the man made in God's image and likeness, leads to the understanding that all that is unlike God is unlike the man made in His image. This recognition that the good in us is the real, gives us far greater power to resist evil and part company with it than our old beliefs about the fall of man.

In closing, permit me to add that Christian Science does not reject "redemption by the blood of Christ," our critic to the contrary notwithstanding. It interprets salvation as "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed," and also says: "The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than can be expressed by our sense of human blood. . . . His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life" (Science and Health, pp. 593, 25). Christian Science rests its teachings upon the Bible. Its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, explains the spiritual import of the word, and the correctness of its interpretation of the Scriptures rests upon demonstration. In striving to live in accord with all of the teachings of the Master, including the healing of the sick, Christian Scientists deserve the approbation rather than the censure of their fellows.

[Algernon Hervey Bathurst in *Kendal Mercury and Times*, Kendal, England.]

I have read with considerable interest the report of the address on Christian Science delivered by a clergyman and published in your paper. I recognize and greatly appreciate the honest criticism of the preacher, and it is because I feel that some explanation will be welcomed, not only by him, but by many others, that I venture to refer to some of his statements. I would not care to say how many commentaries on the Bible have been published from time to time, and if it is not considered presumptuous of students of what might be called denominational theology to publish commentaries, it is surely not presumptuous of Mrs. Eddy, the Discoverer and Founder of Christian Science, to publish what has frequently been well described as the Christian Scientists' commentary on the Bible, namely, "Science and Health with Key to the Scriptures." The various commentaries published have all endeavored to explain the meaning of the Scriptures, and in Science and Health Mrs. Eddy has not only explained, but proved, the teaching of Christ Jesus and his disciples to be as scientific and practical today as when the truth of his statements was demonstrated by the healing of the sick, the destruction of sin, the feeding of the multitude, and the raising of the dead some two thousand years ago.

Now the critic has evidently been confronted with the difficulty with which so many are faced who have not yet studied the subject of Christian Science sufficiently to enable them to prove the truth of its teaching. I refer to the great difference, pointed out by Mrs. Eddy from cover to cover in Science and Health, between man made in the image and likeness of God, that is the real man, and man who according to human experience is subject to both good and evil, sin or sickness, or both. The success of the Christian Scientist depends upon his spiritual discernment of the true nature of God, and therefore of man. In other words, Christian Science teaches that the signs which Jesus declared so emphatically must follow a correct understanding of his teachings, will only be possible to the extent that the student recognizes his sonship with God, or understands that, as St. John puts it, "now are we the sons of God;" therefore that the real man is as incapable of sin or sickness, discord or error, as is God Himself. May I be allowed to make my meaning perhaps still clearer by saying that Christian Science declares that God is the "great First Cause" or creator: Spirit; infinite good, and that His creation, as stated in the Bible, must inevitably be likewise spiritual and perfect. Always adhering to the fact that there could not be more than one infinite cause or creator, it follows logically that there can be in reality no effect except from the one perfect creator; hence any seeming evil effect must be a misconception of truth, or that which has no truth in it, and therefore is unreal. As, however, a mistake can only be corrected to the extent that the truth about it is recognized, as is so evident from the teaching of Jesus, the belief in sin, sickness, and all discord can be destroyed only to the extent that the true nature of God and man is understood; and thanks to the discovery made by Mrs. Eddy, Christian Scientists are, to some extent at any rate, able today to free themselves and others from the bondage of physical troubles, as well as from sin.

With regard to the method by which evil and discord are overcome in Christian Science, it is important to understand the difference between the word "mind" used by Mrs. Eddy to represent the material or carnal mind referred to by the apostle, and Mind as a synonym of God. When the difference in the use of these two words is understood, it will be recognized that what is termed the control of matter by mind, or the use of will-power, has nothing in common with Christian Science. It is quite true that harmonious conditions largely "depend on general health," but health or wholeness is synonymous with holiness, and is really attained only through a correct understanding and practise of the teachings of the Founder of Christianity. As to the question of "denying the existence" of physical troubles, Christian Science no more does this than did Christ Jesus. He, however, came, as he said, not "to destroy, but to fulfil" the law of God, and by his works to prove that neither leprosy nor blindness, sin nor poverty, were according to the law of God, and he healed these troubles because of his understanding of that law. So today those who understand, even in a slight degree, that same law of God, have a right, and indeed it is their duty, to expect the same results which were so frequently accomplished during the first few hundred years of the Christian era, and to do the works Jesus did in fulfilment of his declaration that those who understood his teachings should do the works he did. Again, just as his "healings were usually connected with spiritual blessings," so the healing of the sick through Christian Science treatment today must inevitably result in an improved moral condition or spiritual regeneration. These results cannot, however, be accomplished by the exercise of

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what is termed will-power, or by the control of one mind by another, for it is the belief in a mind capable of believing in, and therefore accomplishing, both good and evil, that has to be destroyed.

The unity of good, the oneness and allness of God, and therefore His omnipotence and omnipresence, is the key-note of Christian Science practise. It is because the belief in the power or reality of both good and evil, because the belief that health and sickness are continually at warfare, is false, that the healing of the sick through the understanding of the teachings of Christian Science is being so successfully accomplished all over the world today. It would, however, be impossible to say that in the practise of Christian Science there is danger of cultivating "selfishness," for Christian Science cannot be practised unless the Scientist is striving to live in accordance with the Sermon on the Mount, and beyond all to obey the golden rule, to do unto others as he would have them do unto him. Indeed, no system or religion has ever advocated more strenuously or has ever proved with more powerful logic that the practise of true Christianity must inevitably result in the general recognition of the universal brotherhood of man than does Christian Science. Referring to this point, Mrs. Eddy, after having stated that the first commandment demonstrates Christian Science, writes on page 340 of Science and Health: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

[John M. Dean in *Memphis* (Tenn.) *Press.*]

Starting from the premise that God is, and that He is Spirit, Mrs. Eddy was faced with the inevitable conclusion that God, Spirit, being everywhere, matter can exist nowhere except in a supposititious mortal consciousness, and that matter, with its attendant train of evils, is the result of ages and ages of wrong thinking about God and man and the universe. Thus Christian Science regards evil, sin, sickness, and death as false beliefs, as unreal because not God-made, as nonentities because destructible; in short, as lies counterfeiting the truth. This teaching certainly gives no power to evil, for to give power to that which has no real existence would be a manifest absurdity, and the only recognition given to it is the same kind of recognition that any wise man would give to a lie of whatever sort. An innocent man accused of stealing a horse would not be giving power or reality to the charge by denying its truth and declaring its falsity. Rather would he be adopting the only logical way to disprove the false claim by evidence to the contrary. If God is omnipotent, the only power, nothing is more certain than that there can be no other power, and that nothing exists beside His perfect creation, which He pronounced "very good." So it must be plain that Christian Science stands for the only monistic idea which is logical and tenable, and it plants itself squarely on the platform of that ancient lawgiver who boldly said, "Hear, O Israel: The Lord our God is one Lord."

The "great First Cause" could not have created His opposite, for like must create like, and men cannot "gather grapes of thorns, or figs of thistles," nor will an acorn produce a pine tree. On page 119 of Science and Health Mrs. Eddy says, "God is natural good," and "natural good" could not, if it would, and would not, if it could, produce an element of evil to wage eternal war against its own creation. In order to be understood in accordance with prevailing standards, Mrs. Eddy was compelled to use ordinary English in stating her deep metaphysical conclusions, and so she speaks of Mind and matter, good and evil, Truth and error, but always as giving sole power to Mind, and good, and Truth, with the inevitable recognition of matter, evil, sin, disease, and death as ghastly illusions without a single element of being, despite their self-assertiveness. In this way, and only in this way, is it possible to destroy their assumed power.

The so-called human mind knows nothing of reality, and only in the degree in which this "carnal mind" is supplanted by the divine Mind can mankind gradually gain increasing glimpses of the real and spiritual creation. Thus we know that the human mind can never "know the absolute," which is attainable only by those who have learned to let that Mind be in them "which was also in Christ Jesus." The one Mind is God, and surely in this Mind there can be no thought of dualism or divided power.

[John L. Rendall in *Ottumwa* (Iowa) *Daily Courier.*]

I have read with interest in a recent issue of the *Courier* a synopsis of the sermon by the Rev. E. J. Bulgin, "Wilt thou be made whole?" (John v. 6) and I am impressed with the fact that in this question Jesus proved by demonstration that physical healing is available for each and every one who is willing to turn to God for help. In the fourteenth verse of the same chapter we read: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." The plain inference is that Jesus recognized sin and sickness to be of the same origin and procurement, the sum total of sickness being the result of the sum total of sin, and that both are healed by the "word of God."

This teaching is fundamental to Christianity and is given special emphasis in Christian Science. Mrs. Eddy states in Science and Health (p. 271): "Jesus instructed his disciples whereby to heal the sick through Mind instead of matter. He knew that the philosophy, Science, and proof of Christianity were in Truth, casting out all inharmony."

In the course of his sermon the reverend gentleman stated, "If Mrs. Eddy had been there that day, she would have said, 'You're not sick; just believe you are whole and you can walk in a few weeks.'" This gratuitous statement is pure guesswork, and voices one of the stock misconceptions of the Christian Science teachings. Mrs. Eddy states (Science and Health, p. 460): "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

Christian Scientists are approximating this "right apprehension" possessed by Jesus, and their healing works are in proportion to their understanding and demonstration of "the truth of being." "Wilt thou be made whole?" means to be whole physically, mentally, morally, spiritually. Christian Science is bringing about this complete "wholeness" in Jesus' way, by healing the sick and sinning in accordance with his reiterated commands to "preach the gospel" and to "heal the sick."

[R. Stanhope Easterday in *Elkhart* (Ind.) *Truth.*]

The Rev. R. J. Wade, in a sermon reported in a recent issue, mars his otherwise kindly reference to Christian Science by evincing a startling and very misleading misconception of the true purport of Christian Science teaching. He implies, in the first place, that the operation of Christian Science in the healing of the sick is purely on the basis of the influence of so-called human mind over matter. Christian Science is based upon Paul's admonition, "Let this mind be in you, which was also in Christ Jesus." The same truth is couched in Jesus' words, "The Son can do nothing of himself, but what he seeth the Father do." Such divine psychology includes no sense of the exercise of will-power or of the unwholesome domination of one so-called mind over another, but is characterized by that wholesome, intelligent knowledge of God, and of man's true relationship to Him as the image and likeness of the infinite, which at once precludes the possibility of evil and conduces to that absolute dominion over all conditions which is the divine right of all God's children.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

WHY DISCRIMINATE?

THE different light in which coroners view the many deaths under medical treatment which come to their attention, and an occasional death under Christian Science treatment, is aptly shown in a statement to the *New York Sun* by the Christian Science committee on publication for that state, from which we quote as follows:—

Just recently the New York city papers gave prominent notice to the statement that the coroner of Yonkers was looking for some grounds upon which to procure an indictment against the parents of a sixteen-year-old boy who died of tuberculosis while under Christian Science treatment. The coroner had held office throughout the preceding year, during which one hundred and twenty persons had died of the same disease in Yonkers, all quite unnoticed by this official. It also appears that two other children of these parents had died from tuberculosis under medical treatment, and the coroner took no notice.

If it were a fact that Christian Science had not healed a single case of tuberculosis, or of any so-called serious disease, there might be some reason for the discrimination thus made by a public official; but such is not the case, and the person who today still persists in the belief that Christian Science is not a reliable healing agency, is simply writing himself down as one who is not abreast with the times. In illustration of this, let us go back ten years, when a similar case was on trial in the Los Angeles (Cal.) court. Among the several witnesses examined under oath were prominent professional and business men, who testified to having been healed through Christian Science treatment, after medical treatment had failed to cure them, of stomach, kidney, and heart trouble, nervous prostration, insomnia, spinal trouble, etc., also three cases of lung trouble. From two of these testimonies we give the following brief extracts:—

Q—Tell us what success you have had, what your bodily conditions were, and what experience you had had in trying to obtain relief, and the results of Christian Science treatment.

A—For five years I had lung trouble, and during that time I had the best medical advice that I could get here, and I seemed to make no improvement. I made occasional trips away from here in the hopes of getting better, but it was only temporary relief, and when I returned I seemed to grow weaker; I was so much so that I was feeling unable to give my whole time to my business. After five years of constant treatment I finally decided to give up my business for a year and go away. On my way East I stopped at Chicago and became interested in Science. I heard of it there, and after a two-weeks treatment I was entirely relieved of my troubles. That has been six years ago, and I have never had occasion to use medicine, and have been perfectly well during that six years.

Q—You feel that you are in perfect health?

A—I know that I am in perfect health. I know it absolutely.

Q—You say that they told you at some stage that you had consumption?

A—The microscopic examination was to the effect that I had tubercular infection with a combination of mucous, and showed cavities in my lungs of long duration, and it was rather a hopeless case, according to the doctors.

In this instance it is perhaps needless to say that the parents were acquitted, and in ten years the world has seen the marvelous advances made by Christian Science in the acceptance and practise of its teachings all over the civilized world and by every class of people. One has only to look over any issue of this paper or of *The Christian Science Journal*, to find a number of pages devoted to the testimony of those who have been healed, and it is to be remembered that this has been going on week after week and month after month during the last decade or two. But even this is not all, for each week, in the Wednesday evening meeting held in Christian Science churches throughout the world, estimating conservatively at least ten thousand persons testify that Christian Science has healed them from sin and sickness.

The question, then, as to whether Christian Science heals the sick, is no longer open, and surely no one need remain in ignorance on this subject if he honestly desires to be informed. Does not Mrs. Eddy indicate the reason why some do not wish to know the truth about the healing done through Christian Science when she asks, on page 344 of Science and Health, "Why should one refuse to investigate this method of treating disease? . . . Is it because allopathy and homeopathy are more fashionable and less spiritual?" Certainly Christian Scientists have reason to be and are grateful for the new and better way opened up to them through the untiring labors of the Discoverer and Founder of Christian Science, and if as parents they prefer this treatment for their children, their right so to do should not be questioned in this enlightened age.

ARCHIBALD MCLELLAN.

THE WAYSHOWER.

NOTHING is more clearly taught by Christ Jesus than that a knowledge of God embraces and sums up one's promise and possession of eternal life: that the true consciousness is a God-consciousness; and this fact gives the greatest possible weight to the question whether our acquaintance with Him whom the Master taught us to think of as "the Father" is steadily increasing. Christ Jesus defined his sense of life when he said, "I and my Father are one," and his mission was to awaken in all men this realization of what constitutes man's being. He entered into the "holy of holies," and in his declarations, "I am the way," "No man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal him," he disclosed the true nature of his high priesthood, the practical purpose and end of the incarnation.

As thus apprehended in Christian Science, this teaching comes as a great comfort to the hearts of those to whom God has seemed to be far removed and intangible, whose thought of God is indefinite and unsatisfying, if *it is not* incongruous and discreditable. The wisdom and power and purity, the beauty and goodness and compassion, of the "Son of God," make instant appeal to all. We can reverence and admire, understand and love him, feel sure that we know and would trust him; and to think that we are indeed knowing and loving God in the measure of the outgoing of our hearts toward this our brother, is to be blessed by an angel visitant, the coming of a new and gladdening sense that we have begun to live forever. We have taken the Wayshower's hand, and he is leading us into the divine presence.

St. Paul writes that in Christ Jesus "dwelleth all the fulness of the Godhead, bodily," and this is entirely in keeping with the Master's declaration of his at-one-ment with God. Scholastic theology has grounded its creedal sense, "very God of very God," on these and kindred passages; but Christian Science finds the nature and explanation of this unity, not in the impossible coalescence of two personalities in one personality, but in the identification of the spiritual idea, the Christ, with the activity of divine Principle.

We remember how kind and loving Jesus was to the little children, how scrupulously just and compassionate he was toward the wronged and the suffering, and it would be simply impossible to think of him as bringing pain to the innocent, as instituting any law and order which would result in profitless suffering or unmerited punishment, such as the child's inheritance of disease or the indescribable cruelties of a Messina earthquake. And yet we have been taught that God is just and merciful, and at the same time that He is directly responsible for the material law and order which entails these tragedies! While unthinkingly accepting these contradictory and erroneous statements about God, most men have always felt that inner protest which Mrs. Eddy voiced in her declaration that "the lawgiver, whose lightning palsies or prostrates in death the child at prayer, is not the divine ideal of omnipotent Love" (Science and Health, p. 119).

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Christian Science might well be defined as the perception of and loyalty to the divine nature and law as it is "now made manifest by the appearing of our Saviour Jesus Christ." To disregard the confused man-made doctrines about God, and acquaint ourselves with Him through His self-revelation in Christ Jesus, is to find the abiding peace and joy of a consistent and comforting concept of the author of our being. We are no longer troubled with the necessity of trying to reconcile the irreconcilable. We are sure that we are not being deceived by our highest sense of justice and affection, and we can understand the meaning of Jesus' words, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

The cry of Job, "Oh that I knew where I might find him!" is echoing today in a great many honest hearts. It is the cry of those who have not yet seen "the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration,—reducing to human perception and understanding the Life which is God" (Science and Health, p. 561). Christian Science honors Christ Jesus as the Wayshower to God in the most practical and spiritually stimulating sense. In the mirror of his life and words the nature and will of God is revealed, and men may there gain that acquaintance with the Father which speaks for life, aye, life eternal.

JOHN B. WILLIS.

SCIENTIFIC RULES.

THROUGHOUT Mrs. Eddy's writings we find references to Jesus' Sermon on the Mount which show that she regarded it as basic scientific Christianity, and in the light of Christian Science we discover in this marvelous sermon rules which are of vital importance in the working out of our problems, whether these deal with the healing of sickness or the demonstration of harmony on any other plane of human experience. It should be very clear that we can never advance in any true sense if we rest upon the mere belief that we are safe because we are possibly members of a church, the Christian Science or some other, that we accept unquestioningly the teachings of the Bible, and, if we are Christian Scientists, of Science and Health as well. To be faithful and consistent we must study the rules for Christian living and apply them without reserve in all our human problems.

On page 271 of Science and Health Mrs. Eddy says: "When the Science of Christianity appears, it will lead you into all truth. The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is its outcome." From these statements by our revered Leader we should see the necessity for laying hold upon eternal life as we read and ponder the words of the Master, found in the fifth, sixth, and seventh chapters of Matthew's gospel, especially what are known as the beatitudes, which lift thought above a mortal and material sense of existence up to the spiritual and perfect. As we read, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven," we are apt to shrink from applying these words to ourselves, preferring to relate them to the martyrs of olden time, but we are urged forward by the note of personal appeal,—"Blessed are ye"!

It is not necessary to recount here the various phases of persecution indicated; the important thing is the command, "Rejoice, and be exceeding glad," which should at once be recognized as a rule of scientific demonstration that we dare not dismiss as if it were a mere platitude. The Master adds to this command and related promise, "Ye are the salt of the earth: . . . Ye are the light of the world," and it is clear that his professed followers will be tested at all points to see whether the salt retains its saltness, and whether the light shines out with added brightness when the test of persecution is being applied. If a sense of persecution dominates one's thought, if it is talked about and dwelt upon, this shows that the scientific rule is being ignored, that darkness is putting out the light,—an impossible thing in Science. We are not to hide the light of Truth and Love under the bushel of belief in the reality and power of evil to harm us. If we do, we will be the first to suffer from the obscuration of this reflected light. The hour of trial is the best time to apply cheerfully, yes, rejoicingly, the rule of Science which requires us to obey every "least" commandment of divine law, knowing that all must be fulfilled; then to let our light so shine that all shall see the light, not the persecution, and see, too, the good works which are its accompaniment,—the healing of disease and the overcoming of sin for ourselves and others.

The mental attitude of a Christian Scientist can be readily decided upon. If he gives prominence to persecution in any instance, this shows that he is not realizing the blessedness which is the essential fact, and that he is thus failing to apply the rule which requires us to "hold fast that which is good" while we are proving the powerlessness of evil with all its asserted but baseless claims. If the pressure seems to be hard upon a brother, we must not hold him down with the belief that he is making a reality of evil, persecution, for instance, neither must we load him with sympathetic mesmerism while he is apparently struggling in the waves. Rather should we point him to the Christ-idea that walks over the waves and bids every storm be still, never forgetting that at all times our light is to shine and we are to "rejoice, and be exceeding glad."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

PEORIA, ILL.—Through the distribution committee, *Sentinels* and *Monitors* are supplied to the police stations, and *Monitors* to the juvenile court, the workhouse, poor farms, hotel lobbies, reading and rest rooms, charitable institutions, barber shops, fire engine houses, car barns, and many other places where people are likely to congregate. The waiting-rooms in the interurban and railroad stations are kept constantly supplied, as are the wings in most of the theaters. These papers are put at regular intervals in wall boxes, marked "Take One." As many as twenty-one hundred *Monitors* have been taken from the stations in a month. There were distributed between Oct. 23, 1912, and May 23, 1913, a period of seven months, 19,272 *Monitors*, 90 *Journals*, 973 *Sentinels*, 30 *Heralds*, and 322 miscellaneous.

Correspondence.

MISSOURI.—Third Church of Christ, Scientist, in Kansas City, is preparing to build a seventy-five thousand dollar edifice; Moberly has completed a church building and is using it, while at Maryville a large residence has been purchased and remodeled for church use. At Aurora, Butler, Chillicothe, Columbia, Hannibal, Trenton, and Webb City new societies are flourishing, while throughout the state are scattered many little groups of Christian Scientists who meet from week to week to read the Lesson-Sermon outlined in the Christian Science Bible Lessons, published quarterly.—*St. Louis Star.*

HERMOSA BEACH, CAL.—First Church of Christ, Scientist, of Redondo Beach, held its opening services on June 8, in the new edifice located on 317 South Broadway. The structure has just been completed at a cost of five thousand dollars and is among the attractive buildings of this beach.

Hermosa Beach Review.

FORTUNA, CAL.—Thursday evening, June 5, the board of directors of First Church of Christ, Scientist, Fortuna, met, with others, to lay the corner-stone for the Christian Science church.—*Correspondence.*

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THE LECTURES.

HAMILTON, BERMUDA.

For the first time in the annals of the Christian Science Society in Bermuda, a public exposition of the aims, methods, and ideals of Science was given in the Mechanics hall, when Prof. Hermann S. Hering delivered an eloquent lecture. The large hall was crowded, and the deep interest of the entire audience was apparent. Eugene C. Pearman presided, and opened the proceedings in the following words:—

I welcome you on behalf of the Bermuda Christian Science Society and thank you for your presence tonight. The lecturer of the evening has made a special voyage to Bermuda to deliver this lecture, and it is extremely gratifying to have so good an attendance to greet him. During the past nine or ten years, since I have been interested in the study of Christian Science, it has seemed to me that throughout all time of which we have any historical record, there have been occasions when, in the face of what were apparently overwhelming material conditions, men and women have achieved a victory over those circumstances. Moses, Elijah, Daniel, and many others in the Old Testament records, and Christ Jesus and his disciples and followers in the New Testament account, proved time and time again the supremacy of spiritual power over material resistance.

The greatest exponent and demonstrator of this power was without question Christ Jesus, and among the countless blessings which his life and resurrection and ascension bestowed upon mankind was the light which he threw on the Science of being. It was he who first laid down exact rules by which men may have access to the loving Father and claim the power and protection of omnipotence. It was likewise he who gave that great and never to be forgotten promise that those who were willing to lay aside self and strike out into the path which he laid bare for men, who would love God supremely and others as themselves, should be able to prove the power of God to be omnipotent, as he did.

When we look carefully into the record of those who have been able to claim these proofs of God's power, it is unreasonable to conclude that these results were obtained through mere chance; and yet we have no definite description of the methods used. The work which Christian Science is accomplishing today is that of teaching men how they may adopt into their experience rules of thought and life which will enable them to approach more nearly the results obtained by our great Master and his disciples.

Royal Gazette.

SALT LAKE CITY, UTAH.

Judge Clifford P. Smith lectured on Christian Science to an immense audience in the Salt Lake theater. He was introduced by the first reader, Alfred G. Potts, who said:—

If you and I were to take a comprehensive survey of our lives, a bird's-eye view we will say, and were to trace all the motives and influences that have brought us down to the place where we now stand, and then if we were to think very clearly and very truly about what we found, we would discover that the most powerful influence in our lives is the life of Jesus of Nazareth. It is true that this does not appear to be so on the surface, and it is necessary to go below the outward appearance of things to find that it is so. You will say, perhaps, that you know very little about Jesus of Nazareth, and that anyhow your business is the strongest factor in your life. But is it? What are you working hard for if it is not that you hope some day to achieve a certain measure of freedom from work? and how about the pleasure with which you look forward to your vacation? Yes, this longing for freedom is but the echo of his words, "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them."

Again, you may say that sickness is the most potent factor in your life right now, but there must be a hope that the health which he dispensed so lavishly is still available, else why are you here this afternoon? It is not necessary for me to multiply illustrations, although I might go through the whole gamut of human experience and find the answer for every human problem in his life and teachings. It is true today as it was nineteen centuries ago, that the only way we shall ever attain the ideals and hopes we long for is in the way the Master taught, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added." Then the condition precedent to that attainment must also be complied with. "If any man will come after me, let him deny himself, and take up his cross, and follow me." There is nothing there to imply that a mere observance of rites and ceremonies is sufficient or that it is possible for some one else to do the work for us.

Christian Scientists are made humbly and profoundly grateful as they learn that the teachings of the Master are entirely practical and available today for the overcoming of every human ill. A great many specifics for the cure of physical, social, and political ills are being offered for our acceptance, but it remains true that, as Paul said, "there is none other name under heaven given among men, whereby we must be saved," than that of Jesus the Christ. So it is no new thing that Christian Science brings to us, but a new light on an old story.—*Salt Lake Tribune.*

PHILADELPHIA, PA.

Before a profoundly attentive and interested audience of about fifty-six hundred people, which packed the Metropolitan opera house, Virgil O. Strickler delivered a lecture on Christian Science. Even with this record-breaking audience there were over two thousand turned away who were unable to obtain admission. The speaker was introduced by John F. Braun, who said:—

When our Master wandered over the hills of Judea and through the streets of Jerusalem, he strove by word and deed to change many of the then prevalent ideas, trying ever to lead men's thoughts to a greater reliance on God's power, to trust Him to do, not something, but everything for man. If the Master were here today in the flesh, he would undoubtedly change many of our ideas and inaugurate many social and political reforms. Judging him by the records found in the New Testament, he would undoubtedly again introduce spiritual healing into the Christian church. To what extent would the Christian church of Philadelphia welcome this innovation? Christ's commands were specific, and they read: "Preach the gospel;" "Heal the sick." My thought goes back in retrospection to that Christian church founded in Philadelphia, in Asia Minor, by the apostle Paul. That church healed the sick by prayer, of course, as did the early church for three hundred years. Would the Christian church in Philadelphia, Pennsylvania, welcome Paul and his spiritual healing with open arms? If so, then it should lend a ready ear to the lecture of today, because this new-old method is again in our midst in this new Philadelphia. It is especially fitting that in this city an important meeting be held to convey to our fellow townsmen something about that Christ-power which wipes out both sin and sickness.

Correspondence.

LOS ANGELES, CAL.

The remarks of Hollis J. Backus in introducing Willis F. Gross, who lectured on Christian Science in Third Church edifice under the auspices of the Christian Science churches of Los Angeles, were in part as follows:—

Pilate's question, "What is truth?" has been reiterated by every human heart. In vain has mankind sought for this answer in some "ism" or some "ology." These have all failed, for the reason that nothing but the absolute truth can

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satisfy the desire to know God. In response to this human yearning, needless is it to say of Him who doeth all things well, that God gave Christian Science to the world when the world was ready for it. That time was when the fires of the Inquisition had ceased to burn; when the embers of Salem witchcraft no longer smoldered; when in our own generation human slavery was abolished. That time was when persecution for righteousness' sake no longer took the form of physical violence; when to preach and to practise primitive Christianity in very deed, with signs following, no longer required one to take one's life in one's hands. Then God gave the world Christian Science, and He gave it through one who yielded her heart and mind to the guidance of God. For proof of its divine origin, Christian Science asks but an impartial hearing; it asks to be accepted on its merits only, to be judged by its fruits.

Correspondence.

CHICAGO, ILL.

Judge Clifford P. Smith, lecturing for the eleven churches of Christ, Scientist, at the Auditorium theater, was introduced by Howard O. Sprogle as follows:—

It is well for us to be here this afternoon. The subject of Christian Science is one which engages the attention of intelligent people throughout the world. Its avowed adherents are numbered by the hundreds of thousands, while it has challenged the attention of many millions more. Indeed, it would be difficult to find, at least in the English-speaking world, an intelligent man or woman to whom it is unknown. The presence of this great audience attests the interest in it in this city. No one, I assume, would venture to assert that Chicago is not an intelligent community; at least, he would hardly venture the assertion in this presence. In this connection it may be a significant fact that there are more Christian Science churches in Chicago than in any other city in the world. It would seem that in the most progressive centers (I do not speak in a political sense), where people reach out after and assimilate new and advanced thought, the great truths of Christian Science have been most readily accepted. Christian Science is a fact, a serious fact, and is very generally so recognized. Long since it was abandoned as a subject of jest. Its wonderful healing powers have come to be acknowledged. It is pre-eminently a reclamation and conservation service, its subjects being, not land and forest, but men and women.

It is not my purpose to discuss the teachings of Christian Science; that is the province of our distinguished guest. While impressions regarding it are so widely diffused, it is a strange thing that so little is known by the world at large of its actual character. It is regarded by most people merely as a curative agency, and they fail to realize its vaster promise, the hope it holds forth for the redemption of mankind from the clouds of sin and fear, for the regeneration of humanity, for the lifting from the race its sense of inevitable doom, for making this world a brighter, happier place for God's children to dwell in,—this is the promise, the call, the work of Christian Science and of Christian Scientists.—*Correspondence.*

TOMAH, WIS.

A lecture on Christian Science was delivered by Bliss Knapp. He was introduced by George Anderson, who said in part,—

There is evidence in Tomah, as there is everywhere, of a growing recognition that, after all, everything taken into consideration, religion is the one supreme thing in this life. But religion, in order satisfactorily to exercise such domination, must be of a character which brings signs following. It must make its appeal to any man through its utility in practical application to every phase of his daily living; for religion, naturally, is the expression of a man's aspirations and assurances.

Since the beginning of time, from the very nature of things, God has ever revealed Himself to men through man. The Scriptures upon which Christianity is based, consist of such revelations, made first through the prophets and later through the Messiah, in whom the Word, made flesh, was most expressly revealed. In the light of these revelations the world today is considering a new revelation,—the revelation of Christian Science.—*Tomah Journal.*

BEDFORD, ENGLAND.

Bicknell Young lectured on Christian Science in the Town hall. He was introduced by Capt. H. Swire, R.N., who said in part,—

With regard to the subject of this lecture, I may point out that, as we are here to listen, so is Mr. Young here to instruct; and I have only to add that, as a beneficiary of Christian Science, I gladly and gratefully acknowledge its beneficent ministrations, as I have frequently testified, and shall continue to testify in greater detail at the appropriate time and place. I would here call attention to the overwhelming evidence, available to all who seek it, that Christian Science is bringing health and happiness to hundreds, to thousands, yes, to hundreds of thousands of people. Personally I find in its daily study my greatest happiness.

Correspondence.

MOSCOW, IDAHO.

William R. Rathvon delivered a lecture on Christian Science at Eggan's hall to a large audience. He was introduced by Attorney Frank L. Moore, who said in part,—

The object of religion has always been the same,—the development or upbuilding of spiritual men. It remained for the nineteenth century to produce a prophet in the person of Mrs. Eddy, to read and interpret God's law as applicable to the physical as well as the spiritual being of man. She teaches that God must be acknowledged as supreme in the physical realm as well as in the spiritual, and upon this truth she founded the Christian Science church.

Star-Mirror.

ASHLAND, OHIO.

Col. C. L. Yearick in introducing Frank H. Leonard, who lectured on Christian Science, said in part,—

The remarkable progress of Christian Science compels our attention. Although not a Christian Scientist, I realize that when a religious movement, without any great spectacular, fanatical campaign, in the face of the fiercest opposition, can grow in numbers and, what is more, in strength and influence, as Christian Science has done, we cannot dismiss it simply by calling it unorthodox. There must be some good in it; it must possess some strong appeal; and certainly it is worthy of our best consideration.

Correspondence.

LECTURES TO BE DELIVERED.

Los Angeles, Cal. (Second Church).—Clarence W. Chadwick, Shrine auditorium, 3 p.m., Aug. 24; Second Church edifice, 948 W. Adams street, 8 p.m., Aug. 25; Third Church edifice, 734 S. Hope street, 8 p.m., Aug. 26.

Newport, R. I.—Judge Clifford P. Smith, Colonial theater, Thames street, 3:30 p.m., Aug. 24.

Pasadena, Cal.—Clarence W. Chadwick, Church edifice, 8 p.m., Aug. 29.

St. Louis, Mo. (First Church).—Clarence W. Chadwick, Church edifice, 8 p.m., Aug. 18.

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TESTIMONIES OF HEALING.

My heart overflows with love to God, and gratitude to our faithful Leader, Mrs. Eddy, for the blessings I have received through an understanding of God as Love, made possible by the truth demonstrated in Christian Science.

In early life my health was not good, and as the years went by I became very ill, often being confined to bed for weeks, and was almost constantly under the care of physicians. Finally I was told I could not live six months unless an operation were performed and an abnormal growth removed. I had had two operations, both considered less dangerous than the one now contemplated; but I had a horror of the suffering attending such ordeals and could not willingly consent to another. Again changing doctors, I was treated for some months, occasionally feeling better, but never receiving any permanent relief. As time went on my illness seemed to be more severe, and I would have attacks of heart trouble, when stimulants were resorted to as the only relief. The spine, too, became affected, and again an operation was proposed, to remove the lower joints. My stomach gave me much trouble, and great care had to be taken as to my diet.

At this time Christian Science was brought to my attention by our daughter, who had received help through treatment and had seen many demonstrations of its power over error. I went rather reluctantly to a practitioner, but felt relief after the first visit. I was given nine treatments in all, some of them being absent, and was healed. My old troubles are no more, and with the understanding gained by the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, we can gladly go on to victory over all error, daily growing in grace and in the knowledge of divine Truth. Our little grandchild was also healed of acute lung trouble when the help of physicians seemed unavailing.

These wonderful demonstrations of the power of God to hëal, in our family, have all been within the past year. For the great spiritual uplift I cannot in words express my thankfulness to God, and my gratitude to Mrs. Eddy for having made possible an understanding of man's relationship to his creator, God, good.

MRS. S. MCCUE SMITH, St. Elmo, Tenn.

To say that I am grateful for what Christian Science has done for me, only faintly expresses my feelings. The psalmist sang, "Bless the Lord, O my soul: and all that is within me, bless his holy name;" and I can readily echo these sentiments, for I have indeed realized that He "giveth to all men liberally, and upbraideth not." Since knowing the truth which makes free, such joy and freedom have come to me that I feel I am in a larger world, and that I have taken a fresh lease of life.

Formerly my life did not by any means reach up to my ideal of what it should be. God seemed far off to me, and my faith, being void of understanding, did not bring answers to prayer; therefore I mistrusted the Bible promises, not realizing that the lack was on my part. My health began to fail, and I was a great sufferer for some years. After trying various remedies recommended by seven doctors, and having had three hospital experiences, and an operation in 1909 for ovarian trouble, inward chronic ulceration, and what was said to be a malignant growth, I was still no better, but rather worse. In 1910 I was ordered to a second operation. Feeling weary of life and suffering, and knowing that there was little hope of recovery, I readily listened to the dear friend who first told me of Christian Science and gave me a copy of the *Journal,* which I read most eagerly.

Stimulated by this new sense of Truth, I got up, dressed myself, unknown to any one, and took a car to the Christian Science reading-room, so eager was I to hear more of this healing power. Had it not been for the assuring words of comfort and help received from those in attendance, I should probably have yielded to the advice of the doctors. Repeating my visit in three days, I found the same loving words of help awaiting me there, and I returned home feeling fully convinced that the healing could be mine. Theirs is indeed a glorious work, and great is their reward, here and now.

The healing work had begun, and with the help of a *kind* practitioner I was soon perfectly well, free from *all pain,* and I have remained so, for "He doeth all things *well.*" What joy to be free from pain and fear of operations and death! Yes, and to know God as divine Love! I am still seeking earnestly to know more and more of this great truth. It is now my one wish so to live that I may help others. For me "old things" have indeed passed away, and "all things" have become new. Many minor problems have been cleared up, and the Bible is a vastly different book. I could not tell all the help this knowledge has been to me in my daily life. I have been able to leave off my glasses, which I had worn for seven years. I can now "run, and not be weary;" and "walk, and not faint." I am deeply grateful to our Leader, Mrs. Eddy, and thankful that I ever heard of Christian Science.

MRS. K. HALL, Woodseats, Sheffield, England.

I am pleased to add that my wife has been perfectly healed of the very dreadful malady from which she suffered so *long,* and that without medical treatment of any kind, for which I am truly thankful to God.

FRED HALL, Woodseats, Sheffield, England.

The few times that I have given my testimony at a Christian Science meeting I have found that it met the need of some seeker, even though it fell short of what *I wished* to express. I therefore send out this *little message, hoping* that it may be read by some one who needs it.

For nearly twelve years we have had the blessings of Christian Science in our home. The sickness of our eldest child was the immediate cause of my taking up the study, although I had previously looked into it from a religious standpoint. I had been hungering for spiritual food since my early girlhood, and had taken much interest in many philosophies and religions, especially the different sects of the Christian religion. I finally landed in the Unitarian faith, this being the one to which I felt I could honestly adhere. I rested there, trusting that in the great beyond I should find the light. Having had some talk on Christian Science with a friend, and after having tried to understand the text-book, I noticed one Sunday in the morning paper that the subject of the sermon at the Christian Science church was "Truth." I went to hear what the Scientists knew about Truth, and what impressed me most about the service was the impersonal nature of the sermon, which appealed to me very strongly.

Soon after this we decided to try the treatment for the eldest child, as our latest medical venture had again proved unavailing. She had suffered all her young life from nervous and stomach trouble, and I, with the care of her and a younger child, was on the verge of collapse. She was starving for something she could digest in a material sense, and I was suffering the same way mentally. In a week's time she was eating of everything we ate, even meat, which before seemed impossible. She is now a well and happy young girl. I myself took two more weeks' treatment because I felt I needed it, and immediately put my newly acquired knowledge into practise by overcoming a sense of chafed skin in the younger child. Since then Christian Science has been our only remedy for discordant conditions of all kinds, physical and mental. A most wonderful demonstration of the power of Christian Science was also made at the birth of our boy three years later, the condition being extremely unfavorable from a physician's point of view.

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My spiritual need is being met daily, and indeed I am most grateful for the knowledge of Truth which enables us to begin here and now to live according to the precepts and example of Jesus, and to teach our children to obey the truth instead of only the person. The *Quarterly* Lesson-Sermons give us a systematic study of the Bible and unfold its spiritual meaning, which is the true meaning and is our daily bread.

At first I was prejudiced against the continual mention of Mrs. Eddy's name in connection with Science and Health, but I soon saw that to be thoroughly honest we must give credit where credit is due, and every day I am learning to appreciate more fully the scope of the apostle's wonderful message, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" That is, if we withhold gratitude to our earthly benefactors, the channels through whom good is brought to us, how can we be grateful to God, as we often profess to be?

MRS. LOUISE K. EPPICH, Denver, Col.

For the many blessings received during the last eight years that I have been studying Christian Science, I wish to express my gratitude to God for having been so lovingly helped "on the way." I became interested in it through the healing of a young violinist of what was termed "player's paralysis," which kept him from playing for two years. Christian Science was brought to the notice of his family and treatment was started. Two months later the young man was able to go back to his music perfectly healed. This demonstration led me to think, and I began to study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I soon found out what was meant by Jesus' words, "The truth shall make you free." It was the truth which made this young man free, and with my little understanding of it I was able to make my first demonstration. My mother rose one morning with a very bad headache and dizziness, for which she was about to go to bed; but as it was unusual for her to be ill it caused no little anxiety. I thought this would be a splendid chance to prove Christian Science, so I started to work the best I knew how, and to our great surprise she was instantaneously healed.

I have been healed of many physical ills, and would like to tell of one of them, which was a most painful felon on my thumb. I tried to overcome the attack of error myself, but the suffering was too intense. It went on for a night and a day, when I decided to call up a practitioner. I did not know what the trouble was at the time, and could only telephone the practitioner that I had a most painful and very much swollen thumb. Half an hour after calling for help the pain stopped suddenly. It was like awaking out of a dream. Words are inadequate to express my gratitude for this quick relief. At that time there were two men in the office who had suffered from the same ailment. Their thumbs had big scars where the bone had been scraped, and one had the last joint taken off entirely. Both had suffered for days and were unable to sleep, besides going through painful operations. What a contrast between the treatment in the old way and in the Christian Science way! I lost only one night's rest and my thumb nail, which soon grew on again, and only a few hours from my work.

In my present occupation as a salesman, to which I thought I could never go back because of a strong dislike for it, I have found Christian Science of the greatest help where fear and my sense of personal responsibility hindered. I have also found that all honest work is God's business, and that in it there can be no such thing as failure. There is no place where God, good, is not, and as a result I never have to fear as to results not being good.

These are only a few of the many helps and demonstrations which Christian Science has brought to me; but they do not begin to compare with the spiritual blessings, the peace of mind, the hope and faith, the better understanding of the Bible, the destruction of sin, fear, and anger, and a strong tendency to criticize. I am more ready to forgive, and I try to see the real man separate from all error in my thoughts of others. With these first steps in Truth I begin to see more of the infinite God who is all-power and all Love. As my sense of error is uncovered through the teachings of Christian Science, I see the realities of Spirit. For all these blessings I am indeed grateful to our dear Leader, Mrs. Eddy. Let the work of truth go on.

ORIEN F. NARVESON, Chicago, Ill.

At least twenty-five years ago Christian Science was very lovingly talked to me by one who knew, one who had been healed from long invalidism. It would seem as if this were slow progress to have advanced no farther than can be seen by my failures; but what a blessed journey it has been to look back upon! Ten years I sought the truth, but the last fifteen have brought constant growth in the understanding of the Love that heals. Many demonstrations have been made for me by others, but I can see that in the last five years I am surely learning to work out my own salvation, to see how by earnest effort I can realize joyousness, health, unselfishness, confidence, and courage for myself, and how I can give these same treasures, the truths of being, to others.

The happiest thing to record is the lifting of the burden of fear which I had placed upon my only child. So long as this fear clutched at my heart when the hoarse cough sounded in the night, these colds continued to come frequently; but even then, the mental work having been done, the child never seemed for a moment conscious of discomfort, and this showed me where the remedy should be sought. I worked as never before to eliminate my fear, and by repeating the word of Truth until the realization became clear, the ailment departed. It is now two years during which he has been entirely free. Severe attacks of stomach trouble, temper, fevers, etc., have also been healed immediately. When he was born there seemed to be such a storm of criticism and hatred aroused in my circle of friends, as the result of opposition to Science, that the conditions appeared difficult to meet; but the work done for me held my family loyal to my wishes in my hour of need, though they were sure I was dying. I was thus prevented from being overwhelmed by doctors and nurses and so left free to turn to God alone; therefore the outcome was triumphant. Love protected mother and babe as we tried to follow in the path made plain nineteen hundred years ago. How thankful I am that nothing can turn one back who really starts on this glorious way; no seeming failures or tragedies of life can prevent our going forward. No matter how delayed our demonstrations, we must advance if we are truthfully doing our work and constantly keeping at it.

These things I know for the truth because I have proved them for myself, and no one can take this knowledge from me. All sophistry and subtleties of argument are not for me, for this simple statement is evident truth and logically provable by any one,—God is Love, and God is All.

GRACE FLETCHER KING, Detroit, Mich.

For many years I was a student of the Bible and an active worker in the church, but I was always in poor health and believed that God sent sickness to His children to prove to them His love, for the Bible says, "Whom the Lord loveth he chasteneth." I worked on and my health got no better, but I felt that God wanted me to do greater work for Him than the work at home, so I prepared to be a foreign missionary. When I had the college study and part of the medical study completed, I was in a very bad condition financially, and could read very little on account of weak eyes. I was taking seven kinds of medicine for stomach,

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bowel, and heart trouble, the latter said to be organic, and with continual pain in my head and side I thought I had no friend anywhere. I studied medicine to learn of a way to cure my many ailments, and I worked in religion to save myself from eternal torture.

My need was great in these many respects, and I wondered if there was a way of delivery for me. Yes, when I was fully ready, Christian Science found me. My physical healing was slow, but the change could be noticed from week to week. I was very anxious to follow the instructions of my practitioner, so I stopped taking medicine at once. Then I studied the text-book carefully, and soon saw that Science and Health would teach me the way to know God, the author of all harmony.

In a year and a half my financial condition was what I had long wished it to be; I could also eat all kinds of food; while I found help and inspiration in the Bible and the Christian Science literature, and all whom I met seemed to be friends. The fear of eternal torment has left me, and I feel thankful to God for Mrs. Eddy's discovery of this truth. The daily work in Christian Science proves God to be what He really is. In Science and Health we read that "God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God" (p. 119). What more did I need, and what but the truth as here stated has healed me?

The fear that I would be disliked by some because I am a Christian Scientist has entirely left me. My parents, as well as everybody else, seem to be pleasanter than ever. In my school I find Christian Science very useful, for the work is agreeable and interesting now, while before it seemed hard and unpleasant. I am glad that there is a way to be happy and peaceful now and forevermore. It is my desire to be a faithful student of Christian Science and to live the life outlined in the Bible as understood in Science and Health.—JOHN W. BOEHR, Henderson, Neb.

Before relating the following experience, I would like to quote from page 390 of "Science and Health with Key to the Scriptures" by Mrs. Eddy: "When the first symptoms of disease appear, dispute the testimony of the material senses with divine Science. Let your higher sense of justice destroy the false process of mortal opinions which you name law, and then you will not be confined to a sick-room nor laid upon a bed of suffering in payment of the last farthing, the last penalty demanded by error."

Late one afternoon I was suddenly taken ill, having all the symptoms of a severe attack of lung trouble, these symptoms being similar in every respect to those of a like attack a few years previous, before I became interested in Christian Science, at which time, under *materia medica*, I was confined to bed three weeks, was in the house six weeks, and coughed for three months. This time, being alone in the house, I telephoned for a friend, a Christian Scientist, to come and spend the night with me. It was two hours before she came, but from the first feeling of illness I began to read our text-book, "Science and Health with Key to the Scriptures," and to apply the understanding of God which it gave me. When she arrived, I remained up for some time, talking of the things of God, and although the symptoms seemed not to abate in the least, I had risen in thought sufficiently to feel fear disappearing, and when my friend offered to sit up in order to be near me, I fearlessly refused. During the early part of the night my rest was much disturbed and my temperature was high, but in the intervals between naps I kept on working to realize the allness of God.

Some time between midnight and daybreak I awoke in a profuse perspiration, the fever having been entirely overcome. In the morning I was unable to arise, owing to a sense of extreme weakness, whereupon I asked that the Lesson-Sermon for the week be read aloud. When the reading was finished, I felt refreshed, strong, and eager to get up and go out to breakfast. (We were taking meals out at that time.) Although for two days my breathing was much affected, and the trouble seeming to be centered in the lower part of the right lung, I was in no way hampered, going out and enjoying three meals each day, performing all daily duties freely, including the singing of a difficult solo twice on the following Sunday, which day was the third after I had been taken ill.

This is but one of many proofs which have been *mine of* the efficacy of Christian Science in healing, *and I have* spoken especially of this to show how necessary it is to "meet the incipient stages of disease" (Science and Health, p. 390). I have also been healed of a severe condition of the eyes, of acute stomach trouble, the annual occurrence of a throat ailment, and have individually experienced the binding up of a broken heart through the light which has come to me by the earnest study of the Christian Science text-book.

I am grateful to Mrs. Eddy for the opportunity of learning that God and His infinite manifestations are All, and am striving to live my gratitude by realizing and reflecting the Mind "which was also in Christ Jesus."

MARCIA EDDY STOWE, New York, N. Y.

[Translated from the German.]

As the past year has advanced I have looked back and felt like expressing my deep gratitude for the good it brought me, more especially for the long-desired German translation of our text-book, "Science and Health with Key to the Scriptures." During this year I have also experienced Truth's healing power, for through the consciousness of man's oneness with God I have recovered my right of perfect eyesight. The eye trouble dated back to my childhood days, when I was told that it was a case of hereditary weakness, a sort of family legacy. Through the use of *material* means it became possible for me to wear medium strong glasses, but sorrow, disease, and their supposed concomitants had such a detrimental effect that I became unable to read even with these.

At that time a dear Scientist remarked to me *that in* God, Truth, there is no weakness, that God is all-power. I immediately began to work along the lines of divine Science, wherein all good is spiritual, and in about four months' time I was able to sew without using glasses, and six weeks later to read. This glorious proof of man's oneness with God meant a great deal to me in the way of understanding Mind's perfection. I would also like to give thanks for the thorough healing of a stomach trouble of thirteen years' standing. Nine months after the healing of another trouble (see *Der Herold der Christian Science* for March, 1911), I realized one day that I had had no stomach trouble for quite a while, and in a rather doubtful attitude of mind I wondered whether this ill had been healed along with the other. The very same day the old pain manifested itself, but upon my request treatment was taken up by a Christian Science practitioner in Stuttgart, and continued for about a fortnight, and since that time, two years ago, I have been completely healed of the trouble and of the fear of it. Praise be to God!

FRAU FRIDA SCHLOZ, Neuhausen a. d. Fildern, Germany.

I want to express my appreciation of the many helpful testimonies which I am permitted to read in the *Sentinel*. In the search for a surer basis for practical Christian living I came to Christian Science, and it was not long before I learned that I had found a sure guide. I was in comparatively good health, and did not at first think much of physical healing, but I suddenly found that my eyes were healed of a sense of defective vision through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Since that time, several years ago, I have had many convincingly clear demonstrations of God's allness.

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An acute attack of rheumatism was cured in a few days; a live nerve was extracted from a tooth without pain; at one time a severe cold was vanquished quickly; and a bad eruption, said to have been caused by poison oak, was routed in the same manner. Many minor ills, which in the old thought would have been nursed and made much of, have been speedily put out of consciousness.

Best of all, however, is the daily exercise of right thinking. Christian Science is teaching me to think in a more orderly and harmonious way, and I am grateful beyond expression for such practical teaching, which explains the Christ-method of healing. That I may do my share in bringing this truth to others, is my daily prayer.

LILLIAN N. LANGE, Portland, Ore.

I cannot find words with which to express my gratitude for what Christian Science has done for me. I was delicate all my life, never knew a well day. In my infancy the doctors had said I would never be well, nor would I be able to do without eye-glasses; in fact, I could hardly see across the room without them.

Two years ago I learned of Christian Science. I called on a practitioner for treatment, and to my joy I was healed of all my distresses, including biliousness, a throat trouble in the worst form, a chronic bowel disorder, rheumatism, headaches, etc. Now I can walk any distance without fatigue. I have had several teeth extracted with very little suffering, for I telephoned the practitioner to treat me. Formerly I would suffer several days and be very sick as the result of such an experience. I have also been healed of nervousness, and of a nasal growth, which disappeared a year ago. I am, in fact, a new woman, and now life seems well worth living. I can do any amount of housework and not feel tired. Later I was healed of hemorrhage from the bowels, from which I suffered every three or four months for a year. My healing has been permanent.

I am indeed grateful for the many blessings I have received through the knowledge of Christian Science, and I thank God every day for the revelation of this truth through our dear Leader, Mrs. Eddy.

MRS. MARTHA C. FISHER, St. Louis, Mo.

I am a lad of seventeen, and two years ago, when I was told of Christian Science, I went to the church, and what I heard there was so much to my liking that I have attended regularly ever since. I have been wonderfully helped many times, in cases of fever, bilious trouble, etc. Not long ago I contracted a bad cold which seemed to affect my lungs. One of the family who opposed Christian Science wanted a doctor, but I insisted on having a practitioner, and in less than a week I was able to return to school, although my illness was very serious from a material point of view.

Words cannot express how glad I am for this beautiful truth that has come to me so early in life. I am thankful to God, and grateful to our dear Leader, Mrs. Eddy.

OLIVER WILKES FISHER, St. Louis, Mo.

For two days I had suffered from an old ailment, namely, ovarian trouble, but I started to attend a Christian Science lecture. I reached Music hall with great difficulty; with every step came a sharp pain, but the speaker dwelt on the real man of God's creating, who is made in His image and likeness, and who therefore partakes of His nature, and who is spiritual, and at this point in the lecture I was healed. I feel sure that the healing is permanent.

MRS. M. A. WILSON, Newark, N. J.

The purposes of the Almighty are perfect and must prevail, though we erring mortals may fail accurately to perceive them in advance.—LINCOLN.

FROM OUR EXCHANGES.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth.*]

What does the message command to us here today? The building of a highway; a road by which the people may travel to a completer realization of the kingdom of God. The existing ways are plainly insufficient. The old well-worn ways of religion are deserted. Nothing can disguise the fact that the old paths are no longer frequented. Whether in matters of thought or practise, an enormous change has come over our age, and is ever more widely manifesting itself in the defection of vast masses of the people from the beliefs and the guidance which contented our fathers. This may be regarded as an apostasy from the one hope of the world, and strenuous efforts may be made, by repairing the roads and erecting new signposts, to attract pilgrims back again. But very few would be found willing to identify these ancient roadways with the way of life, while it is a matter of history that humanity never returns to walk again a way it has once forsaken.

It is a commonplace also, that the old roads are hopelessly divided. The unhappy divisions of religious bodies are a standing confusion to the people and a complete refutation of all reliability. If all these roads lead to the same place, then some of them cannot go very straight, and there must be great waste and useless competition in keeping up so many of them. No doubt there are those who declare that only one of these roads is the right one, while others will half-heartedly claim that a variety in roads is a thing in itself desirable. But religion is essentially unifying, and this diversity shows that the present ways are not constructed on purely religious principles.

But even those which exist are so indistinct in their outline, and so wavering and uncertain in their direction, that few can be persuaded to entrust themselves upon them; for the fact is, the old ways of religion give us very little or no direction for the present condition of the modern thought. What is chiefly wanted today in a religion, is the recovery of a simple guiding instinct which will prove powerful enough and universal enough to knit all classes and nations together in a common aim, which will bring to the humblest mind a solvent of all heart problems, and will find a way out of the intolerable class division and industrial confusion of our times. It may be replied that the old paths are sufficient for this. If they are, then they are not clear, either to those who walk them or to those who refuse them. Who can maintain that Christianity, as taught by the confused and warring authorities of our times, offers anything that can be understood by the people, or is powerful enough in times of crisis to sway the folk to the ways of God?

Such a religion we must have, or be lost in the wilderness, for one other thing is clear,—that without religion man cannot exist.

[*The Continent.*]

In the church and in related lines of social service one can find everywhere excellent men who are indeed doing good in the world, but not nearly so much good as their native capacities make them capable of, nor the good which their first enthusiastic service in active life promised. And the reason for their falling short, when you come to look into it, is very plain. The trouble is not, as usually assumed, that these men have lost in maturity the fire and force of youth, but simply that they are now well thought of and comfortable in what they are doing, and they dread losing prestige or prosperity if they should try something new. So the successful man keeps on doing the old thing in which he has won reputation and a livelihood, the thing he knows he can do because he has done it. Yet all the while some other better thing is calling to him, knocking at the door of his heart and conscience; and it is a fine, brave, noble,

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inspiring thing which he right well knows that somebody ought to do. Yet he will not try it; he might "lose out."

Still, in the depths of his soul he knows that if it was not for jeopardizing what he has already gained, if he was out on the ground and had to start new in life, he would be plunging into that greater service like a crusader. It is nothing but his success which holds him back. This is a condition by no means peculiar to the ministry of the church. It works everywhere. But just because the ministry is the one calling where the summons to service should be strongest, it is plainer to see in that vocation than anywhere else how success "doth make cowards of us all." Hence it is not invidious to turn there for illustration.

[*The Universalist Leader.*]

To undertake to tabulate a social or ethical code from the Bible is as unwise as it has been to tabulate the theological creeds. The Bible is a book of religion. It is the record of a people's search for righteousness and for God. All its lights and all its shadows belong to that age-long struggle. That it is optimistic, prophetic, is witness to the unconquerable moral idealism of Israel. Its faith is a vision, a hope, a dream, an aspiration. It is not a dogma, or a program which lures Israel on, ever on. It is deep calling unto deep. It is spirit speaking to spirit. It is the testimony of God to things unrealized.

At the center of the Bible we are in the presence of a world process. It is a spiritual process, but it holds Israel in the hollow of its hand. Here is but one act in the divine drama, but we become aware that all that has gone before and all that will come after is a part of the story. This is why the Bible is immortal. It is the record of an immortal longing and desire. It describes in philosophy, in song, in parable, it portrays in prophecy and apocalyptic vision, the search of man for good and for God. Until that search is ended in a world victory as vast as the world process which moves toward it, we shall linger over the story of a people who set that goal, and lifted that hope above the tumult of the world.

[*The Christian Work and Evangelist.*]

The religion of the modern man! You may ask, "Is not religion the same yesterday, today, and forever, and is not the religion of the man of today the same as the religion of the man of yesterday?" The religious impulse is always the same. The hunger for righteousness and the impulse toward God, which constitute the kernel of religion, are the same in every generation; but each generation, if it is alive and growing, must make for itself new thought forms for the expression of this eternal religious impulse, must translate its religious experience into terms of its own thought and life, must adopt new methods and higher ideals for the application of the principles of religion to the needs and problems it confronts. So it is quite right for us to speak of the "religion of the modern man." The simple fact is, that we have been ushered into an altogether different world from that in which our fathers dwelt. We are living in a new and vastly larger universe. There have come into this modern age new view-points, new perspectives, new conceptions of truth, new emphasis on old truths.

[*Zion's Herald.*]

Zeal is an excellent thing, if it be the product of high moral motives, and directed by an intelligent plan to useful ends. The Word of God, which contains many exhortations to fervency in spirit and diligence in business, advises us that our zeal should be "according to knowledge."

[*The Standard.*]

The trouble with the pulpit of today is not so much the higher as the drier criticism. Congregations are thirsting for living water.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been *translated* into the German language and printed as a *special edition* with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal*, printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been published in pamphlet form, and is ready for distribution. Thirty-two pages and cover.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

These pamphlets are for sale at the prices as shown on the opposite page under the list of Pamphlets and Reprints.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 103 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGON. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG.

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CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By SUE HARPER MIMS. Printed in Swedish only.

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THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Printed in Dutch only.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French, German and Swedish, but not in English.

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MISCELLANEOUS

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 51.

BOSTON, AUGUST 23, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

New Hampshire, through its attorney-general, has presented conditions which, if enforceable, may seriously imperil the purchase by the government of forest lands for conservation. Under the terms set forth, the federal government must surrender to the state not only the title of all public waters, but in addition the right of access thereto, together with the "right and power to grant any public franchise" upon the reserve. The effect of this would be to let the federal government pay the bills and give to the state or to the water-power companies the heaviest revenue-producing natural resources. This attempt will be firmly resisted by the administration.

The interstate commerce commission has ordered all common-carrier telephone companies to furnish, by Oct. 1, a detailed statement of their organization and equipment as well as their physical and financial operation. This is the first order of the commission since the formal beginning of the telephone investigation. As soon as practicable the commission will hold public hearings in various parts of the country, at which testimony will be taken as to the rates and operating methods of such companies as come within the jurisdiction of the commission.

Governor Miller of Delaware has appointed commissioners to confer with similar commissions appointed by the governors of Maine, Vermont, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, and Maryland, to draft uniform laws regulating the operation of motor vehicles in these states. The Delaware commission will report its findings to the Legislature in 1915.

An important change in the parcel post service went into effect Aug. 15, increasing the weight of packages that may be sent short distances, and decreasing the rates on packages delivered within a few miles of the post-office where they were mailed. Previously the weight limit has been eleven pounds, but hereafter the post-office department will carry packages that weigh as high as twenty pounds for delivery within the second zone.

The destruction of the last dike in the Pacific section of the Panama canal, between the Miraflores locks and the ocean, will take place about Aug. 25. This will establish uninterrupted water communication for vessels of light draft between Miraflores and the Pacific.

The total amount of excavation from the Panama canal in July was 3,241,968 cubic yards as against 2,659,424 cubic yards in June. Concrete laid in July totaled 17,568 cubic yards as against 32,642 cubic yards in the previous month.

Governor Sulzer of New York has been impeached by the New York Legislature.

International.

The New South Wales government, in pursuance of their policy of closer settlement, are building a railway between Wyalong and Lake Cudgellico in the Northern Riverina, which will open up a vast area of arable land for agricultural purposes. Within the vicinity of the line there are 2,037,500 acres of excellent land. The railway will traverse seventy miles of the finest wheat country, with an average annual rainfall of eighteen and one half inches. Altogether there are about six million acres of crown lands in this territory suitable for wheat growing, provided railway communication can be established.

More than twenty million acres of land in the state of Tamaulipas, Mexico, have been listed preparatory to dividing the different tracts into lots of one hundred to two hundred acres and selling them to the poorer people on long time and at low prices. This work is being performed by what is known as the agrarian commission, appointed by the Carranza or constitutionalist provisional government. The owners of the land are not being consulted in the matter of thus disposing of their respective properties.

The peace treaty between the Balkan states was signed at Bucharest Sunday morning, Aug. 10. It provides that the Roumanian army shall evacuate Bulgarian territory in fifteen days after its signature, and the Servian and Greek armies in three days. It also provides for arbitration by Belgium, Holland, or Switzerland, in the event of a disagreement over the delimitation of the new frontier. Bulgaria engages in the treaty to begin demobilization immediately.

The foreign affairs committee of the Chamber of Deputies of the Argentine Confederation has reported in favor of the ratification of the agreements reached by the Fourth Pan-American Congress of 1910, obligating the republics of America to submit to arbitration all pecuniary claims which they are unable to settle amicably through diplomatic exchanges, and to protect copyrights on literary, scientific, and artistic works and on trade-marks.

France last week gave back to Russia the great bronze bell that was taken from the cathedral at Sebastopol and brought to France as part of the spoils of the Crimean war. Since then it has been in one of the towers of the cathedral of Notre Dame in Paris. The bell, which weighs upwards of three tons, was formally presented by a representative of the French ministry of fine arts to the Russian ambassador. It will shortly be sent to St. Petersburg.

The Norwegian Storthing has voted by 84 ayes to 34 noes that a concession be granted to the English Aura Company, which had applied for permission to undertake works regulating some of the waterfalls in Romsdalen, one of the most mountainous as it is one of the most beautiful valleys in Norway, in order to utilize the water-power there.

Mr. Lloyd-George, during a speech on the finance bill in the House of Commons, gave grave warning to Europe in the course of a passionate attack upon the development of armaments. The nations, he declared, were scaring one another to death, and in no country was there a party which dared face the unpopularity of making a change or accepting the responsibility of undertaking a reduction.

A Belgium syndicate has signed with the Chinese minister of communications an agreement for a loan of fifty million dollars at 5 per cent interest in connection with the new railroad to be constructed in the provinces of Shansi and Szechuen. The cabinet approved the transaction, which, however, has not yet been submitted to the Parliament.

The result of the census made in Italy in 1911 has just been published by the government. It shows a total population of 34,671,377, and illiterates constitute 38 per cent of it. The region that gives the smallest percentage of illiterates is Piedmont, with 11 per cent, while the maximum is reached in Calabria, with 70 per cent.

The strenuous fight over the three years' French military service bill has recommenced, but it is now transferred to the budget discussions, and an effort is to be made to oppose the granting of the necessary means for giving practical effect to the new military law.

The British Parliament was prorogued on the 15th, and will not reconvene until February next year unless something extraordinary happens.

Italy will take part in the Panama-Pacific exposition and has appropriated two million lire for the purpose. Great Britain thus far has declined to take part.

Industrial and Commercial.

The new self-righting flying apparatus invented by Lieut. J. W. Dunne, a retired British army officer, underwent successful tests on the Aerodrome at Villacoublay, France, last week. From time to time the aviator removed his hands from the levers and held them above his head, to show the automatic equilibrium of the machine, which retained a perfect level even when it encountered eddies, air-pockets, or squalls. The aeroplane is a biplane, shaped something like an open-winged sparrow, or the letter V.

A conference has been held between treasury officials and bankers of the central West regarding the distribution of government deposits to assist in moving the crops. The fifty million dollars of federal funds about to be deposited will be increased to one hundred and fifty million dollars if necessary.

Development of the East Boston water front to make available one hundred and seventy acres of flats for manufacturing and transportation facilities is proposed by the directors of the port of Boston as the proper way to spend the remaining part of the nine million-dollar appropriation.

In the fiscal year of 1913 ending June 30 the United States used approximately eight billion pounds of sugar. Of this great quantity, fully one half was imported from foreign countries, one fourth came from the nation's island possessions, and the remainder was produced at home.

The New York, New Haven & Hartford railroad is making preliminary borings for data for the new four-track bridge which it will build over the Thames river at New London, Conn., at a cost of about four million dollars.

A union station costing three million dollars is to be erected at Dallas, Texas. The construction of terminal tracks will cost two million more.

It is estimated that fifty thousand persons are out of employment in Berlin, Germany.

Internal revenue from all sources for the fiscal year 1912-13 totals $344,424,453.85.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

A LAW TO ONE'S SELF.

M. G. KAINS, M.S.

ONE of the most eloquent and significant passages in the Old Testament is found in the twenty-second chapter of Job. It begins at the twenty-first verse, "Acquaint now thyself with him [God], and be at peace: thereby good shall come unto thee." Then there is outlined what the "good" shall be. The seeker after Truth shall be "built up," his iniquity shall be "put away;" he shall "lay up gold as dust, and . . . as the stones of the brooks;" he shall have the defense of the Almighty, to whom he shall make his prayer with the certainty of being heard; and as the climax we find this declaration: "Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways."

Here is more than a prophecy; it is a law,—a law always too little understood until our day. Though countless Christians have believed the preceding verse, which reads, "Thou shalt make thy prayer unto him [God], and he shall hear thee, and thou shalt pay thy vows," and though they have striven to live up to what they firmly believed to be the purport of these words, and have prayed earnestly, and have had their prayers answered more or less definitely in many cases, yet very, very few until recently have known what to make of the declaration about the establishment of the "decree."

The statement cannot be understood except in the true way; and the true way seems to be at variance with the supplicating practise that has been so popularly believed to be the only way of realizing God's presence and power. Not until the advent of Christian Science has this passage had definite significance, except perhaps to the minds of a few spiritually enlightened individuals who have not left any tangible record of their way of decreeing, or proofs that the text was found to be scientifically true and effective in their time, and therefore likely to be true also in this day and age. Without Christian Science it has no explication.

In "Miscellaneous Writings" (p. 12) Mrs. Eddy iterates the sense of this verse in the declaration that "every man and woman should be today a law to himself, herself,—a law of loyalty to Jesus' Sermon on the Mount." But what is it to be a law to one's self? In the popular sense it is to defy the moral or legal code of the land, to live at variance with the dictates of society, to disregard the rights and opinions of others. In Christian Science, however, as Mrs. Eddy uses it in the passage quoted, it means the most definite, distinct, and undeviating adherence to the higher law of God as presented by Christ Jesus on the basis of spiritual understanding, the only basis upon which God can be worshiped "in spirit and in truth" and man be accorded his full rights and privileges as a child of God. In this sense it is certainly a defiance to the so-called laws of the carnal or mortal mind, which in itself is "enmity against God;" but obedience to spiritual law is the whole purport of the Bible, and it is therefore constructive of spiritual living.

To be a law to one's self on this basis, is to have an understanding of God which will not stop with mere honorable dealings with our fellow men (a natural and necessary consequence of the understanding), nor will it be content with worshiping God in a perfunctory or supplicatory sort of way. No, it will not stop short of the possession and expression of both the apprehension of the significance of the text quoted and the comprehension which will enable us to "decree a thing" and see it effectually "established" unto us in such ways as the healing of the sick, the positive abandonment of sin, the suppression of false appetites, and the indulgence of various passions and vices; in a word, in bringing harmony out of discord through the assertion and manifestation of the integrity and power of Truth in us. In Psalms we read: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." What other decree could compare with the declaration of sonship in God, as spiritually and scientifically understood?

In order to "decree a thing" and have it "established," or, as we say, to "be a law to ourselves," we must truly understand God, at least in some measure. We must know, rather than merely believe, that God is omniscient, omnipotent, omnipresent, and omniactive, in one word infinite, and therefore perfect. We must know that a perfect creator could not make an imperfect creation, and that therefore any apparent imperfection is only apparent, not actual or real, but that the really perfect exists in spite of the seeming. Hence, by understandingly declaring for the perfection of any specific part of God's creation, we will be decreeing a true thing in accordance with God's law, and therefore the "decree" must necessarily be "established" because it is in harmony with this reality and law.

In support of this contention we have only to look at the countless cases of healing performed through the ministration of Christian Science. Every practitioner and every student of Christian Science who performs these modern miracles, either for himself or for others, demonstrates the true significance of the text, for each one "decrees" the truth and establishes it. Each one knows that, as our Leader says, "the sick are not healed merely by declaring there is no sickness, but by knowing that there is none" (Science and Health, p. 447) in God's creation. And as the sick are healed and the sinful are reformed, the student or the practitioner realizes the significance of the closing words spoken to Job in the verse quoted, "The light shall shine upon thy ways."

As each "decree" becomes "established," the conviction will grow that "power belongeth unto God," and that whenever we declare anything in harmony with God's law and are thoroughly persuaded in our own minds concerning the truth which we think or speak, we may certainly look for our declaratory prayers to be answered. Therefore, no matter how strong the testimony of the material senses may be, no matter how many people may believe in certain inharmonious conditions, we can intelligently deny such testimony, affirm the truth, and establish it. "The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love" (Science and Health, p. 410).

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PERSONALITY OF GOD.

ALFRED FARLOW.

THEOLOGIANS have sometimes raised the objection that Christian Science denies the personality of God. Nevertheless, the declaration of His infinite personality is the major premise of every Christian Science syllogism, and he who accepts it needs only to be consistent therewith to endorse all that Christian Science teaches.

Mrs. Eddy has written extensively on this subject and has left no doubt as to her understanding respecting it. Not the least significant of her explanations is that found in "Rudimental Divine Science" (p. 1), where she says, "The word *person* affords a large margin for misapprehension, as well as definition." She then proceeds to enumerate the various meanings of the word which are given by lexicographers; as, for example, "'a living soul; a self-conscious being; a moral agent; especially, a living human being, a corporeal man'" (p. 2).

It is evident that none of these definitions can be correctly applied to Deity, and the important question is this, Which of these terms, if any, may be fittingly used, and who is to be the judge as to the correctness of any given appellative? One cannot intelligently choose a definition of God from the dictionary unless he himself has a demonstrably true knowledge of Him, and who, we may ask, has the authority to define Deity? The importance of such a knowledge is expressed in the words of the Master, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Here the Saviour sets forth in unmistakable terms the fact that the eternity and substantiality of being, for which all religionists seek, is to be obtained only through the understanding of God and His manifestation. On another occasion, when imparting a lesson in the rudiments of divine Science to the woman of Samaria, the Master said that God is "Spirit," and thus he gave a standard and authoritative definition of Deity.

Again on page 2 of "Rudimental Divine Science" Mrs. Eddy writes, "God is personal, if by *person* is meant infinite Spirit." While recognizing the inadequacy of the word personal, she expresses her preference for the word individual, since it is less confusing. If, however, the word is applied to Deity, it should be properly defined. Without doubt the nature of the personality of God is misunderstood by many, and if this term is to be used with reference to the Supreme Being at all, it should be employed with its deific rather than its human meaning. Those who take issue with the teaching of Christian Science regarding the personality of God, should be explicit in defining their own sense of such personality in order that their criticism may be intelligent and just.

It is useless to quibble over the technical meaning of words. What we need, and what Christian Science teaches, is a demonstrable understanding of the divine nature. We should first settle the question as to what God is, and then seek for and use those terms which most exactly describe this being. The Century dictionary refers to two "conceptions" of God, which are designated, first, as theistic, "in which God is regarded as a personal moral being, distinct from the universe," and second, as pantheistic, in which God is regarded as "identified with the universe." Thus, by implication, it defines the personality of God as a being who is distinct from the universe, and this in opposition to the pantheistic belief that God is identical therewith, although it attempts no explanation of the essence of the divine personality. Christian Science accords with this conception of the personality of God, and is therefore properly classified as "theism" and as opposed to "pantheism."

Lexicographers refer to the word person as having originated from the Latin "*per*, through, and *sonare*, to sound," but as far as we have been able to discover, they do not show distinctly how the word finally came to be applied to a being. The Century dictionary gives "*personare*, sound through, resound, make a sound on a musical instrument," and also "*persona*, a mask for actors." Here one might speculate that the word person originally meant the presentation of an inward individuality, through a particular outward manifestation, and hence that the original meaning of the word person as applied to a being referred to one individuality as distinctive from another. The Latin terms from which the word originates give us only the one point, namely, that person refers to a distinctive individuality. It gives us no information whatever as to the nature of the individuality, whether applied to God or man. The Century gives "self-conscious being" as one definition of person. It does not, however, confine its meaning to this definition, but simply names one of the current uses of the term, while, in keeping with other lexicons, it also defines the word person as a human being. Thus we may note that the dictionary gives us no distinctive definition of the personality of God, and no final or restrictive definition of the word person. If, therefore, the term person is to be applied to Deity, a proper definition of the term should accompany its usage. The lexicographical definition of person as "self-conscious being" may be intelligently applied to Deity, but it should be accompanied with other terms and definitions in order that we may express exactly and comprehensively the nature and essence of God.

In Christian thought the word God is universally associated with the word good, which thus names a characteristic of Deity, and in Christian Science good is used as a synonym for Deity, a fitting name for the Supreme Being. The term infinite Spirit is also used to define the divine nature. The Scriptures declare that "in him [God] we live, and move, and have our being," and thus they teach that God is the Life of man, that the cause of all being is divine Mind. The Scriptures make the further declaration that "God is love," and that "Spirit is truth;" hence, it is proper to say that the personality of God is infinite Spirit, Life, Truth, Love, good. Christian Science further defines God as Mind, and this Mind as self-conscious being; but the being of God is infinite, hence, God is All. It is this understanding of God which heals sin and sickness in Christian Science.

As God existed before the word person, we should first inquire, What is God? and this alone can answer questions as to the personality of God. If a given term is to be applied to Deity, it must convey a meaning which is synonymous with the term God. God will still be good, Spirit, Life, Truth, Love, whatever we may name His individuality, or whether we name it at all.

"BE STILL, AND KNOW."

KATE W. BUCK.

SOMETIMES, in attending Christian Science services, a vague desire has formulated itself in the writer's mind that the same rule which prevails in Quaker meetings as to silence preceding service might be established here. The need has been felt so often that perhaps this thought has occurred to others also, hence the hint; for each follower of the faith which sets free, craves above all things else the most effective and helpful results from every service. To many, the quiet hour so necessary to those who have learned the way in Christian Science, is not always easy to find at home, especially on Sunday morning. Perhaps they go to church early, in order that they may be still, thus getting into that receptive mental attitude to which alone the greatest good can come. That the quiet they seek should be disturbed in any way, brings a sense of disappointment, especially as the scraps of conversation are about all sorts of things, and they do not usually come from the stranger who may be within our gates.

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The comradeship existing among Scientists, the joy with which they love to chat with one another, bubbles forth on all occasions, and it is something to rejoice over. Having a value, helpfulness, and delight all its own, it also has a place in the time and opportunity after church service, when friend gladly meets friend. Each individual who seeks help from a Christian Science service, desiring it in all its fulness, generously wishes it quite as much for every one attending that service, particularly for those who may be present for the first time. Knowing himself the value of the good received, he is eager to have every one else "taste and see."

But would not a brief time of quiet preparation for the service bring greater and better results to every one present? In the Scientist it would certainly conduce to that receptivity of thought which allows the word of God to be spoken with power; while to the stranger it would bring a sense of peace, reverence, and harmony, a realization that he is literally in the house of God, a place where for a time at least all material intimations are shut out. To escape from these very things, and find rest and quiet, may have been the special reason for his coming; then let him not be disappointed. May not "a cup of cold water in Christ's name" (Science and Health, p. 570) be given right here?

It is solely through the writer's own needs in this particular that she has come to realize the needs of others. It is the sincere desire of every Christian Scientist to act well his part, and by having attention called to this need and giving earnest thought to it, the quiet preceding service, so greatly to be desired, will be readily gained. Great as is the good already resulting from our services, even greater good would be experienced if each one there sought, from the moment he seated himself within the church, to be truly alive to the command, "Be still, and know that I am God." Seeking with all their hearts, and therefore finding, there would assuredly come the joyous realization, "Lo, I am with you alway," and the admonition, "Watch and pray."

GROWTH.

ARTHUR CHAMBERLAIN.

SINCE God and His idea are perfect, how can there be any room or opportunity for growth? is a question which seems to perplex some students of Christian Science. The confusion of thought which gives rise to this query apparently comes from two causes: first, a failure to differentiate between Principle and idea, and the human sense of existence; second, to distinguish between perfection as an end and perfection as a means. Mrs. Eddy makes this clear when she says: "Time has not yet reached eternity, immortality, complete reality. . . . All things will continue to disappear, until perfection appears and reality is reached" (Science and Health, p. 353).

God is infinite; in His infinitude all growth is forever included and forever present in the eternal now. It is impossible for God to develop or to unfold to Himself aught of which He is not conscious, since He is eternally conscious of all that is and that can be, even Himself forever reflected in His ideas. To say, however, that no sense of growth can come to our concept of God, is to fall into the error that the student is again and again warned against in Science and Health, wherein Mrs. Eddy has repeatedly pointed out the distinction that must be observed between divine Principle and the human concept of good. To the student of Science and Health it becomes overwhelmingly evident that the likeness of the perfect, spiritual man to God, is a likeness in quality, not in quantity (see Science and Health, p. 361); hence it must be the quality of God's knowledge, which quality is spiritual, and not the quantity of God's knowledge, which quantity is infinite, that the spiritual man reflects. Growth must go on until, as Paul says, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

When we consider that infinity is endless because it is eternal, we see that no idea of God can ever come to the end of its unfoldment; only God is capable of compassing infinity, of possessing an eternal, present consciousness of His own infinitude. It behooves us all to turn away, definitely and forever, from the age-old concept which regards finish and perfection as implying a stopping, a cessation of any sort. "Give her the glory of going on, and still to be," wrote Tennyson of virtue, and perfection is the sum of all virtues.

Is it possible that we are yet in bondage to the worn-out belief that for God to "finish" His work, implies that He constructed a time-world, once non-existent, and therefore bound eventually to slip back into nothingness, to be the expression of His eternal infinitude? We must give up the concept which presents eternity merely as endless duration, and realize that eternity implies the endless duration of God's infinite unfoldment of His ideas, if we are to be rid of a purely mechanical theory of being and are to replace it with being as the eternal expression of the living Truth.

"But," some one may object, "when we are at last rid of all error, will not that be the end? Shall we not enter into eternal rest?" The end of error, yes! But let us not imitate the woman who anticipated a heaven in which she was "going to do nothing forever and ever," a concept which logically implies annihilation. Rest we shall, but our Leader tells us that "God rests in action" (Science and Health, p. 519), and so shall we. "If in this life only we have hope in Christ," Paul declares, "we are of all men most miserable;" and we may well say that if with the end of error comes the cessation of our sense of the unfoldment of good, which is our spiritual growth, then we may well be "of all men most miserable" at the prospect of eternal stagnation.

"But," the critic may further object, "according to your argument God Himself would suffer from eternal ennui, since He eternally knows all." Have we forgotten, then, that God is Love, and that Love is unselfish? God's ceaseless impartation of Himself to man, what can this be but His eternal bliss? a bliss, let us remember, that His ideas forever share, since they reflect, each in his measure, God's infinite impartation of Himself. For us, perfection implies eternal progress, which is growth, and is synonymous therewith.

Who would dream of saying to a child, laboriously stumbling through his first finger-exercises on the piano: "My dear, when once you have learned to play without making mistakes, that is the end; music can hold no more for you"? One can easily fancy a great musician, sure of his technique, freed long ago from even the fear of a blunder, saying in hushed tones: "My utmost triumph is at best but a step in the revelation of that vast realm of harmony which music forever includes, and a glorious prophecy of the joy that awaits me in its eternal unfoldment." What is our perfection but the free, unhindered capacity for unending spiritual growth, as "we all," in the language of the apostle, "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory"?

HUMAN SYMPATHY.

HORTENSE L. WHEELER.

UNTIL we come to know the difference between human sympathy and divine compassion, the expression of pity seems to be our highest conception of Christly affection; but it was not pity, it was love and understanding which chided Peter for his lack of faith and bade him walk on the waves, thereby saving him from the result of his fears. It is the same kind of love and understanding which the Christian Scientist of today extends to his neighbor in time of trouble, and it is this alone, and not human sympathy, which saves him. This is the helping hand which all humanity would

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gladly grasp in preference to that of mere sympathy, were mankind willing to see the remedy for human suffering.

Having come to know the relation of man to his Maker, the Christian Scientist does not judge by false appearances, and having seen the futility of human sympathy to accomplish any lasting good, he has erased from his consciousness all belief in its necessity or helpfulness, and therefore does not violate his trust in and his love for God by offering mere human sympathy to his brother; rather does he encourage him to walk the wave, knowing "the nothingness of evil and the allness of God" (Science and Health, p. 563), and understanding man's dominion over all things.

Human sympathy unsupported by divine Truth never eased a single pain, eradicated one evil thought, or gave more than a passing solace to sorrow; while the understanding of the power of God to heal all disease and destroy all suffering, has freed thousands from bondage, and also reformed sinners. With this comprehension comes also the knowledge that the sense of affliction and pain is self-imposed and self-prolonged, and the follower of Christ Jesus who has gained an understanding of Christian Science seeks less and less the expression of that sympathy which comes from a belief in disease and acknowledgment of its reality.

Through a lack of comprehension and unwillingness to understand Truth, there are those who criticize the Christian Scientist's apparent lack of sympathy, deeming the outward evidence of condolence more satisfying than the indwelling spirit of Love to ease pain and sorrow; but to the Christian Scientist, pity, which is mainly material, has been replaced by the redemptive Love that points out the way through which a brother gains freedom from disease and sorrow. Error, ignorant of the truth, cringes and fawns to gain sympathy and recognition from mortals, but the most that can be said for human sympathy is, that it appeals to self-pity, and temporarily assuages grief, all the while giving assent to the claims of error; while the application and demonstration of Truth and Love proves the falsity of these claims, and thus brings in abiding harmony.

"PEACEMAKERS."

S. A. BEDDING.

BEFORE the word peacemaker was illumined by the light of Truth as demonstrated in Christian Science, the idea seemed to be that a peacemaker was one who sought to bring about amicable relations between persons, countries, or communities; but on studying, from the standpoint of divine Science, the beatitude in which it is given prominence, the depth of its meaning is more fully and clearly seen and is more far-reaching than at first appears. The text reads: "Blessed are the peacemakers: for they shall be called the children of God."

The word peace, as defined by Webster, signifies freedom from agitation, disturbance from the passions, as from fear, terror, anger, anxiety, or the like, quietness of mind, tranquillity, calmness, quiet of conscience, heavenly rest, the happiness of heaven, harmony, concord. From this it follows that, in Science, a peacemaker is one who makes peace by the application of divine Love in the destruction of fear, terror, anxiety, worry, etc., and in this way demonstrates normal conditions, the manifestation of tranquillity, calmness of mind, quiet of conscience, etc., and this, primarily, in his own individual consciousness.

In the same way that God is not cognizant of evil, so the Christian Scientist, not being conscious of inharmony, by his very freedom from fear, terror, and anxiety becomes a peacemaker, or a maker of peace in the highest sense of the word; that is, having cleared the belief of any discord from his own consciousness, he knows the unreality of every claim of evil, and thus radiates the spiritual sense of peace into the surrounding atmosphere. He therefore has a right to be called, and indeed is, a member of God's household, a child of God. The true peacemaker is such because, through his consciousness of the power of divine Love and his knowledge of man's relationship to God as His image and likeness, he demonstrates the power of Love, the destruction in his own consciousness of all agitation, fear, anger, etc., and the result is happiness, heavenly rest.

It follows that one who essays to call himself a *Christian* Scientist must be a peacemaker, knowing that "whatever blesses one blesses all" (Science and Health, p. 260), and that all conditions, both within the immediate range of his influence and those farther removed, must respond to the action of divine Love which is manifested through him as a child of God.

HAPPINESS.

VERE BAILLIEU.

TRUE happiness is understood only when false belief has been hushed into its original silence and Truth realized has been demonstrated. It is that peace which abideth in the consciousness of omnipresent good, which sees through the limitations of sense and lays hold on that which is substantial, which is eternal. He who on the threshold of Christianity is finding true happiness, does not condemn those who seek pleasure in a temporary sense. Rather does he rejoice, however, that he is finding that with which he may bless his brother, for happiness is the light of Love reflected unceasingly, glowing in the dark corners of every-day life, and blessing all, because, as our Leader tells us, "it is unselfish; therefore it cannot exist alone, but requires all mankind to share it" (Science and Health, p. 57).

To be happy is always to be faithful over the little things. It is never to be mesmerized by the sense of self, but to listen, always with that quietness of sense which may hear God speak. It is to reflect Love and God's judgment, when to mortal sense no one understands and every one misjudges. Then is there left nothing to fear, nothing to hate, for with us Love is All-in-all, and we must know that our joy may be full.

Happiness is a psalm of praise finding expression in cheerfulness and kindly deeds. Truth calls the poor human heart, struggling with its false sense of responsibility and care, to the dawn of spiritual understanding and *perfect joy*, dispelling the visions of the night, and voicing that presence the fulness whereof is Love.

[Written for the *Sentinel*.]

"HE FEEDETH AMONG THE LILIES."

FRANCES A. HALDANE.

WHY feed upon the bread of sorrow,
The bitter griefs, the memories of the past,
When here and now, today and each tomorrow,
Christ giveth thee fresh food to break thy fast?

Why shouldst thou, looking back forever,
Long ceaselessly for that which might have been,
When hope and faith and every true endeavor
Will furnish forth a table yet unseen?

Why wilt thou drink a poisoned fountain,
Or stagnant waters of some salt dead sea?
Seek thou the springs upon the mountain;
Turn thou, and quaff Truth's purity!

Why in dim, ancient forests dally
Amid the phantom fears that haunt the gloom?
See how Love's sunshine fills the valley,
And pure and perfect thoughts like lilies bloom!

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SELECTED ARTICLES.

[Frederick Dixon in *Birkenhead News*, Birkenhead, England.]

In the course of your report of an address by Prebendary Webster, there occurs a reference to Christian Science in which it is classed with theosophy and spiritualism as a strange new cult. First, will you permit me to point out that there is absolutely no resemblance between Christian Science and either theosophy or spiritualism, a fact of which most theosophists and spiritualists are perfectly aware. What to me is curious in the address is the idea that there is anything strange in Christian Science. It shows the extraordinary limitations which the world has placed upon the plain words of the gospels, that an orthodox minister should regard as strange the teaching that the words of Jesus of Nazareth meant what he said and not something entirely different.

Christian Science aims to make the teaching of the gospels as practical in the twentieth century as it was in the first. The command of the first century was to "preach the gospel" and "heal the sick." In this way the healing of the sick was made the corollary to the preaching of the gospel. It was even something more than this, for the ability to heal the sick naturally became the test of the accuracy of the presentation of the Principle. Jesus declared that the world should know the truth, and the truth would make it free; and as if to put his meaning beyond any misconception whatever, he declared that those who believed in him would be able to do the works he did. Obviously those who believed in him understood the truth he taught, and it was their understanding of this truth which was to be demonstrated in their ability to repeat the "signs following." To put it quite clearly, the healing of Jesus was to be regarded as no supernatural power exercised by an individual, but simply as the object-lesson in proof of a man's understanding of the truth.

It is this teaching which Christian Scientists have accepted, and there is surely nothing strange in Mrs. Eddy's insistence on the simple meaning of the sayings of Jesus. What is strange is, that for centuries men should have been engaged in trying to find an explanation of the text of the gospels which would excuse them for accepting part of the divine command, that of preaching the gospel, and omitting the other part, that of healing the sick. It would be almost impossible to exaggerate the ingenuity which has been brought to bear on certain Bible texts in order to prove that they mean something different from their obvious and clear significance. Not once, but again and again in the gospels, Jesus, without any qualification of time or place, insisted that those who believed in his teaching would be able to repeat his demonstrations. And this was actually inevitable, since his teaching was the absolute truth.

There is nothing more scientific in the world than absolute truth, and for this very reason it is capable of demonstration. There is a quite common phrase in the New Testament which is unfortunately invariably mistranslated. It is the expression which is always rendered "knowledge of God," but which should, of course, always be rendered, full, exact, or scientific knowledge of God. A scientific knowledge of God is a knowledge of absolute Truth, and this knowledge of absolute Truth is capable, without question, of demonstration. If the demonstration of it is weak, it is simply owing to the fact that those who are attempting the demonstration have not succeeded in walking closely enough in the footsteps of Jesus the Christ. Mrs. Eddy puts this very clearly on page 40 of "Miscellaneous Writings," when she says: "The reason that the same results follow not in every case, is that the student does not in every case possess sufficiently the Christ-spirit and its power to cast out the disease. The Founder of Christian Science teaches her students that they must possess the spirit of Truth and Love, must gain the power over sin in themselves, or they cannot be instantaneous healers."

[H. Cornell Wilson in *Watertown* (N. Y.) *Standard*.]

The pastor of a local church proposed the question, by way of introduction to his sermon, "Is Christian Science Christian?" His answer to the question, as reported in the *Standard*, leaves the reader in no doubt whatever as to his views on the subject. As the opinion expressed is a personal one, and fails to represent the mature judgment of a very considerable population in other countries as well as here, I will ask your permission to state briefly wherein Christian Science differs from this gentleman's mistaken concept of it. Before doing this, however, I would like to cite brief extracts from opinions by other ministers approving of Christian Science.

One who has spent thirty-four years in the ministry, and has been well and favorably known in a prominent denomination, writes: "I have been kindly and divinely led into the borderland of a fuller sense of Life, Truth, and Love. To me Mrs. Eddy's message is the renaissance of Christianity, a return to the simplicity of Jesus' teaching and work, and through this rebirth I have gained an understanding of God which has illumined the teaching of Scripture and interpreted the vital truth of primitive Christianity." A pastor representing the same denomination as our critic, is reported as saying in a recent public statement: "There is so much good in the teachings of Christian Science that much might well be adopted by other religions. The works of Christian healing are as clearly a part of the commission of Christianity as is the preaching." These at any rate consider that Christian Science is Christian. There are also many others engaged in active religious work, as carried on by other denominations, who either through experience or careful investigation have changed their prejudiced views of Christian Science, having discovered it to be what it is, namely, the scientific Christianity proclaimed in the life and practise of Jesus the Christ.

To misunderstand the purpose of Christian Science often brings about a misinterpretation of its results. For instance, it may not be generally known that the physical healing associated with Christian Science, and fully credited by our critic, is incidental to, a result of, the spiritual regeneration that is the object of all its effort. Christian Science is not a system of mental healing, as the term is ordinarily applied; it is essentially and primarily a religion. On this point Mrs. Eddy says (Science and Health, p. 150): "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

Our critic, having failed to grasp this and other important points necessary to an understanding of Christian Science, claims that "suggestion," or "auto-suggestion,"—hypnotism, in fact,—accounts for its works of healing. Thus the effort is made, but in vain, to place Christian Science on the plane occupied by many systems of mental healing (a number of which he has mentioned) where results depend upon the control of one human mind or will over another. This method of control, as our critic has pointed out, may be employed for an evil purpose as readily as for a good one. It constitutes, according to Jesus, a "kingdom divided against itself" which "shall not stand." The same charge was brought against the Master. The Pharisees declared that he cast out devils—referring specifically to his healing of the man "blind and dumb"—by Beelzebub. To this charge he replied, "If I by Beelzebub cast out devils, by whom do your children cast them out? . . . But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

The difference between Christian Science practise and all forms of mesmerism—suggestion or hypnotism—is that one who employs mental suggestion generally believes thor-

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oughly in the reality of disease, while trying to change his patient's belief regarding it; whereas the Christian Science practitioner understands the unreality of disease, and frees his patient from fear and false belief by knowing that, as Mrs. Eddy has said (Science and Health, p. 335), "reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are the suppositional antipodes of Spirit, and must be contradictions of reality."

Healing *per se* is most certainly not the sole gage by which Christianity is measured, as the gentleman states. A reasonable study of the New Testament reveals, however, that Christianity as exemplified in the life of Christ Jesus and his accredited followers, unquestionably includes healing the sick. Did he not say, speaking to those who should believe in him, "The works that I do shall he do also"? James holds that "faith without works is dead." Without doubt the works Jesus demanded were of the kind he himself was doing, as any Christian must admit. The message Jesus sent to John the Baptist, detailing his works of healing as a proof of his mission, should settle this question. There is no justification, so far as Christian Scientists can learn, for separating the requirement to preach the gospel from the remainder of Jesus' command, which reads, "Heal the sick, cleanse the lepers, raise the dead, cast out devils."

Had our critic understood the important distinction Christian Science makes between man in the image and likeness of God, and the counterfeit, the material or carnal sense of man, he would not have chosen from the Bible and Mrs. Eddy's writings the passages he did for the purpose of comparison. Paul declares that the "natural" or carnally minded "man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned." The real man, Mrs. Eddy insists, is spiritual and sinless, and he is the image and likeness of God, of divine Mind. The supposititious counterfeit of this man is the material, human being, the image and likeness of the carnal mind, "conceived in sin and brought forth in iniquity." It is of the image and likeness of God that Mrs. Eddy is speaking in the passage referring to man quoted from her writings; it is of the carnal man that Jesus is speaking in the passages our critic quoted from the Bible. When Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do," he was referring to the carnal man, whom Mrs. Eddy calls mortal man; when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he was referring to spiritual man, whom Mrs. Eddy terms the real man. In resorting to the comparisons he has used, our critic could hardly have proved more conclusively his misunderstanding of the teachings of Christian Science.

[Ora S. Drewry in *Cincinnati* (Ohio) *Post.*]

In your delightful editorial of a few days ago on "Singing at Your Work," the kindly reference to Christian Scientists is to be commended and appreciated. You say that as a group they seem more patient, tranquil, and even-tempered than an equal number of other folk selected at random. These virtues you attribute to the force of will-power. Please permit a brief correction of this misapprehension. Christian Scientists eschew the use of human will-power. They know God as the source, the origin, the substance of all that really is or can be. As the sun is the central source of all the light and heat of which we have practical experience, so God, as the Scriptures declare, giveth life and breath and all things to man. By virtue of this real sonship as the image and likeness of God, man expresses or reflects the attributes of God, just as the ray of light coming out from the sun has nothing within itself, but expresses or reflects the light and heat of the sun. The Master, the great Exemplar of all Christianity, said, "I can of mine own self do nothing." In other words, It is the Father that worketh through me.

Though all the world were flooded with the glorious light of the sun, we would sit in darkened chambers unless we were to let the sunlight in. Understanding, or knowing the truth about God, as the Master put it, is the open door through which the divine attributes, the patience, the tranquillity, the even temper of which you speak, flow into the hearts of men and radiate from their lives.

[Editorial in *Morning Telegraph*, New York, N. Y.]

Prompted perhaps by physicians, the coroner at Yonkers announced Friday that he would make an investigation of the death and treatment of Edward Whitney. What is there to investigate? The boy died at the home of his parents, Mr. and Mrs. William V. Whitney, of tuberculosis, and had been under treatment by a Christian Scientist. Two of his brothers had died of the malady, and he became ill with it eight months ago. His brothers had been treated by doctors from the time they became ill until they passed away, and Edward Whitney realized how futile were their efforts; wherefore he declared that he wished a Christian Science healer to treat him. His life was prolonged nearly a year. And now that he is dead the coroner begins an investigation. Again it may be asked, What is there to investigate? Is there a physician in all the land who will declare that he can cure this disease? There is not, and yet when a Christian Scientist attempts to cure a consumptive person, doctors raise their voices in protest, and if there is a death, willing coroners begin an inquiry.

H. Cornell Wilson of the Christian Science committee on publication, writing of the Whitney case, points out that while two relatives of the Whitney boy died of tuberculosis in Yonkers, there was no investigation. They were under doctors' care, and they died! Nothing was said or done about that. Last year in Yonkers one hundred and twenty persons died of tuberculosis, all of them presumably under the care of doctors, and not one case was inquired into by the coroner or any one else. When the hundred and twenty-first death occurred, and it was learned that the patient was under Christian Science treatment, then the coroner became busy and an inquiry was started. Mr. Wilson says: "A large number of persons in this state have been healed of tuberculosis by Christian Science, in many cases after doctors had expressed grave doubts as to their recovery. This is evidence to show that Christian Science is at least entitled to as much consideration as is accorded to medicine with all its admitted failures."

Christian Science does not rack the body of the sick man with poisonous drugs; it does not assume a solemn smug look in the presence of the ill. It brings hope and faith and a cheerful optimism into the sick-room, and it makes persons well sometimes where physicians fail. When doctors can effect cures, it will be time for them to wage war on Christian Science. But inasumch as they can guarantee nothing in the way of bodily health, they should hold their peace, they and their assistants.

[Charles E. Jarvis in *B'nai B'rith Messenger*, Los Angeles, Cal.]

Christian Science "points to the revelation of Immanuel 'God with us,'—the sovereign ever-present, delivering the children of men from every ill 'that flesh is heir to'" (Science and Health, p. 107); and as we apply its teachings to our human perplexities and problems, we realize that the God of Abraham, Isaac, and Jacob, the same God that led the children of Israel safely through the Red sea, that delivered the Hebrew children from the fiery furnace and protected Daniel from the fury of the lions, is just as able here and now to redeem His children from sin, sickness, and death. Think you that it was merely a passing fancy that enabled Moses, Elijah, and Elisha to perform their mighty works? Moreover, if Christian Science was simply a fad or a fancy, could it have withstood the attacks from pulpit and press with which it has been assailed for over forty

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years? Those who have turned to Christian Science for help after all other means have failed, and have been healed mentally, morally, and physically, realize that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear," and they are convinced that the teaching which has brought this realization is both logical and consistent.

Christian Science does not "refuse to recognize dual concepts," as asserted by our critic; on the contrary, it is upon just this basis that Christian Science heals, by replacing the wrong concept with the correct one. If one has gone through life believing that two and two make five, and has resisted every effort to change that belief, and all his undertakings have come to naught as a result thereof, when he finally admits that possibly the fault is within himself, abandons his former method of calculation and applies the correct theory, he at once realizes that he has all along been entertaining the false concept, and he is now in position to work out his problems intelligently, with the aid of a rule which is unfailing because of its exactness.

The Christian Science practitioner recognizes that there is misery and woe in the world which can be relieved. Having tasted of the benign and healing influences of Christian Science, it becomes his very natural desire to help others; but only as he acknowledges God as the healer can he succeed. Any one attempting this work from any other standpoint, with mercenary or ulterior motives, signally fails, and is not a Christian Science practitioner.

[John W. Harwood in *Blackpool* (England) *Times*.]

To take away from Christianity its healing would be entirely in opposition to our Saviour's command. Take away the records of healing in the gospels, and there would be very little left. Jesus' command was never simply to preach the gospel. When he sent out the seventy disciples, he told them, into whatsoever city they entered, to heal the sick that were therein, and to say unto them, "The kingdom of God is come nigh unto you;" and to the same seventy he said, "Carry neither purse, nor scrip, nor shoes: . . . for the laborer is worthy of his hire." In the face of this, the critic's statement that "no Bible healers ever took money for their services" does not seem to hold good. Christian Science is proving itself to be in accordance with the teachings of Jesus, for it is redeeming mankind morally, and, as a result, eliminating disease. People are tired of words without deeds, preaching without practise. St. James said, "Faith, if it hath not works, is dead, being alone." Before launching out to attack those who are attempting to follow the Master in all his commands, critics should be quite certain of their own ground.

The critic asks, "Why could not Christian Science keep to America?" It is big enough, intimates our critic. Although America is big, yet this Science, a demonstrable knowledge of Christ, which emanates from the divine Mind, is too big and too good even for America alone to retain. That which reveals the infinitude, omnipotence, omnipresence, and omniscience of God, good, hence the nothingness, the impotence, of evil, could never be limited in any way in its loving, purifying, healing, and redeeming ministrations; no, not even by such attacks as these.

Our critic disagrees with the teaching of Christian Science respecting its definition of God. If this teaching was not different from so-called orthodox teaching, it would be attended by no better results. Most decidedly Christian Science teaches that God is not a person in any anthropomorphic sense. The definition as given in Science and Health by Mrs. Eddy (p. 465) is as follows: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Deducing from the allness of God, good, as expressed by these synonyms, the nothingness or unreality of evil (sin, disease, and all the works of the flesh included), our critic again objects. How strange it is that those wholly occupied in the attempt to overcome evil, should cling so tenaciously to the belief in its reality, for if evil were true or real, it would be eternal and could not be destroyed.

Diseases in Jesus' time were often termed devils. In one instance, where a woman who was bowed together and could in no wise lift herself up, a condition which would probably be called rheumatism nowadays, Jesus said she had been bound by Satan, "lo, these eighteen years." In his definition of devil, evil, or Satan, Jesus said he was "a liar and the father" of lies,—"there is no truth in him." This is the attitude of Christian Science toward evil; therefore when it relegates all evil into the realm of falsity or illusion, it is simply following Jesus' example. He said, "Ye shall know the truth, and the truth shall make you free." Mrs. Eddy says in Science and Health (p. 135): "The same power which heals sin heals also sickness. This is 'the beauty of holiness,' that when Truth heals the sick, it casts out evils, and when Truth casts out the evil called disease, it heals the sick. When Christ cast out the devil of dumbness 'it came to pass, when the devil was gone out, the dumb spake.'" Is there any hypnotic suggestion about this method?

Jesus proved that physical laws, so called, are not God's laws, hence not true or real, when he annulled them by healing the sick, feeding the multitude, raising the dead, stilling the tempest, walking on the water, annihilating both time and space, and it was not Mrs. Eddy, but Jesus who said, "He that believeth on me [understands my teaching], the works that I do shall he do also." The signs which are to follow them that believe, as stated in St. Mark's gospel, include the casting out of devils (false beliefs) and the healing of the sick. If the critic will attend the Wednesday evening meetings of the Christian Science church in Egerton road, he will find it crowded with people who have been redeemed from sin and healed of disease and who publicly testify to the fact. Can the church to which he belongs show such results? If not, he is left without excuse for launching out to attack those who are endeavoring to follow Christ in the way of his appointing.

[John W. Doorly in *Blackpool* (England) *Gazette News*.]

Christian Science teaches that there is but one Mind or cause, whom men call God, and that true thoughts or good thoughts are expressions of this Mind and originated in this Mind, and not in a material brain. The material brain is that which judges according to the evidence of the five material senses, and can only conceive of being as material and finite. St. Paul rebukes the thoughts of this so-called brain and the evidence of material sense when he declares that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Christian Scientists understand that St. Paul was only declaring that the kingdom of heaven, or being in its true state, could not be understood through the material senses, because material sense, or the false sense of being, was the only evil. St. Paul points out how these things can be understood when he declares in the next verse, "But God hath revealed them unto us by his Spirit." To a Christian Scientist, therefore, Mind, and not material brain, thinks whatever is good and true.

Your correspondent will recognize that this material brain gets out of order and thinks all kinds of things, and yet if God had made it, it would be "the same yesterday, and today, and forever," as the Scriptures declare. The Christian Scientist's way of salvation is right thinking, but this right thinking is in spite of the material brain, or the false evidence of material sense, and is based on reason and revelation. Does this correspondent suppose that it was the action of a material brain that enabled the Galilean fisherman Peter to raise the dead? The thinking that occurs in a material brain is a human belief based on matter, and is really what men call hell. Christian Science takes men out of this hell by teaching them what true thinking or knowing is.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"BE THOU CLEAN."

IT sometimes happens that persons who have tried in vain to be healed through medical treatment, perhaps at much expense and with much suffering because of the means employed, and who have as a last resort turned to Christian Science, cherish a strong sense of resentment not only toward the system which had failed to relieve them from their ills, but also toward those through whom it had been employed. This should not be, and every wise practitioner to whom such a patient comes will do all he can to correct this condition of thought, knowing full well that only as hatred gives place to love, and resentment to compassion, will the healing be accomplished. Mrs. Eddy, on page 444 of Science and Health, very clearly states what the attitude of Christian Scientists should be toward those who fail to accept her teachings. She writes, "If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham when he parted from Lot, and say in thy heart: 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren,'" and the spirit of this saying should govern her every follower.

This does not mean, however, that Christian Scientists are to try to mingle Spirit and matter, a spiritual method of healing and one which is wholly material. To attempt this would be as unwise and useless as to attempt to mingle any other opposites and expect harmonious results. "There is but one way to heaven, harmony," Mrs. Eddy tells us, "and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses" (Science and Health, p. 242). Patiently, lovingly, and faithfully the practitioner must labor to uncover the erroneous thinking of his patient, then show him that to cherish thoughts of enmity against another is not only wrong in itself, but that he is really doing an injustice to a profession which, however diverse in its views, nevertheless has for its object the amelioration of suffering, and the majority of its members give themselves to the duties of their chosen calling with a commendable spirit of devotion and self-sacrifice.

The practitioner must, however, be clear in his own realization that there can be no compromise between truth and error, must see that he who turns to God for healing and salvation has no part or lot in the system from whose cerements he is struggling to free himself. The Master's command to those who witnessed his freeing of Lazarus from the swathings of sense which bound him was, "Loose him, and let him go," and the faithful Christian Science practitioner will strive to free his patient not only from every thought of bitterness or hatred, but from every least dependence upon aught but the power of Truth to save him from the ills of the flesh; teach him how literally to obey the Master's command to take no thought for this mortal body that has been dosed and drugged and dieted and manipulated all these weary years.

God is ever-present, omnipotent Truth and Love, and the sooner the Christian Scientist, be he practitioner or patient, apprehends the pertinence of Mrs. Eddy's admonition, "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (Pamphlet, What Our Leader Says), the sooner shall we hear again the instantaneous response to the sufferer's appeal: "I will; be thou clean."

ARCHIBALD MCLELLAN.

MODERATION.

THE dictionaries describe a moderate man as one who is "not extreme, excessive;" as one who is "temperate, calm, reasonable, gentle;" and St. Paul says, "Let your moderation be known unto all men." Temperance, a synonym for moderation, is one of the transitional qualities mentioned on page 115 of Science and Health and is linked to meekness, which indicates that we are not to make our own views a criterion for others in the demonstration of Christian Science.

Christ Jesus said that people would come from the east, the west, the north, and the south to "sit down in the kingdom of God." These words mean much more than their geographical significance would imply, and point to the widely different conditions of human experience from which mortals are led to find their way to the realm of Truth and of harmony. Thus we find among the ranks of Christian Scientists people whose past experiences, social, intellectual, religious and non-religious, may still be seen as factors to be considered in the working out of their problems; and while the truth makes no weak concessions to error, it shows that the demands of Principle must be looked to rather than any one's opinion as to how fast another should "grasp the ultimate of spiritual perfection" (Science and Health, p. 254). The great Teacher made this very clear when he said that one should get the beam out of his own eye before attempting to remove the mote from that of a neighbor, and yet he emphasized the fact that both of these obstructions to perfect vision must be taken away.

In studying Jesus' parables we see that he took human conditions exactly as he found them, and then showed the marvelous results which follow when the influence of the leaven of Truth is felt. If we take the story of the prodigal son, we have simply a sad picture of mortal experience. The belief in the fall of man was no doubt held by most of Jesus' listeners, and with the utmost moderation, and almost entire avoidance of theological dogma, he showed what Truth can do when one awakens from the riotous dream of life in matter, with its false pleasures and equally false pains and penalties.

It is beautiful to contemplate in this parable the rapid progress of the one who "came to himself," his sweet humility and grateful acceptance of the good things which so fittingly typify the bestowals of divine Love; but, on the other hand, we have presented the bitter and censorious thought which has nothing but condemnation for the returning wanderer. Both of these are very human types, but high above them towers the ideal fatherhood which, like Science, "knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history" (Science and Health, p. 471).

We may grant for the sake of the argument the belief of a sick or sinful mortal, but should never yield one jot or tittle of the might and majesty of divine Love and divine law, though with the utmost moderation we press its high demands upon the attention of others, since, like Paul, one is constrained to say, "Not as though I had already attained." Paul, who counsels moderation, also prayer and thanksgiving, declares that then will follow "the peace of God, which passeth all understanding." Those who had the privilege of a close acquaintance with our revered Leader could not help remarking the fidelity with which she presented the demands of Principle, and at the same time the moderation which she showed in guiding her followers, both as to their individual unfoldment and their relations with those whose religious and medical views differed so widely from the teachings of Christian Science.

If we are ever uncertain as to the just and proper course to pursue, we have the teaching and example of Christ Jesus, and the inspired counsel of our Leader, who showed us how

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these could be followed with fidelity of purpose and moderation of spirit, whatever the demand of the age in which we live, and thus we shall be, to use Longfellow's words,—

Serene, and resolute, and still,
And calm, and self-possessed.

ANNIE M. KNOTT.

THE CHRIST-COMING.

MORTAL sense is gregarious; it loves to live in the mass as well as to think in platitudes. It is habitually predisposed to consider the life-problem as a world-problem, rather than a personal problem, and thus to live without rather than within. How manifest this is today in that love of glare and blare which leads to urban congestion and the astonishing increase and patronage of places of cheap amusement, where novel and ingenious means of sense excitation feed and nourish the disposition to run with the multitude into forgetfulness of the individual task and the individual need!

This instinct has always had to do with the existent thought of human redemption, and with the method of bringing it about. The unit of desire and aspiration among all peoples has been a family, a clan, a nation. How marked this was in the Hebrew race! In reading the Old Testament one is impressed with the prominence, the extent of the rule, of the tribal consciousness. Here pride and aspiration and hope were always in conjunction. Upon this field the Messiah was to appear as the leader of a great spectacular triumph, and the chief offense of Christ Jesus to his own people inhered in the fact that he did not fall in with this expectation. His continuous appeal to the individual, his localization of struggle and triumph, the establishment of God's kingdom in the human heart, not only brought his countrymen disappointment, it excited their anger. To most of them he was altogether lacking in patriotism, loyalty to the great national issue, and they therefore cried out, "Away with him." The one thing that made him most trying and unacceptable was his insistence upon that thought of the human problem which is reemphasized by Mrs. Eddy when she says, "The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love" (Science and Health, p. 288).

That the Jewish sense of the Messianic appearing and leadership remained to affect Christian teaching in no inconsiderable degree, is seen in the thought which seems to have obtained with the disciples as to the Lord's second coming. Jesus' words, "Then shall they see the Son of man coming in a cloud with power and great glory," were manifestly interpreted by some with a literalness which begot a sense of human redemption which is in marked contrast with that conveyed by the "great voice" heard by St. John in Patmos, saying, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Whatever else the Master's declarations may mean as to his future kingdom, the heart of his second coming, as he made clear, and as Christian Science teaches, is the apprehension and rule of the Christ-idea in individual consciousness. The phenomena of this experience, when it becomes universal, may be fittingly described in all the color and movement of oriental symbolism, but the basic fact is always an individual event.

This fixing of attention upon the Christ-consciousness as the basis and means of every grace and gain for the individual, and as well of every advance and achievement for humanity, is one of the most distinctive and eventful results of Mrs. Eddy's life-work. Christ Jesus covered the whole ground and process of world-redemption in his story of the prodigal, his talk with the rich young man, etc. The appeal was direct to the individual, and there was no escaping it, and Christian Scientists have been made to feel that they are thus personally addressed and must meet the issue alone with God. The attainment by each of the Mind that was in Christ Jesus, is the substance and experience of salvation.

The appearing of Christ Jesus was for a unique purpose and demonstration, of which he said, "It is finished." The second is to be as universal as humanity, the event of every life. It is "the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick" (Science and Health, p. 230). He who receives this teaching is both illumined and inspired. He has entered the "holy place" of spiritual apprehension.

JOHN B. WILLIS.

AMONG THE CHURCHES.

CURRENT NOTES.

GETTYSBURG, PA.—There being no Christian Science organization at Gettysburg, the operation of temporary Christian Science reading-rooms, in connection with the recent semicentennial and reunion, was conducted under the auspices of the state committee on publication. Two commodious parlors in the heart of the town were engaged, and supplied with all of Mrs. Eddy's works and the publications of The Christian Science Publishing Society. The ceremonial days of the reunion were July 1 to 4 inclusive, but the reading-rooms were open from noon on Friday, June 27, until noon on Saturday, July 5. During these eight days approximately sixty-four hundred copies of *The Christian Science Monitor* were given out, or an average of eight hundred per day, the number increasing from one hundred and eighty-three the first day to seventeen hundred the last day. Most of these papers were taken voluntarily by persons who stopped at the reading-room windows, where *Journals, Sentinels, Heralds*, and pamphlets were also exhibited for free distribution. The *Monitors* not distributed to visitors at the rooms were taken to the great camp by automobile and passed out among the veterans. Eight hundred pamphlets were given out at the rooms, in addition to about three hundred and thirty copies of the periodicals.

There were many expressions of approval of the Christian Science literature, and appreciation of the opportunity to obtain it under such circumstances. A veteran to whom a *Monitor* was given at the camp, ran in to his tent-mates exclaiming, "Boys, here's the best paper in the world!" A clergyman stopped at the reading-room window and asked if he might have a *Monitor*, saying he had heard of it but had not seen it. He returned for the next day's issue with a complimentary remark as to the excellence of the paper. One of two clergymen who came into the rooms said he was a regular subscriber to the *Monitor*. Not a few of those who stopped to get literature voiced a desire to know more about Christian Science, and some inquired where the textbook could be obtained in their home communities.

Correspondence.

MELBOURNE, AUSTRALIA.—During the past year there has been a marked change in the attitude of the local press toward Christian Science. Antagonism has been less bitter, and when it has appeared in the Melbourne dailies it has been veiled rather than pronounced. Attacks by denominational papers have been fewer and they have been modified in virulence, although in three cases the privilege of reply in these papers has been denied. Throughout the year the committee has had gratifying evidences of growing interest in the subject, arising out of press attack and reply; and the recent platform addresses to suburban audiences by a Melbourne preacher, also the threatened pamphlet which a leading denominational body announces in its assembly report as having in contemplation for circulation, are not without significance. Eventually it will doubtless be recognized by antagonists that such attacks serve only to advertise Christian Science for good in the very circles where the opposite result is aimed at.—*Report of Committee on Publication.*

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THE LECTURES.

WICHITA FALLS, TEXAS.

A large gathering at the Lydia Margaret theater heard Francis J. Fluno, M.D., expound the truths upon which Christian Science is based. Dr. Fluno was introduced by Orville Bullington of this city, who said in part,—

I have not been fortunate enough to become associated with the Scientists or any other church as a communicant, and I am less familiar with the doctrines of the Christian Scientists than of any other of our many religious organizations; but I do not hold to the opinion that a knowledge of any religious institution is essential in order to appreciate the effects of its work in the world. It has been written that "the tree is known by his fruits," and it is from this fundamental truth as a premise that I have reached the conclusion that the Church of Christ, Scientist, is entirely worthy of the important position which it occupies before the world today, and that the wonderful growth and expansion of this church during the last few years could not have come about but for the fact that its doctrines were based upon fundamental truth.

In no other denomination have I been able to observe greater fidelity to the great truths that go toward making right living possible, than in this church. The very foundation-stone of any church, as I understand it, should be a thorough knowledge by its members of the teachings of Christ, and the superstructure erected upon such foundation, an intelligent and rational application of such knowledge. If this be a correct standard, then certainly the membership of this church can pass muster with that of any other church; for I believe the result of good citizenship and right living attained by the membership of this church could not have been attained except by studious observance of this rule.

In all charitable and humanitarian enterprises I have observed the members of this church in the fore, working for the betterment and uplift of their fellows; and these things are the things that count. What the world needs today, more than ever before perhaps, is truth rather than theory, deeds rather than dogmas, and devotion to right rather than doctrines. The great effort of the people is to get away from the technical, theoretical, and superstitious in theology as well as other matters. To command the attention of the world, any institution may produce results. This you have done and are doing every day, and it is a hopeful sign of the times that religious intolerance is becoming the exception rather than the rule; and no better evidence of this fact can be shown than that this congregation this afternoon is composed largely of those who are not followers of the faith to be presented by the lecturer, and who are here to listen and to learn.—*Wichita Times.*

PORTSMOUTH, ENGLAND.

A lecture on Christian Science was given by Bicknell Young at the Portland hall. The lecturer was introduced by Major Bridge, who said that he felt it a privilege to do anything whatever to advance that great cause. Formerly, like most people, he ridiculed the idea of a millennium, but now he was persuaded that through Christian Science the millennium was indubitably approaching. Formerly, as a staff officer, holding a responsible position, when discussing the merits of any question, he always weighed the evidence for and against. Applying that process to Christian Science, he found that all the evidence was to be put in the scale in its favor and nothing whatever on the other side. It was characterized by good will and love for all men. By its aid he had seen his nearest and dearest literally snatched out of the clutches of death at a moment when help seemed impossible. He had seen the drunkard reclaimed and converted into a useful and self-respecting member of society, he had seen stupidity replaced by intelligence, and vice by virtue. At one time he was an ambitious man, but now he would not give up his knowledge of Christian Science for all the wealth and honor that earth had to give.

Correspondence.

BROOKLYN, N. Y.

A lecture on Christian Science was given in First Church of Christ, Scientist, by Judge Clifford P. Smith, who was greeted by an audience that tested the capacity of the large auditorium. Judge Russell Benedict of the supreme court introduced Judge Smith, saying in part,—

Friends, Christian Science is not a new religion. In its essence it is as old as Christianity itself; it is primitive Christianity. Many people, even today, in this country, think Christian Science is a novelty. They think that it has modified and changed other forms of religion, if not the very Bible itself. Some people even think that it has gone so far as to deify the one who discovered and put it in form, Mrs. Eddy; and there are many other popular misconceptions and erroneous ideas concerning Christian Science; and one has only to read articles which are published from time to time in the newspapers—the press of the country—to observe how little many people still know about what Christian Science is.

Now, it is the purpose of the Christian Science church to correct as speedily as possible these erroneous misconceptions and mistaken opinions as to what Christian Science means, and the method which the church has adopted to bring that result about is from time to time, in the various cities and towns and villages of the country, to give lectures through those who have prepared themselves by diligent study and reading to show what Christian Science really teaches, and to set people right in their view and understanding of Christian Science.—*Brooklyn Eagle.*

LIMON, COL.

The Limon auditorium was well filled to hear the lecture on Christian Science by Clarence C. Eaton. The introductory remarks of P. O. Hedlund, register of the United States land office at Hugo, Col., were as follows:—

I am sure we have all gathered here tonight seeking happiness, but with possibly as many different ways of seeking as there are people here. What is happiness, and what is the right way to attain it? First, happiness is contentment, joy, harmony. Possibly every one has some object in view on which he spends many anxious thoughts, and feels that when this object has been attained happiness will be his and he can rest, thinking that he will then be content; but how often have we striven for some material thing which we felt would bring us happiness, and found, when our object was attained, that happiness, true happiness, was still a fleeting vision just ahead, and with hope ever new we decided that it was something else which would bring us the longed-for joy. But, my friends, if it is wealth, power, praise, or anything material and fleeting that we are striving for, it will only momentarily satisfy, and after a life spent in the search we can at last only exclaim, "All is vanity." If we seek the truth and love of the one true God, we can then hope that the joy attained will not be fleeting, but will last forever. The small band of Christian Scientists in Limon who have been meeting for about two years, first in homes and for the past year in a public hall, feel that their conception of God will bring the happiness we are all striving for, and they have arranged with one to speak to you this evening, one who is in every way fitted to explain what they believe and why they believe it.—*Correspondence.*

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TRENTON, N. J.

Virgil O. Strickler lectured for First Church of Christ, Scientist, at Taylor opera house, before a large and attentive audience. He was introduced by Edmund C. Hill, who spoke in part as follows:—

It is the custom of the Christian Scientists, and I think it a very pretty custom, to invite a non-communicant, a member of another faith, to introduce the speaker, and I am here for that purpose. It is quite unnecessary for me to make any extended remarks; I am unable to expound its doctrines, and I would not if I could offer any criticisms. I may be pardoned, however, if I mention two traits that I have noticed among the Christian Scientists with whom I have come in contact. First, they seem to avoid saying unkind things of any one; and second, they seem to be always cheerful, getting a great deal of happiness out of their faith; and any religion, or phase of religion, that produces these traits in its members, is well worthy of examination.—*Correspondence.*

HARVARD UNIVERSITY, CAMBRIDGE, MASS.

A lecture on Christian Science which was delivered by Judge Clifford P. Smith in Peabody hall, Phillips Brooks house, Cambridge, under the auspices of the Christian Science Society of Harvard University, was well attended by the students. The introductory remarks by Alfred Herberich, president of the society, were as follows:—

No doubt it is fair to assume that the subject of Christian Science is new to very few, if to any, of you who are gathered here tonight. To those who have studied its teachings the term Christian Science means all that the name clearly implies—a scientific Christianity; for they have found it to be a religion in which the teachings of our Master, Christ Jesus, are successfully applied to all the problems, large or small, of daily life, and they are proving the truth of our Master's statement, "He that believeth on me, the works that I do shall he do also." In other words, the message of Christian Science is one of present salvation, a message of freedom now from all ills, all sin, and all fear.

Through her wisdom and because of her love for mankind, Mrs. Eddy, the Discoverer and Founder of Christian Science, established a board of lectureship, that the world might through this avenue, as well as through many others, learn more of this great healing and saving truth. We are fortunate in having with us tonight a member of this board, and one who, because of his wide experience, is well qualified to speak to us on the subject of Christian Science.

Correspondence.

MEDFORD, ORE.

Prof. U. S. Collins, superintendent of the city schools, in introducing William R. Rathvon, who lectured on Christian Science, said:—

This congregation of men and women here assembled demonstrates the intelligence and thought of the citizens of Medford, all intent upon a candid investigation of the intellectual and scientific equipoise of Christian Science. The speaker of this evening is here to cast rays of sunshine upon our pathway and to add to the joy and sweetness of our life; to talk to those who are or are not satisfied, and to those who deem it within the range of human possibility that there is a light in reserve which may shine with a sublimer splendor and crown with a tenderer love man's appreciation of the infinite fatherhood of God and His way to man.

Inherited religious beliefs, the opinions of our fathers, make it difficult to present new phases of religion to the world, but the questioning of such beliefs has made the world brighter and ourselves happier. There would not have been a Presbyterian church had John Calvin not questioned the beliefs of his fathers; if Martin Luther had not raised his powerful and eloquent voice in opposition to the beliefs and practises of his ancestors, the world would never have enjoyed the glory of the Reformation; the Methodist circuit-rider would never have gladdened the hearts of the humble homes of England and the United States of America if the Wesleys had not turned aside from the beliefs and teachings of their ancestors. All honor to such intellectual integrity and praise to their moral courage, in the light of today and not in the mere pride of ancestral opinion.

With attentive ears and hearts open for the thoughts which will be presented on this occasion, I have the honor to introduce the lecturer of the evening.—*Correspondence.*

HAGERSTOWN, MD.

An audience which filled the Court hall heard Frank H. Leonard on the subject of Christian Science. D. C. Gilbert, introducing the lecturer, said in part,—

Christian Scientists not only believe, but know through demonstration, that the teachings and commands of Jesus of Nazareth were not intended for those living in the first and second centuries alone, but for all God's children and for all time. Christianity as taught, lived, and demonstrated by Peter, James, John, and others, when it came in contact with Greek philosophy and other material forces, lost its lofty concept and declined during a long period of darkness through materialism, rivalries in commercial enterprise, and the satisfying of personal and selfish ambitions. It was not until about the middle of the nineteenth century that Christian Science turned us face about from materialism to the true relationship of God to man.—*Hagerstown Globe.*

YONKERS, N. Y.

An audience of about five hundred listened to a lecture on Christian Science by William D. McCrackan, M.A., in the Public Library hall. He was introduced by H. Cornell Wilson, committee on publication for New York, who said:—

Christian Science is voicing a message. It has come in the fulness of time to speak with understanding in terms of Spirit, and to be heard. Christian Science is establishing thought with irresistible logic on the basic teaching of the Scriptures, which is, that God is Spirit and All-in-all. But, you may say, what has this to do with me; what has this to do with the man on the street, so to speak? Just this: it does for you and me, whoever we may be, precisely what Jesus proved it would do. It healed every inharmonious condition he confronted. "The works that I do shall he do also," was his promise to him who would believe on his words, the words concerning which he said, "They are spirit, and they are life." The works already performed through Christian Science give assurance that all untoward experiences common to mankind will give way completely to spiritual understanding in proportion as we gain and apply it.

Correspondence.

LECTURES TO BE DELIVERED.

Randolph, Vt.—Virgil O. Strickler, Du Bois and Gay's hall, 8 p.m., Sept. 1.

Santa Ana, Cal. Clarence W. Chadwick, Grand opera house, 8 p.m., Sept. 2.

Santa Cruz, Cal.—Francis J. Fluno, M.D., Knight's opera house, 8 p.m., Sept. 4.

Toronto, Canada (First Church).—Clarence C. Eaton, Massey hall, 3 p.m., Aug. 31.

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TESTIMONIES OF HEALING.

Christian Science came actively into my experience four and a half years ago, came as an answer to what seemed a blind prayer for light; but the cry brought a response. It may have been that the recognition of the futility of all material aids made room in my consciousness for the ever-present light of Love and Truth, for I had then been several months in a surgical hospital, where I had undergone five severe operations at one time. During seven years of invalidism I had had many other operations, in fact, an almost unbelievable number; twelve being performed during a period of thirteen months. The case was said to be so exceedingly complicated, and the symptoms so varied, that each specialist to whom it was taken—and they were many—seemed justified in diagnosing it as directly in his line, and operating accordingly. With loving gratitude I state that in almost every instance I am confident that these physicians made an earnest effort to relieve my suffering, but until the last five operations were performed I steadily grew worse, and gradually the buoyant hope which had long sustained me gave place to a pitiful resignation. They had also resorted to the constant giving of opiates to allay the suffering, believing there was nothing further to be done; and I accepted the drugs with a deadened sense of their disastrous results, simply craving a little ease from the suffering.

The five operations which I have mentioned were performed in the last stages of my illness and after several physicians had given up the case as hopeless; and they were undertaken with the honest conviction that it was all that could be done at the time to save my life. For this sincere effort I have a deep sense of gratitude. The conditions in view of which these operations were performed, seemed bettered thereby, but I had lost all ability to struggle for strength, and day by day I grew weaker and more hopeless. One often hears this strange anomaly, namely, that the operation was successful, but the patient did not recover. At this time I was greatly wasted, was utterly sleepless, and was addicted to the drug habit through the use of opiates during many long months of suffering. This alone would seem, humanly speaking, a stupendous condition to meet, indeed almost beyond the pale of human endeavor, and with the addition of physical weakness, I counted my recovery an impossible effort.

After some weeks there came a day, such a day as those alone who have experienced it can appreciate, when every vestige of hope died within me; when with great effort I wrote a letter to my family, believing it would be the last one I should ever pen. I recall, as if it were this day, turning to my nurse and saying, "Pray as you have never prayed before, for there is no longer any earthly help for me." I well remember her expression, which bespoke the conviction that I had stated the truth. I then prayed as I had never prayed before,—not for recovery, since I was tired of praying for that, but for light, just light to see my way; and, as we read in the Bible, God said, "Let there be light: and there was light." The following morning I received two letters, both advising a trial of Christian Science in this extremity, and one was from a friend from whom I had not heard in ten years.

I shall never forget my emotion when I received these letters. Never for one instant did I doubt that this was a direct answer to prayer, but I felt the more emotion in that Christian Science had been recommended to me many times, and I had ever regarded the advice in the light of an insult, for I deemed that Christian Science was only for those who thought they were ill but were not. Now, however, above all else, I desired to follow what I felt to be a guiding Providence. But how to accomplish it I knew not,—how to leave the hospital. I wrote a few words to a friend, with the strength of my new-born hope, asking her to procure the services of a Christian Science practitioner, expressing it as my deep desire, and adding that I would make every effort in my power to leave the hospital. I then appealed to the surgeon, telling him that I feared I should never recover while there, and begged to be taken to my home, a distance of about eighty-five miles. He regarded my request in the light of a joke; said that I would be taking my life in my hands by such an act. I asked if he really believed I would ever recover. He said he did not know, but that if I did, it would be at least two years before I would be able to be about at all as a normal person.

It is useless to dwell upon the struggle I made to leave that hospital. It could have been nothing but divine strength which conquered all opposition and brought me the following day to my home town. From the time the work in Christian Science began, I steadily improved; day by day I gained strength and courage and hope. Almost immediately I lost the pitiful fear which had so long bound me. I knew I would live, aye, and be well and strong again. No language could express the joyful exhilaration of those days. In three months' time I was able to walk everywhere, and to run up and down stairs. During these weeks I studied our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, with greater fervor than I had ever felt in any other study. Many times before, I had listlessly turned over its pages, reading a little here and there and pronouncing it wholly inconsistent. At this time, however, it seemed illuminated, and I never felt surer of anything than that it was a divine revelation to humanity. I would add that it is its splendid consistency which ever since has so especially appealed to me. So much for the fallibility of human opinion!

From that time to this, Christian Science has been to me an ever-increasing light. It has healed my diseases; it has comforted in sorrow, and it is uncovering, hence overcoming, evil in my consciousness. I would add that all of my troubles were not immediately overcome; some have taken a long time to conquer, but I am even grateful for this, as I believe it has made me work the more diligently. This I know, however, as it has been proved for me, and I have in a measure proved it for myself: there is no sickness too severe for Love's ministrations; there is no sorrow too deep, no environment too afflictive for Truth's overcoming. I wish also to testify that in two instances the conditions benefited by the last operations, returned, but have been entirely overcome in Christian Science.

The same truth which has so splendidly healed me, physically and mentally, has brought a far richer blessing. It has so illumined the Scriptures as to make them indeed "a lamp unto my feet, and a light unto my path." It has given me a concept of God as Love—"universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140). "Who is so great a God as our God?"

To our dear Leader, Mrs. Eddy, who was accounted worthy to be the messenger of Truth to this age, I have a debt of gratitude which can best be expressed in the consistent, earnest effort to reflect this truth in thought, word, and deed, thus glorifying the message, Christian Science, for it is alone through every precept of its teaching that we learn how to glorify God rightly.

ANNE ARCHBOLD MILLER, South Bend, Ind.

It is with love and gratitude that I wish to tell of my marvelous healing in Christian Science. Four years ago, when I first took up the study of Science, I was a physical wreck, the most serious trouble being nervous exhaustion in its worst form. I also suffered from chronic stomach and bowel trouble, besides neuralgia and other complaints. I have, however, been healed of all through the study of Christian Science, and in many instances the help was instantaneous. I cannot find words to express the love and

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thankfulness that I have toward God, or my gratitude to our dear Leader, Mrs. Eddy, whose teachings have helped me out of darkness into light, out of sorrow into peace and joy. It is such a comfort to know that God is an ever-present help to those who trust in Him.

I am, however, more grateful for the spiritual uplift than for the physical healing. Christian Science is teaching me how to live and how to help others of my family to understand the Science of being. My two boys have had many healings, for which I am very thankful. One was in the case of an ulcerated tooth, which was entirely healed in a few hours. My youngest son has been changed from a very delicate boy into a healthy and hardy one, who turns to God in every time of need. For all of this I am deeply grateful, and my prayer is that I may prove myself worthy of all these blessings.

MRS. IDA E. BREWSTER, Auburn, N. Y.

I cannot yet call myself a Christian Scientist, but hope to be. It has been only a few months since I have given the matter any consideration, but in that time I have experienced a demonstration, which I give with the wish that it may benefit others. From childhood my eyes had given me much trouble, and for several years I was not able to use them sufficiently to go to school. Later, by the aid of glasses, I was enabled to read and acquire an education, but my eyes continued to cause me more or less trouble and I was obliged to wear glasses constantly.

Somewhat recently we called a Christian Science practitioner for our little daughter, and I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. Later, while at my desk, the thought occurred to me that I should try the treatment for my eyes also. I began by removing the glasses for a few minutes at a time, and while at work repeated what passages I could recall from the Bible and the text-book. This was kept up for over a week without any result, but one morning, when leaving the house to go to work, the thought came to me, Why trust God for fifteen minutes a day and then rely on artificial means the rest of the time? Why not rely entirely on God's promises, or entirely on matter, for there is no use to experiment with Truth. Either God is all powerful or He is not. I felt that I should take Him at His word, and I did! I left my glasses at home, and have never had the slightest need for them since, and can see better than I ever did with them, for I can read the finest of print by artificial light without making my eyes tired. I might add that in my editorial work I am obliged to use my eyes constantly during the day, and frequently more or less at night. I am certainly very grateful, and hope this testimonial will enable some other person to rely wholly upon God in all things.

GEORGE M. LEE, West Hoboken, N. J.

It is over four years since I became interested in Christian Science, and thanks to our heavenly Father, I have been shown the way to health and happiness. I hope I shall let my light so shine as to prove myself worthy to be called a child of God. At the time I became interested in this teaching, I was greatly troubled with headaches, supposed to come from other ailments. I was visiting a neighbor who was a Christian Scientist, and she offered me a couple of *Sentinels* to read. I accepted them to keep from wounding her feelings, thinking at the time that I would not read them, as I was not in favor of what I thought Christian Science to be; but as soon as I arrived home I began to read through curiosity, and I became so interested that I read them through. I went back the same evening to exchange them for others, and that night I discovered that the headache had vanished. I must state that I was healed as I received the truth contained in the *Christian Science Sentinel*. The next morning I borrowed a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I drank long and deeply from that well of living water; and it has brought me health, happiness, and the peace that passeth understanding.

This is only one of innumerable proofs which I have had of the healing power of divine Love, and for all my blessings I give praise to Him in whom "we live, and move, and have our being." I am grateful to Mrs. Eddy for Christian Science, as it has brought me out of darkness into light.

MRS. IVA ADAMS, Ringgold, Texas.

[Translated from the German.]

An overwhelming sense of gratitude impels me to tell of the many blessings I have received through Christian Science. I had been suffering with an abdominal complaint for years, and had become very nervous, so that life often seemed a burden, and I could only imperfectly attend to the duties of a large household. Even though at times there was improvement, the fear stayed with me that I might have a return of the trouble, and this made me unhappy and worried; besides, the improvement was never of long duration. As I had heard of Christian Science through friends several years previous to this, I began to work earnestly along these lines, with the faithful assistance of a practitioner, whereupon there was a marked improvement in my condition. The ailments gradually disappeared, and I have not experienced any nervous trouble for about two years. I am no longer afraid of overexertion, as I know that God is my strength, and that He does not punish us for duties which we have performed.

Grateful though I am for the physical healing, I am still more so for the transformation which has taken place within me. From a dissatisfied, unhappy woman, before whom the cares of life would tower up like insurmountable heights, I have become a contented person, and have come to realize through the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and through the understanding of the Bible gained thereby, the omnipotence of God, good, and the unreality of evil; and I know that all evil may be overcome through a better knowledge of God as Love. I have also experienced the great joy of having my husband and four children with me; they have all been helped through Christian Science in times of sickness. I am very grateful for having been able on various occasions to help others, and my greatest desire is to be fitted to work in the vineyard of the Lord.

It was a great help to us to have services and meetings in a small circle at our home, and since we are not all familiar with the English language, we are the more grateful for *Der Herold der Christian Science* and the smaller German publications which are constantly coming to us, as well as for the translation of the text-book, which shows us, and makes us recognize with utmost gratitude, our great Leader's desire to furnish us with what we need.

FRAU ELISABETH HILEFELD, Schwerin in Mecklenburg, Germany.

I first heard of Christian Science in 1903, and as I was a constant sufferer I was persuaded by friends to go to a practitioner. In the first treatment I was relieved of a bowel disorder, and during two weeks' treatment I laid aside glasses which had been worn for over three years, after I had been told by specialists that I would always have to use them. This trouble was supposedly hereditary, as my father was almost blind for twenty years and my mother had weak eyes; so I did not ask the practitioner for help for this condition, and did not then understand how I could be healed. Besides this healing, I grew much stronger, could eat anything that was set before me, and did not suffer afterward.

My healing of other troubles was slow, for which I am

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now grateful. An ear difficulty of long standing yielded five years ago, and through the prayerful study of the Bible and Science and Health, with the Lesson-Sermons, I am daily gaining, both physically and spiritually. I am very thankful for all my healings, but more than all else for the change of thought and the spiritual uplift. Through this truth I am a less selfish and more lovable woman. In April, 1911, I came to western Kansas from Chicago, where I greatly enjoyed church privileges. Here I have no Christian Science friends and no church privileges, as I live on a farm and care for motherless children, doing work to which I have never been accustomed, as I had been a dressmaker. At times the way has seemed dark, but Christian Science has been all in all to me. I am grateful for the *Monitor* and for all the Christian Science literature. The periodicals have brought sunlight and joy into this far-away place.

Great peace has come to me in being able to read and tell of this beautiful truth to others. All I am and all I have I owe to Christian Science. I am thankful to God, and also grateful to Mrs. Eddy for this truth, which has not only healed and freed me, but has brought health and joy to many a sick and sorrowful one. My daily prayer is that I may draw nearer to God, and reflect more love to my fellow men.

ANNA M. VARBLE, Monument, Kan.

Christian Science came to my attention when I was a very unhappy woman, as well as a very discontented one; but this condition has been replaced by happiness and contentment through the study and understanding of "Science and Health with Key to the Scriptures" by Mrs. Eddy. First, I was healed of chronic nervousness. Later, I had a severe burn, caused by pouring boiling grease on my hand and arm. I treated myself at once; and though some blisters appeared, I was able to rest all night and continue with my work the next day, the evidence of the burn soon disappearing. I am grateful for these demonstrations, and many other blessings, and I trust I shall be able in a measure to express this gratitude for our Leader's patient work for humanity.—MARY VANDEVEDER, Denver, Col.

Some time ago I had an attack of pain in my back, and after a week of distress and fear, when all material means had failed, I asked for help in Christian Science. The practitioner began to treat me in the morning, and by night I was able to stand erect, sit down, and rise from my chair with comparative ease. In three days I was completely healed, and my back has not troubled me since. I am seventy-four years old and consider myself a well man. I am reading Science and Health, and am deeply thankful to God for all that Mrs. Eddy's book teaches, and for the healing, which in my case was through absent treatment.

HENRY SAUNDERS, Providence, R. I.

I am deeply grateful for Christian Science, not alone for the physical healing, but for the spiritual uplift. Through the study of "Science and Health with Key to the Scriptures," I have received the understanding of the allness of God, everpresent, omnipotent, the only power. Christian Science has proved to be a most wonderful help in time of trial and tribulation. Through the passing on of my husband, my duties became many and my responsibilities great, but Truth has been my constant guide, and has proven a most wonderful help in my manifold duties, trust in God giving me that sweet peace "which passeth all understanding," which the world cannot give. I desire to abide in this sense of Truth, therefore I must let, not the human will, but the will of the Father be fulfilled in me.

Christian Science has given me a glimpse of the glorious liberty of the children of God, freedom from all error, for Christ, Truth, has set me free. This is our divine birthright, for "where the Spirit of the Lord is, there is liberty;" and Christian Science unfurls the flag of liberty, which waves over all nations and bids us all welcome to this fountain of Truth and Love.—MRS. F. DETERDING, St. Louis, Mo.

[Translated from the German.]

It is with a sense of joy and gratitude that I wish to add my testimony of healing through Christian Science. I had been suffering for several years with a stomach and heart trouble, also from a nervous condition, to which later on was added an abdominal complaint. The physicians, having tried different methods of cure, were at a loss to suggest a remedy which might be conducive to the healing of my ills, and finally declared that I should go to a watering-place. This being impossible for me, however, I made up my mind to submit to an operation. At that time my attention was called to Christian Science and I availed myself of the help extended, with the result that a sense of perfect health has come to me. I give thanks to God for showing me through loving people the way to truth—the truth which freed me from error's thraldom, so that now I "taste and see that the Lord is good."

ELFRIEDE WESTERHOFF, Kump, Westphalia, Germany.

I have always enjoyed going to church, but was not able to go often, as my invalidism was the cause of many unkind-ing and disagreeable remarks being brought to my ears, and so I would sometimes wait until I was very hungry for the word of God before I had courage to go to church again. I was in this hungry state of mind one Sunday morning when a neighbor asked me if I was going to the Christian Science church; if so, we would go together. I had never been to this church before, and the Scripture reading was in process when we arrived. These were the words which greeted me: "I was an hungred, and ye gave me meat." When this reading from the twenty-fifth chapter of St. Matthew was finished, the Lesson-Sermon followed, and it sounded so good, so very good, to me!

On returning home I tried to remember what had been read, but could only recollect that the Lesson had been taken from the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. This made me want the book, even though I could not read it, for at that time I could only read in the Primer; so I borrowed it, then looked and looked for a sentence that I could read, before I found this: "God is All-in-all. God is good. Good is Mind" (Science and Health, p. 113). Then I remembered that some one had told me the Bible taught that God created man in His own image and likeness, and without realizing it I kept thinking that if God is Mind, then He knows all things, and if man is His image and likeness, then man can read. These thoughts kept running through my mind from ten o'clock in the morning until four in the afternoon, when I took up the books again and found that I could read without difficulty in both the Bible and Science and Health. In this way I was taught to read by the great Teacher.

I am very grateful to Mrs. Eddy for her discovery that God is Mind, and that Mind's power to teach is as great today as in the time of the prophets.

MISS STELLA MCKIBBEN, Topeka, Kan.

It is with heartfelt gratitude that I testify to having been permitted by divine Providence to witness the dawn of conscious knowledge in my daughter, and to having seen her read comprehensively the Bible and Science and Health, which but a few hours before would have been an impossibility, because the years of invalidism had prevented me from educating her. Although at first she was quite unwilling to try to read from any other page, for some time she has been reading with fluency anything which may interest her. Many other blessings have been brought to

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us through Christian Science, one of which was my own healing of a so-called organic disorder of many years' standing. The healing came to me while I was reading the Lesson-Sermon on "Spirit," and to my great joy I found that it was instantaneous and permanent.

For the spiritual uplift, the accentuated beauty of the Scripture, and the realization of the present possibility of experiencing the healing power of Truth in this age, through the pure and exalted life of our beloved Leader, Mrs. Eddy, I am most grateful to God.

MRS. CORA MCKIBBEN, Topeka, Kan.

I wish to testify to the truth of this wonderful manifestation of scientific education. This line of demonstration is of particular interest to me, as I have been a school teacher for years, both before and after knowing something of Christian Science. Many proofs of the power of Truth to educate were given me in my own experience in teaching, but of all I have known this experience of Miss McKibben's gives the most conclusive evidence, and is also the most wonderful transcending of mortal mind methods, as Truth's ways are higher than the ways of mortal mind for accomplishing anything.—MRS. EFFIE HYDE EVANS, Topeka, Kan.

Several years ago I had a severe attack of what is known as sunstroke, which left my head in a bad condition. Noises troubled me very much, and at times there seemed to be a terrible pressure on my head. I then had treatment from a Christian Science practitioner, and I have experienced no trouble since; I have also been relieved of rheumatism and an ulcerated tooth, through Christian Science.

A. H. EMANUEL, Oceanpark, Cal.

[Written for the *Sentinel*.]

THE PILGRIM.

BESSIE RUTHERFORD TWIGG.

His banner over me is Love,
And daily on my way I prove
  The sureness of His leading;
A cloak invisible it is,
In which through midst of enemies
  I pass unseen, unheeding.

When burning sands before me spread,
A canopy of green o'erhead,
  It moveth with my going;
So every desert place is made
An Elim spot of grateful shade
  And living water flowing.

When wintry winds blow keen and chill
I swiftly speed o'er dale and hill,
  And sing as onward faring,
For naught unkindly, naught of cold,
Can penetrate one shelt'ring fold
  That 'speaks His heavenly caring.

By night a coverlet, it lies
About me under alien skies
  While I am sweetly sleeping,
I know that through His loving grace
The wild becomes a "secret place,"—
  And I am in His keeping.

And so, through all my pilgrimage
Let lightnings dart or tempest rage,
  I follow where He guideth,—
I journey to that city fair
Which hath foundations, over there
  Where Love divine abideth.

FROM OUR EXCHANGES.

[*The Outlook.*]

Heaven is not a place to be had for the asking; it is not a reward to be given even by the hand of God; its gates do not open as an easy refuge for those who are escaping from their sins. It is profoundly significant, though it has been often missed by theologians, that the loving Christ who laid down his life for men promises to deliver them from their sins, not from the consequences of their sins. . . . To find one's way into heaven out of harmony with its spirit would be to bring one's self face to face with the whole infidelity of one's life, with violated laws, blighted hopes, lost opportunities, neglected privileges. There will be no need of any other judgment than the judgment of one's conscience in the day when every man will face the secrets of his own heart. Heaven, which is bliss to those who can bear the awful light of its purity, would be torture to those to whom it would be one terrible reproach.

[Rev. G. Stanley Russell, M.A., in *The Christian Commonwealth*.]

Never regard your church roll or your balance-sheet as the final test of your church's success; to aim at mere additions to the membership, or mere contributions to the funds, is to be guilty of judging Christ by the world's standard instead of the world by Christ's. I am in line with the apostles when I say that money, and even converts, are by-products of the spiritual machinery. The thing to aim at, the objective to set before you, is not either of these; it is to secure that amid self-getting and self-pleasing the church shall stand through each of her members for self-giving and self-dedication; that amid the war and lust and sin around them Christ's people shall be perpetual witnesses to the fact that at the center of all true living are the ideals and principles of the cross; that over and above the petty allegiances to which men bow, there is ever the spiritual lordship of Jesus Christ. If that attracts, well and good; if the heroism, the purity, and the beauty of the evangel draw the crowd and fill the coffers, so much the better; but if it does not, if it arouses hostility, if it is everywhere a sign that is spoken against, that is no evidence that you must alter your message, lower your flag, or throw overboard any of your cargo; it is only a call to you to take your place in the prophetic succession, to become mocked at and a laughing-stock, but through it all to go on bearing your witness to the spiritual and the eternal, irrespective of whether it seems to win its way into men's hearts and lives or not.

[*The Christian Work and Evangelist.*]

Begin to read the Bible with no preconceived theories of inspiration or revelation. Approach it with a perfectly unbiased mind, as if you had never heard of it before, if you will, and as one simply seeking truth for life, and see what happens. If one reads the Bible in this way, he will find certain great truths of religion emerging on every page, in spite of all seeming contradictions and regardless of any theory of inspiration. He will also find, in spite of occasional divergent views, that there is ultimately a unity in the message of this book or collection of books—for the Bible consists of sixty-six books of as many dates—that is so outstanding that all divergencies from this unity sink into insignificance; and he will soon find himself believing, beyond all doubt, that this unity is the sure word of God.

What is this unity? In brief, it is as follows: Back of creation, underneath all being, pervading all life, in all processes, is a personal being who is called God. "In the beginning God," is the universal testimony of this whole wonderful book, and all history is but the unfolding of His will. Then he will find that in spite of occasional passages, —and they are very few, and grow less and less frequent as the books progress,—this God bears upon His heart the welfare of His children, and has love and good will toward

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them. . . . The passages which make God a Moloch, simply reflect a feeling which revelation is aiming to displace with every advancing year, until in the prophets it almost disappears, and in the New Testament is absolutely obliterated in the Father who so loved the world that He "sent his only begotten Son" to save it to Himself. Then the reader will discover that every book in this Bible reiterates on every page that God speaks to men, declaring to them His will, taking them into His confidence, calling them to share in His redemptive work, assuring them of His love, calming all their fears, and revealing to men the way of life eternal. No matter what occasional word may seem to jar, the great and all-pervading message of this book is God; God is Love, and God has spoken and still speaks to men.

[*The Standard.*]

Prophets! The prophets of the Old Testament and the moral leadership of today, whether in the ministry or without it, have essentially the same task. It is theirs to interpret the universe in terms of God. To translate current events and relate them to the whole sweep of the divine movement of human history, is a task given not only to an Amos or an Isaiah, but to scores and hundreds of obscurer men—in the twentieth century after as well as in the eighth century before Christ—who perform for a smaller circle of people what has been done by the greater men for the multitudes. The prophet of today is not alone. Bearing witness with him is the long line of the noble company of prophets and apostles who in every age have been privileged to be bearers of God's message to men.

[*The Pacific Baptist.*]

"Blessed are the pure in heart: for they shall see God." The Jews believed that God would be apprehended through ceremonial cleansings or outward purity. Jesus declared that through inward purity alone could God be known. They were not to wait for a visible kingdom where God or His representative should sit upon a material throne, but they were so to purify the life within that God might be seen anywhere at any time. Moses on Mt. Horeb is the world's greatest example of this principle. He saw God and heard Him speak in the burning bush, because his life was pure and the burden of his life's mission was tugging at his heart-strings.

[*New-Church Messenger.*]

The prejudice against a new revelation will subside as it is realized that an important need is thus met. When a need is felt, there is dissatisfaction with former conditions. And with a widening outlook, it is seen that new opportunities are arising to give better results than those which were before experienced. The time has fled when incomplete definitions of faith will satisfy. Now, truth is as wide as the universe. A revelation of truth, to be complete, must cover all the ground upon which instruction is necessary.

[*The Christian Register.*]

We say that devoutly repeating the Apostles' creed is no such mark of the Christian as carrying out in life the apostles' spirit. The same is true of any form of faith or believing. We could say Christianity is not a doctrine, but a life, and leave the truth as hopelessly tied up in utterance as is the repetition of the Nicene creed by one whose Christianity ends with it.

[*The Universalist Leader.*]

If Christendom is ever reunited, it will be in some manner which will provide for spiritual liberty, else on the morrow we shall start again upon a new and greater Reformation than any that Christian history has witnessed. There is a great hunger in us all for the greater fellowship of the disciples of Jesus.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works of Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been translated into German ("Die Christliche Wissenschaft: Eine Religion der Liebe"), and is now printed in pamphlet form and ready for distribution. Forty pages and cover. This lecture was recently published in English, and both editions are on sale at prices of the regular pamphlets as shown on the opposite page.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal*, printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

FROM THE CLERK OF THE MOTHER CHURCH.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XV. No. 52.

BOSTON, AUGUST 30, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
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ITEMS OF INTEREST.

National.

The Hons. J. S. Williams and Clarence Ousley, members of the American commission to study rural cooperation in Europe, in their report to the Governor, the directors of the Agricultural and Mechanical College, and the officers of the Farmers' Union of Texas, advise the creation of a cotton warehouse system under state regulation and the establishment of a bureau of cotton information. In discussing the cotton problems they declare that preventable loss in the marketing amounts to from four to five dollars a bale, or from twenty to twenty-five million dollars a year, in the Texas crop alone. This can be saved, the report asserts, by a system of warehouses, which is described in detail. Briefly, they recommend: Local corporations, chartered under a general law, for the maintenance of warehouses for the storage, grading, and weighing of cotton and other farm products; provision by law for the sale of the bonds of local warehouse corporations by making the state the custodian of funds of stockholders and the trustee of the corporation's assets and earnings for the security of the bonds; creation of a state warehouse commission, consisting of three competent men empowered to prescribe rules for the sampling, grading, and weighing of the products, to the end that they may be graded and sold under scrupulous state regulation.

Deposits from the government fifty million-dollar treasury fund to aid crop movements will be made in two equal allotments in southern states in August and September. While all deposits may be recalled without notice, the department plans to recall 25 per cent on each of the following dates,—Dec. 15, Jan. 15, 1914, Feb. 15, and March 1. The banks will pay 2 per cent interest and all expenses. Deposits are to be made to national banks in principal cities, and are to be used in relieving stringency. The banks receiving the money are expected to lend to the smaller banks at a reasonable interest rate. Security is to be in government, state, municipal, and other bonds, and in commercial paper which is approved by a securities committee of district clearing-houses, the secretary of the treasury naming one member of each committee.

Col. George W. Goethals, chairman of the isthmian canal commission and chief engineer of the Panama canal, has accepted the honorary presidency of the International Engineering Congress, which will be held in connection with the Panama-Pacific exposition from Sept. 20 to 25, 1915. The exposition officials have communicated with some eighty thousand engineers in all parts of the world, with a view of having them visit San Francisco in 1915. The Congress will be conducted under the combined auspices of the American Society of Civil Engineers, the American Institute of Mechanical Engineers, the American Society of Mechanical Engineers, the American Institute of Electrical Engineers, and the Society of Naval Architects and Marine Engineers.

Thousands of volunteer road builders marched forth from every county in western Missouri on the 20th to become a part of Governor Major's force of three hundred and fifty thousand which, in response to his proclamation, began a two days' campaign that is expected to add one million dollars in betterments to the public highways of the state. Eight thousand state road overseers have for weeks been assembling equipment and laying out the work to be done, so that every squad of men might be put to work without delay or confusion. Every city, town, and hamlet was represented in the movement, and in farming districts nearly every able-bodied man enlisted.

As a result of a survey of light surface fires in pine timber, the following facts have been verified by the United States department of agriculture: A surface fire fells from one to three merchantable trees per acre, by eating out basal fire scars; it makes fire scars at the base of 42 per cent, or nearly one half, of all the merchantable yellow pines; it actually burns to death more than three per cent of the trees; that is, they are killed by the heat of the light surface fire at their bases. Of the mature trees, therefore, more than one half of the total stand suffer more or less damage.

John Lind, who personally represented President Wilson of the United States in trying to aid a solution of the unsettled conditions in Mexico, was duly received and presented his proposals. These were taken under consideration, but were rejected. They were: first, complete cessation of hostilities; second, that President Huerta resign in favor of a president *ad interim;* third, the fixing of an early date for the presidential elections; fourth, that General Huerta should not be a candidate for the presidency.

Twenty chiefs of state and national highway departments will personally take part in discussing ways and means of constructing and maintaining highways according to every known method and under all conditions, at the sessions to be held in Washington, D. C., under the auspices of the American Highway Association, which is looked upon as the national clearing-house for the organized road movement of America.

Membership of the Boston Y. M. C. A. is expected to reach the six thousand mark by the time the new one million-dollar building is formally opened. From the present enrolment in the educational department it is expected that there will be over four thousand students in the various schools by the 1st of November.

The interior department at Washington has specified four hundred and twelve thousand acres in the drier eastern portion of Oregon for entry in homestead allotments of three hundred and twenty acres.

International.

The prime minister of England received a deputation recently at the House of Commons on the subject of the proposed tunnel under the channel between France and England. Arthur Fell, M.P., introduced the deputation and presented a memorial to the prime minister signed by nearly one hundred members of Parliament, urging the government to withdraw their veto on the scheme. Mr. Fell said that the movement in the House in favor of the tunnel scheme was a spontaneous and non-partizan one. Many officers of the army who were formerly opposed to the construction of a tunnel now supported it. Many of the former objections to the scheme could no longer be put forward. Friendship with France had stood the test of ninety-eight years under varying conditions, and the construction of a tunnel would still further cement that friendship. The French government was known to favor it, and the French prime minister had given a most explicit statement on the matter. The construction of a double tunnel would cost about sixteen million pounds.

The Brazilian minister of public works has approved the plans and estimates for the construction of the irrigation dam Malta, municipality of Angicos, state of Rio Grande do Norte. In order to promote agricultural development in connection with its irrigation policy in the states of Ceara, Piauhy, and Parahyba, the federal government through the irrigation works department has elaborated plans for two great wagon roads. Both roads are planned to tap districts comprised within the activities of the irrigation department. They will supplement the numerous roads surveyed in all of the northern states.

Industrial and Commercial.

The public service commission of Massachusetts will give a public hearing in September on the question of burning oil instead of coal in the locomotives of the New York, New Haven & Hartford railroad in the Cape Cod district. Under the new railroad law the commission can order this change if it desires. This move comes from the state forestry department. There always is danger of forest fires on the cape, and there have been an unusually large number of fires this summer, owing to the dryness of vegetation, and it is found that most of the fires are set by sparks from locomotives.

A great advance has been made in Africa in cotton growing. Exports have increased in the last seven years from one million six hundred thousand pounds to four million six hundred thousand pounds. In the East African protectorate the exports had risen from forty-six thousand to three hundred and sixty-six thousand pounds; in Uganda, from ninety-six thousand to nearly twelve million pounds; in Nyassa they have increased from seven hundred and seventy-six thousand to two million two hundred and seventy-six thousand pounds.

Harvesting operations are under way in various parts of central Alberta. Reports received indicate that the grain crop throughout the province will be the largest ever gathered. Its farm value is placed at from fifty-three to fifty-five million dollars, as compared with fifty-one million dollars in 1912. The three transcontinental railroads operating in this district have completed arrangements to supply sufficient equipment to move the crops without delay.

The Pennsylvania Railroad Company is going to make an experiment in the quick-lunch-on-wheels business. A steel passenger car is being fitted up and equipped for this service. The company will try it out on trains that do not carry dining cars, believing that it will answer a long-felt need. The car is intended to cater to the wishes and tastes of the traveling public who do not wish an elaborate meal en route.

The White Mountain Freezer Company of Nashua, N. H., has bought a large tract of timber land in Amherst with over one million five hundred thousand feet of standing timber. The lumber will be cut this coming winter and worked up into staves.

The value of oil-stones, including hones, whetstones and scythe-stones, produced in the United States in 1912, according to figures compiled by the United States geographical survey, amounted to $232,218.

The olive crop, which will probably be double that of 1912, will bring one million six hundred thousand dollars to California this year, according to present estimates.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"RESIST" AND "RESIST NOT."

IRVING C. TOMLINSON, M.A.

THERE are two seemingly conflicting commands in the New Testament which it is important for us to understand in order that we may enjoy the health and peace which follow adherence to their strict behests. Christ Jesus commands us that we "resist not evil," while James counsels us to "resist the devil, and he will flee" from us. Mrs. Eddy comprehends both of these when she counsels us to "meet every adverse circumstance as its master" (Science and Health, p. 419), bravely and persistently insisting upon the allness of God, good, and the nothingness of evil.

The words of Jesus, "Resist not him that is evil" (Rev. Ver.), may be taken to mean, Have no contention with the evil-minded. It is essential, for those who would progress in the truth, not to dispute with others concerning their religion. Those who are not ready to hear the word gladly, are seldom ready for any discussion upon the subject; therefore the tendency to debate Christian Science with a contentious opponent is something to be carefully avoided. To "resist not evil" is also to have a confidence in the truth that destroys belief in evil. He who resists not evil is one who is not afraid of it. Definitely to struggle against something is often to give to the supposititious something a semblance of reality. We know that error is no part of man's true inheritance; therefore, because it is not wise to contend with evil-doers, and since we should have all confidence in Truth, Jesus declares, "Resist not evil."

As a part of our work in Christian Science there is nothing more important than this command of James to "resist the devil," and we are taught how to do this successfully and with beneficent results. If understood, these words will be seen to conflict in no wise with the commands of the Master. When working in mathematics, it is normal and natural for the mathematician to resist an error in his problem; never for an instant does he accept a mistake for the truth. Likewise in each problem which comes before us, we are to resist the mistake, or error, by immediately knowing the truth. Before sickness of every kind the wide-awake Scientist can only know its untruth and unreality. God never made it, therefore it does not exist. Disease is no part of Mind or Mind's creation, therefore man as the idea of Mind is not afflicted with it.

There are numerous helps for one who would resist evil of every nature. "The scientific statement of being" (Science and Health, p. 468) is given us for this purpose. Every page of our text-book, rightly understood, offers a sword and shield with which to resist all that is unlike God. To realize the truth of such declarations as, "This belief totters to its falling before the battle-axe of Science," and "Be firm in your understanding that the divine Mind governs" (pp. 389, 393), is to put on a stout armor for spiritual warfare. What a panoply of strength is found in the Psalms, in the books of the prophets, and above all, in the words of the Master! The practise of committing to memory passages that uplift and strengthen, is one to be cultivated and adhered to, for it is written, "He sent his word, and healed them, and delivered them from their destructions."

It is especially needful to be on the alert to resist attempted encroachments of fear, ignorance, or sin, and it is a constant safeguard to have in our thought passages from the Bible and the Christian Science text-book. If fear or sin in any form is manifest, one should immediately "flee as a bird" to his mountain and meditate upon the strengthening and uplifting word. It is an inspiration to turn to the story of Joseph and read that when his brethren, in fear, prayed for forgiveness for their sin against him, he bade them fear not, saying, "As for you, ye thought evil against me; but God meant it [the sequent experience] unto good." More than all do we remember how steadily Christ Jesus held to an unswerving faith in good and constantly proved its presence and power. Surely we do know that "the Lord God omnipotent reigneth."

The Concordance to Science and Health is an invaluable assistant in equipping one to resist evil, and it should therefore be in the possession of every Christian Scientist. Every passage on Love, Life, courage, patience, resistance, etc., is there tabulated, and is at once available to him who would successfully resist the devil; and the scientific understanding of these words of truth will certainly put evil to rout. Likewise, the articles and testimonies in the *Sentinel* and *Journal,* in their statements of truth and grateful acknowledgment of benefits received, are valuable aids in this good work of overcoming evil.

If we would be true to the teachings of Christian Science, if we would be undisturbed by the problems of life which confront us, and would have abiding peace even under trying conditions, we must heed the words of the Master. Trusting Truth, we will avoid the contentious spirit and "resist not evil." On the other hand, to be free from contamination by error, to preserve untouched our divine heritage of health, we should act upon the counsel of James to "resist the devil," as we are taught in Christian Science. Having done well our part in both these directions, we shall find that evil of every form and nature will flee from us.

HEALTH.

JULIA WARNER MICHAEL.

ON page 120 of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we find this definition: "Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health." What a revelation is contained in this simple but profound statement! Mind being God, we must then admit that health is not a man-made or man-sustained state of existence, but a divine fact, unchangeable, perfect, and eternal. The phrases "your health," "my health," and "his health" thus become obsolete because untrue, and mankind awakens to the one God-made, ever-abiding, spiritual health in which all creation forever exists.

This understanding comes with sweet assurance of peace and confidence to him who is struggling with the contrary

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testimony of the false physical senses on this subject. They would have him believe that health is a personal possession, dependent upon physical organs and functions; an exceedingly variable condition of matter over which man has an extremely limited control. They would have him believe in healths many, good, medium, and bad; in an improving or a declining health. They suggest a loss of health today or its recovery tomorrow by the use of drug, operation, exercise, and diet, when there is but one perfect health, like the divine giver, "the same yesterday, and today, and forever."

When one accepts the true view of health, he is relieved from fear, worry, anxiety, and uncertainty about the future. He moves through business, pleasure, labor, and rest with an abiding consciousness of unchanging good, knowing that neither lungs, heart, liver, nerves, stomach, food, weather, nor mortal mind control his health, and hence they cannot limit or destroy it. Health is a concomitant of Spirit, Mind, God, never in or of matter, nor at its mercy. Let us then cease to consider our bodies in connection with health, for such consideration is lost time. Let us rather earnestly seek for that Mind which was in Christ Jesus, and as we find it we will also attain its ever-attendant condition, perfect health and harmony.

To the Christ-mind health was and is an ever-present, divine reality, in which man forever exists, of which we all are to partake, and before which all false evidence disappears as surely and resistlessly as darkness disappears at the coming of light. It is high time that the false human beliefs and anticipations respecting disease and decrepitude should give place to the scientific knowledge of God's "saving health among all nations." Man does not possess a health of his own; he forever reflects the one perfect, spiritual health, divinely ordained and sustained.

DREAMS DISPELLED.

ISRAEL GITTELSON.

It seems that the word "dream" is derived from an Icelandic word which means "to harm, hurt, try to hurt." It also stands for whatever is fanciful and unreal, and in Christian Science it may be said to represent the illusive nature of mortal existence. I have read many opinions on this subject, but none have proved satisfactory, though one writer comes to a close analogy when he says that "a dream is like a running clock without hands; it indicates nothing, it means nothing." To the sleeper, however, a dream is real, and it is obvious that this sleep dream is symbolic, and is paralleled with the mortal dream. Mrs. Eddy says in Science and Health (p. 530): "The dream has no reality, no intelligence, no mind; therefore the dreamer and dream are one, for neither is true nor real."

Some time ago I dreamed I was visiting Russia, and as I landed on its border a soldier seized me by the arm, saying in good English, "You are my prisoner!" I had never seen him before, nor did I ever hear of a Russian soldier speaking English (no more so than Eve's serpent could speak Hebrew). I had an American pass, which he disregarded and insisted that I was a subject of Russia, although I had emigrated to America forty years previous when a child. I felt his tight grip on my arm, and the fear and suffering were so real that I actually shed tears. Nothing would persuade him to release me, and as he was pushing me forcibly into a cell I awoke. Oh, how thankful I was to God that this was only a dream! But it kept me thinking until I concluded that the mortal conception of matter and suffering, pain and sin, is just such a dream,—full of nothingness,—and that the only remedy is to awaken to the truth, to awake into that higher state of spiritual consciousness where there are neither sleeping dreams nor waking dreams, where all is light, all is Truth, all is perfection; therefore all is harmony, peace, and health.

In "Miscellaneous Writings" (p. 28) Mrs. Eddy writes: "In proportion as mortals turn from this mortal and material dream, to the true sense of reality, everlasting Life will be found to be the only Life." A realization of this fact brings peace and abiding progress. Jacob's dream was symbolic of his desire to rise higher in the scale of being, and he awoke from it to a higher state of consciousness, to see that material gain is unreal, and that God is All-in-all. So we read in Genesis, that Jacob on awaking exclaimed: "Surely the Lord is in this place; and I knew it not." Pharaoh's dream was real to him while he was in it, and it is the same with mortal dreamers, who do not stop to reason that the real man, the image and likeness of God, cannot suffer, sin, or die. The Christian Scientist who is a faithful student of Mrs. Eddy's text-book and its teachings, who is awake, and who guards the avenues to his thought, will gain harmony and peace.

Let every one who argues for the reality of mortal existence compare the sleeping dream with his mortal sense of life, and see how close is the analogy between them. To the inebriate the snakes which he sees coiling around him are as real as sin and disease are to others, but to the Christian Scientist neither is real, they are non-existent. This understanding I have gained since coming into Christian Science, and I freely acknowledge that up to that time I was dreaming my existence away in discord and unbelief. I was raised in the orthodox Jewish faith, but this teaching failed to explain life or reality to me. Since I began to study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, an awakening conception of what man is, and man's unity with God, good, has unfolded.—"Whereas I was blind, now I see."

I am thankful to acknowledge this great blessing which is awakening me and unfolding the truth through my daily study. The seeming contradictions in the Bible, which I read in the original, are being made clear to me through Science and Health, for which I owe her unbounded gratitude.

WORKING FROM THE MODEL.

MARTYN JOHNSON.

CHRISTIAN SCIENCE is today appealing to an increasing number of men and women, not alone because of its ability to heal physical disorders, but because it offers a practical and effective basis on which to live happier and more efficient lives. Its teaching contains no appeal to the emotions, none to human sentimentality, none to pride of intellect. It can only interest those who are honestly and straightforwardly striving to know the truth about God and their fellow men. It is only as we are continuously honest in our thinking, and consequently in action, that progress is made in Christian Science study. So surely as we are honest with ourselves, we get our result. It is this demonstrable, scientific exactness of the teaching which appeals especially to men.

In Christian Science we learn that a direct relationship exists between God, "the eternal and infinite Spirit, creator and sovereign of the universe" (Webster), and man, "the spiritual image and likeness of God" (Science and Health, p. 591). This relationship is the logical and immutable one of cause and effect. The entire problem of human thought and endeavor is to discover and realize perfection. This quest has been the inspiration of human progress in every direction, material or spiritual. Wherever the history of the human race has been recorded, it has been merely the story of the desire innate in the human breast for self-realization, for fulfilment, for eliminating individual imperfection.

Christian Science at the start reveals to us an absolute standard of perfection, "God and man" (Science and Health, p. 470). Thus, with a definite ideal of perfection before us, our problem is merely one of application. How can we most effectually realize and express the ideal, here and now, in

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every-day experience? Worship, with true Scientists, is not a matter of attending church services, nor of assenting to an abstract truth, but of practise. It is a daily and hourly endeavor to correct thought and action until they coincide with the Christ-ideal.

Critics who fail to grasp the statement that man is in the image and likeness of God, point out that men sin, suffer, and die. Christian Science does not teach that mortal men and women are perfect. Just as human theories have an element of error and never express absolute truth, so mortals are but imperfect expressions of man in the image and likeness of God. But the recognition of the ideal man gives us a concrete model, a pattern along the lines of which we may improve our individual characters.

On page 248 of Science and Health, Mrs. Eddy uses the figure of a sculptor and his model to show how mortals may work to realize the true concept. We know that the artist strives to reproduce in his copy those qualities which make his model beautiful. But the beginner makes sad work of the copy, because not only is his eye untrained to discern the niceties of proportion in his model, but his hand is lacking in skill to reproduce the lines he sees. The ability to make a beautiful copy of the model comes only with study and practise. The novice must so study his model, must so train his eye to ideal proportions, that as he meets with various types of character he will immediately recognize wherein they diverge from the ideal. But such study alone is not enough. He must make innumerable sketches of his model until his hand is so skilful that it instinctively reproduces the harmonies of its proportion. Then he makes what we are pleased to call a perfect drawing.

The student of Christian Science is doing exactly the same thing. He studies the perfect model, the divine idea, until he is so acquainted with it that he immediately perceives wherein mortals fall short of perfection. In this way he sees clearly the error to be corrected. But this perception of the ideal is useless unless he is all the while at work correcting his own thoughts and actions, striving to express truthfully its perfection. Thus is man manifested in the image and likeness of God. As the artist eventually gains an instinct for correct line and proportion, and so becomes spontaneous in his touch, so the Scientist gains an unfailing sense of harmony; he works out of a sense of fear and limitation. At first, conscious of his lack of skill, he is limited by mere ignorance. Practise educates him, until fear and the sense of limitation are forgotten and he works with freedom and joy.

Thus Christian Science gives to all of us, whoever or whatever we are, a practical working standard of perfection. With this in mind we are prepared to recognize and correct error, wherever it occurs in human intercourse and experience.

LESSON FROM THE MOUNTAINS.

A. DICKSON.

OFTEN have I watched the dull gray mists among the mountains, some heavy and thick, covering the entire range and wholly obscuring it from view, others stretching here and there, the peaks looming through where they are broken, and yet others as merely a light vapor, the strong background being easily seen behind them; but however far the mists may spread, however thick they may appear to be, still we know that behind them the mountains stand unchanged; we do not need to see them to know they are there. On viewing these mists, we never assume that they are greater or stronger than the mountains because they hide them from our view, and we know that as soon as the sun shines they will clear away and disclose the hills in all their strength and grandeur.

What a beautiful lesson this brings us! How often between us and our mountain, divine Principle, there come the mists of error, trying to obscure and hide from us the steadfastness of its power! Are we always ready to affirm that just as surely as the sun will clear the mist from the mountain, so will the realization of the truth clear the mists of error from our consciousness and reveal omnipotent, divine Love? If we are ready with Truth's affirmations and apply them, as taught by Mrs. Eddy in Christian Science, the mists of error will be driven away and the outstanding mountains of everlasting Life, Truth, and Love will be realized, the mountains which have been standing through all the centuries, steadfast and immovable, although often so seemingly obscured by the mists of sin, sickness, and death. Mortal mind could never pierce these mists, but through the spiritual discernment of our Leader they are being swept away and the mountain tops are revealed to us, strong, steadfast, and sure in Christian Science.

MIND'S ADVANCING CONQUEST.

HARRY FRANKLIN PORTER.

THE history of mankind is the history of the overcoming of material limitation: first, men learned to make fire and thus conquered climate; they then learned to sail and thus to command the sea; then to avail themselves of the energy of gases, or rarefied matter, and thus to shoulder on mechanical power the burden of work and to break down all barriers of terrestrial distance, on the sea and under the sea, on top of the earth and underneath, from the arctics to the tropics and from the occident to the orient. Then began a further onslaught on time and distance in the harnessing of that most subtle and mysterious of material forces, electricity, which gave men first transmission of thought by wire, and within the present decade without any apparent material medium.

Thus has the great, round earth grown smaller, and the nations of the earth been brought into closer and closer union, until today the ignorance bred of isolation and the prejudice bred of ignorance, from which unnumbered human discords have come, are fast being disannulled, and the song, "On earth peace, good will toward men," sung by the angelic choir of old, is becoming the watchword of progress. Now the conquest of the realms above the earth has begun, and already man's fancy has attempted to compass the end and ultimate. Some say aerial navigation will never become practical,—but these are few in this age of wonders; others declare that men will move in the upper space as rapidly as they now move on the earth; still others, more imaginative, more prophetic in their insight, predict that it will be possible to move as fast as the earth itself revolves, in other words, a thousand miles an hour. How—by what practical means—it remains for the future to disclose.

All real progress, since the dawn of time, has been by way of overcoming, removing, disannulling limitation. Startling as the wonders of today may seem in comparison with the triumphs of the past, they are but humble precursors of the wonders to be. The present awkward attempts to soar will seem as the feeble flutterings of the fledgling to the strong, majestic flight of the eagle. Indeed, this simile is woefully inadequate to express the vast difference inevitable between the present and the future; for mankind's ultimate flight will partake little of the bird likeness, marvelous as this bird flight now seems. Aviologists have long sought, but in vain, to reach a satisfactory explanation of the performance of certain species of birds on their migratory journeys; how for days and days enormous flocks of feathery life will glide along at high speed and at great heights apparently without appreciable effort. The only adequate explanation essayed, and it is afforded no counterpart in the experience of natural scientists, is that these creatures, deemed by man so vastly his inferior in thought-power, have in some manner acquired the ability to induce levitation; that is, to

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control or neutralize the influence of gravitation. Here, then, is a cue to the future of human progress, but the real solution of the problem lies in man's learning to understand the potency that holds the earth in its orbit and guides "Arcturus with his sons."

A short time ago, the wizard Edison, in an interview pregnant with prophecy, declared: "A new force in nature will be discovered by which many things not now understood will be explained. We unfortunately have only five senses; if we had eight, we would know more." Just what Edison had in mind is of course a matter of speculation; but in the logical order of events it would appear that the secret of gravitation, or interatomic force, would be the next of nature's breastworks to fall before the onslaught of inventive genius, and with steam and electricity take its place hereafter as a servant, not a master, of mortal destiny.

As the true sense of man's dominion is attained, new methods and means of navigating the heights above will be developed, which will be at the mercy of neither wind nor wing. These will be greater, grander, mightier far than any present conception of man's power to rule; and in comparison with them the present-day means of locomotion by land and sea will appear clumsy and mean, and our present-day laudable but infantile attempts to fly appear ludicrous and futile. As thought is spiritually uplifted, then will man say to the proud wave, "Be still!" and it will obey; and time and space will be found no longer an impediment to progress upward and onward out of and beyond the pale of the flesh, the fetters of materiality, and so-called physical force.

As prophesied by Mrs. Eddy, the sovereignty of that infinite Mind which was manifest in Christ Jesus when he rose superior to every so-called material law and condition, and which is revealed anew in the demonstrations of Christian Science, is sure to overcome, subjugate, nullify every seeming limitation and opposite; to dominate absolutely, imperatively, finally, all things and all persons. Then will real civilization have been attained! Then will man appear, and be found to be pure, perfect, forever unlimited, coexistent and eternal with the great "Father of lights" Himself!

"ALL LIVE UNTO HIM."

FLORENCE WHISKIN.

To the earnest student of Christian Science nothing is more striking than the way in which statements in the Bible are illumined as the understanding begins to unfold. An example of this is the reply of Jesus to the Sadducees, related in the twentieth chapter of St. Luke's gospel. Even the literal meaning of the text which tells us that God "is not a God of the dead, but of the living: for all live unto him," has breathed comfort to countless numbers who believed in the "shadow of death," but Jesus says, "He [God] is not a God of the dead, but of the living," words which in the light of a new wisdom mean very much more than this. First of all, who are the dead? To this it may be answered that they are those wrapped in the sleep of material sense, in the sense of sin, in the belief of mortality; but Christian Science tells us that in reality there are no such, that there is no material sense, no consciousness of sin, sickness, or death, "for all live unto him." What is it to live? It is "to be spiritually minded," says St. Paul; it is to be "quickened by the Spirit;" it is to be conscious only of joy, power, purity, love, activity, immortality.

The text now stands out as a scientific statement: "All live unto him." Paul says that we "live, and move, and have our being" in God; that is, for God, by God, in God, to God. That we do not recognize this to be so in our intercourse with our fellow men, does not alter the fact; it is a childish mistake. A scientific statement, we know, can be proved, and we should turn St. Paul's admonition to the Romans into daily and hourly practise and reckon ourselves and others to be "alive unto God."

To any one tempted to believe in the reality of indolence, inactivity, inertia of any kind, the words come with a ringing, "Be of good cheer"! Mind's ideas always reflect inexhaustible energy, infinite Life, as Jesus, the master Christian, said of those who reach the full understanding of spiritual being, "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

RENEWED STRENGTH.

WM. J. MC CLOSKEY.

I AM grateful for the fact that Christian Science has enabled me to meet successfully every condition, both mental and physical, that so far has confronted me since I have accepted its teachings. A recent blizzard having enabled me to make such a demonstration of the power of the truth over material conditions, I feel that others, especially workers, may be interested in the statement of my experiences.

As an employee of the Pennsylvania railroad I was called out with many others to shovel snow along the line. I found myself one Sunday morning on board a work-train, bound for Philadelphia, with about a hundred and fifty sturdy railroaders, and here was the proposition which appeared to my human sense. I was to be out an unlimited number of hours, to shovel an unlimited amount of snow, in company with a lot of men seemingly with an unlimited amount of endurance and training for such work. Now as I weighed a great deal less than any of the other men it can readily be seen that I appeared to be up against a hard problem. How was I to do my share of this labor to which I had not been accustomed? The shovel felt to my untrained arms, as a load in itself, without the addition of the snow it would hold. I knew that of myself I was not equal to the work in hand, so I turned to Principle, as revealed in Christian Science, for help. I reasoned that this work was necessary and proper to do, and that as man lives, moves, and has his being in God, He would give me strength enough to do the work, and that I was working with God. With this assurance in mind I felt perfectly confident that I would be equal to the occasion.

As we approached Philadelphia we found that the storm had been very much more severe there than at home. We were, finally, completely blocked with a number of passenger-trains, some thirty miles from the city. We all jumped from our train into snow which reached almost to our waists, waded to the station, and shoveled the platforms clean. Meanwhile another gang of men had opened the line, so we were able to proceed slowly toward the city, stopping, however, at every station to shovel the platforms clear of snow. We worked throughout the night, and finally reached West Philadelphia about nine o'clock Monday morning. I did not feel tired or exhausted when this unusual work was finished. Some of my acquaintances among the men said that they were surprised at the way I worked and kept at it to the finish.

When I realized how complete was the blockade, I felt that there would be no milk-trains into the city, consequently many little ones would go hungry. So I felt that every shovelful of snow cleared away meant a supply of milk that much the sooner, for some hungry child. I also felt that after all, we were but children of a larger growth, —all children in the loving care of God. As I toiled on in the snow, thinking of the many children who share His goodness, like the psalmist my mouth was "filled with laughter," and my lips with rejoicing that I was deemed worthy to be called for such service.

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SELECTED ARTICLES.

[Frederick Dixon in *Kentish Express*, Ashford, England.]

I have to thank Mr. W. R. Rose for the courtesy of his allusion to my earlier letter. At the same time, will you permit me to point out that he is simply engaged in enforcing the whole of my argument, that the sole reply of sectarianism to anything new is always a half-angry, half-frightened cry of "Heresy!" and that is exactly why I quoted the saying of a brilliant bishop of the Church of England, unfortunately a little hackneyed today by usage, to the effect that "orthodoxy is my doxy, heterodoxy is the other fellow's doxy." Strangely enough, immediately the heretic has become orthodox, he has proceeded to treat all other heretics as he was once treated. His argument, that is to say, has been the time-honored one of abuse and persecution. As a result, we have seen that magnificent saying, "See how Christians love one another," used by the agnostic with a sarcastic reference to the records of Christendom which it is impossible to question or dispute. Presumably, the anticipation of this was one of the things which led Christ Jesus to demand practise as well as preaching from his followers. He knew perfectly well how easy preaching often could be, and yet how difficult practise always is. To the command to "preach the gospel," therefore, he added the corollary to "heal the sick," and if I may say so again, at the risk of being tedious, he, and no other than he, made the power to repeat his works the test of a man's Christianity, so that undoubtedly a man may claim to be a Christian in the exact proportion in which he repeats those works.

Mrs. Eddy, accepting the teaching of Jesus totally and not fragmentarily, as a scientific revelation and not merely as a rule of philosophical ethics, demanded that the members of the Christian Science church should prove their faith by their works, so as to show that that faith was not dead. When the critics of Christian Science give up the futile habit of centuries, and instead of writing letters to the papers to shout "Heresy!" give a little more active proof that they are right and a little less acrimonious assertion that their opponents are wrong, they will impress humanity considerably more than they are doing at the present time.

Finally, will you permit me to say that the failure of the Vicar of Tenterden to attempt to explain the quotations he professes to have made from Mrs. Eddy's works, scarcely needs comment. He quoted Mrs. Eddy in the pulpit, and, in order that there might be no mistake about it, he quoted her, in inverted commas, in his *Parish Magazine*. When asked for his authority for these quotations, he relapses into silence. I will tell your readers that nobody is to be found who has ever heard of these quotations, and therefore there is only one honorable course for him to pursue, and that is, if he cannot produce his authority for them, to own that they were manufactured. I think his parishioners, in common with the enormous number of people throughout not only the county of Kent, but the world, who have by this time become acquainted with his utterances, will expect him to take one course or the other.

[Marie Hartmann in *Eenheid*, The Hague, Holland. (Translation.)]

It is not alone a special quality of Christian Science that "this teaching demands (or rather, that is a result of this teaching), but the forsaking of that which is not in accordance with its views." Every perception of truth necessarily obliges one to forsake what he comes to know as inaccurate or untrue on the point in question. Christian Science reveals God, divine Mind, as the only, omnipotent, omnipresent, and omniscient cause, and man as His idea. The acceptance of the Christ, of this saving Truth, results not alone in breaking away from old companions, but in abandoning all wrong thinking.

I do not consider it so commendable as the writer in your paper seems to regard it, that after having found in a new teaching a clearer and better idea of God, one should return to his former church organization; for it could be nothing but a seeming, an outward return, since it is not possible to remain morally or spiritually united with that which one has outgrown. The moment one becomes convinced of the truth which another movement teaches, the ties binding him to his former church are severed; the leaving of the church is only an outward affirmation of this severance. By learning to know as much as possible of the truth which makes free, man becomes conscious of his unity with God, and this enables him to help others find the way to harmony. Therefore a Christian Scientist joins that church which reveals to him the truth most clearly and fully.

Christian Science is not a creation of Mrs. Eddy; it is the knowledge of God, and therefore it is as eternal as God Himself. Mrs. Eddy was pure enough and spiritual enough to be able to see that truth, and to perceive that the laws through which God works are eternal and unchangeable, and therefore demonstrable for all who understand them. Christian Science demands of its followers an individual understanding of God and of His law of perfection; it points the way to this attainment, but it teaches that everybody must do his own part and walk in this way, because one's salvation cannot be worked out by somebody else. Christian Science does not teach us to follow what Mrs. Eddy or what others say, but to obey that which one has learned to be true.

[Charles K. Skinner in *The Berrien Springs* (Mich.) *Era*.]

A recent clerical critic tells us that "Christian Scientists are not Christians." He is only one of the many who have come to scoff, but remain to pray, and afterward to learn what constitutes a Christian. Doubtless he will remember that Jesus laid down but one rule by which his followers should be known, and that was that they should do the same works which he did. He said, "He that believeth on me, the works that I do shall he do also," and further, "If ye love me, keep my commandments." Is it the mark of a Christian to misrepresent other workers? St. Paul wrote, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

We are told that "Christian Scientists deny God." This is a mistake. On page 497 of Science and Health are these words: "We acknowledge and adore one supreme and infinite God." We are also told that "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (p. 465). The gentleman objects to God as "Principle," but the authorized definitions of the word are, "Beginning, original cause, origin, source." Will he tell us what the objection could be to recognizing God as the "beginning," or "great First Cause"? St. John says, "In the beginning was the Word, . . . and the Word was God."

If the really sincere investigator of Christian Science will read the text-book, "Science and Health with Key to the Scriptures," from the view-point of its author, viz., God as the creator of the spiritual man and universe, all seeming obstacles will melt away. The Scriptures inform us that "God is a Spirit," and that He created man in His image and likeness. If this is true, the man of God's creating is spiritual and not mortal, and Mrs. Eddy's references to man all through the text-book will be found to be logical. Christian Science teaches that the spiritual creation described in the first chapter of Genesis is one that honors God, that He made all, and saw that "it was very good." No theologian up to the present time has been able to reconcile the record of the creation of mortal man with that of the spiritual man as both being creations of God.

Again, it is said that "Christian Science denies the divinity of Christ." This also is a mistake. No lay reader, much less a minister, could be excused for failing to notice the distinction that the Master himself made between the human

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Jesus and the spiritual Christ. Of the first he said, "I can of mine own self do nothing;" "The Father that dwelleth in me, he doeth the works." At another time he said, "Why callest thou me good?" On the contrary, when speaking of the Christ he said, "I and my Father are one." And again, "Before Abraham was, I am." The teaching of Christian Science coincides precisely with the above. On page 473 of Science and Health we read, "Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ." Our critic next tells us, by quoting the reference to Jesus' experience in the tomb, that Christian Science denies the need of food. On page 254 of the text-book he might have read, "To stop eating, drinking, or being clothed materially before the spiritual facts of existence are gained step by step, is not legitimate."

The gentleman is disturbed at the statement in Science and Health that "miracles are impossible in Science" (p. 83), and yet there is nothing strange about it. Science, according to the authorities, is systematized knowledge, acknowledged truths. To the great Master his works were supremely natural because he understood the Principle by which they were done, and he knew that the operation of that divine Principle was the same in one instance as in others. To the materialist, looking only to matter for cause and effect, the healing of the sick, the raising of the dead, the turning of the water into wine, and the walking on the water, were marvels or miracles, and it was doubtless from this material thought of the people concerning them that the record reads miracle. Again, if his deeds were miracles which he alone could perform, why did Jesus say, "He that believeth on me, the works that I do shall he do also"?

We are told that the reference to the devil as being impersonal evil is "all wrong." Has our critic ever seen a personal devil with the cloven feet and horns, or has he ever known any one who has seen him? Will he tell us how it would be possible to cast seven such persons out of Mary Magdalene? Is it not more reasonable to understand that these were seven evil thoughts controlling her which Jesus cast out, and are not these the devils by which mankind is constantly being tempted and assailed? What did the Master mean when he said, "That which cometh out of the man, that defileth the man. For . . . out of the heart of men, proceed evil thoughts, adulteries, . . . murders, thefts, . . . wickedness, deceit, . . . all these evil things come from within, and defile the man." Are not these the devils? They certainly are not devils with horns.

We are next told that "Christian Science says sin does not exist." In more than a thousand places in the text-book are warnings against sin in its various forms. It does not teach that sin and disease are unreal to the human sense; in fact the very opposite is true. On pages 390, 391, we read: "Suffer no claim of sin or of sickness to grow upon the thought." "Suffering for your own sins will cease in proportion as the sin ceases." The critic says he has "been in four different states, and in but one small place has he found such foolish people as in Berrien Springs." One can only wonder how and when he managed to miss on his travels so many happy, clever, and intelligent people. In his own state there are over forty Christian Science churches and societies, with an attendance of from twenty-five to five hundred each, and in over two hundred other places are societies in embryo. Every other state has a similar record. In every country on the globe, from Maine to far-off Egypt, are flourishing societies.

"Christian Scientists do not believe in a final judgment," is the next objection. Christian Science teaches that judgment comes hourly and daily into the consciousness of all, but whether we are willing to recognize and accept it is another thing. The time for the final experience "knoweth no man, . . . neither the Son, but the Father." The Scriptures further say, "Every knee shall bow to me, and every tongue shall confess to God." This means constant progression until the demand, "Be ye therefore perfect" is finally obeyed. Contrary to the critic, Christian Science does not teach that God's creation is a part of Himself; such a position would be pantheistic. It does teach that God's ideas are all reflections of His thought, but individual and spiritual. Neither is the material effect of poison to mortal sense denied, as is claimed. This is fully explained in the text-book. While the after effects of deadly poisons taken by accident have been counteracted by Christian Science many times, the suggestion of the critic to feed arsenic to horses is on a par with that of the tempter to Jesus, and the reply must be the same as in his case.

"Scientists claim we do not die," is the next criticism. It makes all the difference what is understood by "we." Christian Science teaches that man does not die, because he is God's image, and the critic should stick to his text if he quotes Scripture as authority. Christian Science does not claim that a mortal is man, but rather a counterfeit of him. Jesus said, "Whosoever . . . believeth [understandeth] in me shall never die." Now right here may we ask, Is it not better to take the Master's sayings from the spiritual side, as he intended, than to quibble and strain for the literal and material sense? Jesus proved his teaching by passing through the experience of death and realizing the birthright of dominion given to man in the creation, and thus presenting himself before his disciples with the same body as before.

In closing, I will quote from a sermon by a prominent orthodox clergyman of Los Angeles, Cal.: "Christian Science is the religion of spirituality, optimism, good health, and success, because it rests upon the fundamental verity that God is All and God is Love. Physical health, moral victory, and spiritual illumination follow inevitably from the realization of this primary truth. To bring men to the consciousness of their spiritual sonship and of the divine perfection, is the work of Christian Science, and that is why the gates of hell shall not prevail against it." Christian Science has no quarrel with any other organization that is trying to elevate mankind, and bears no false witness against its neighbor. Mrs. Eddy once said, "I love the orthodox church, and in time the orthodox church will love Christian Science" (Miscellaneous Writings, p. 111).

[Charles E. Jarvis in *Los Angeles* (Cal.) *Examiner.*]

In a recent contribution to your editorial page entitled "Mind and Health," from Prof. Garrett P. Serviss, the writer takes the position held by many, that disease is the result of fear or imagination; and in this we agree with him. Mrs. Eddy tells us on page 411 of her book, "Science and Health with Key to the Scriptures," that "the procuring cause and foundation of all sickness is fear, ignorance, or sin. Disease is always induced by a false sense mentally entertained, not destroyed. Disease is an image of thought externalized. The mental state is called a material state. Whatever is cherished in mortal mind as the physical condition is imaged forth on the body." When Professor Serviss indicates that the same human mind whence emanates the fear, can cure the result of its own vagaries, we shall have to part company with the gentleman. And when he goes further and classifies Christian Science with so-called mind-healing through concentration, blind faith, or will-power, the situation calls for correction.

The sum total of human misery is the result of wrong thinking, the product of the mortal mind, or carnal mind, which, we are told, "is enmity against God," and it is as impossible for this human mind to correct its own errors as it is for a fountain to send forth sweet water and bitter, or the fig tree to bear olive berries. Therefore, every so-called metaphysical system attributing any ability to heal to the human will, suggestion, or other mortal phenomena, is antithetical to Christian Science. Briefly speaking, Christian Science is a religion which teaches absolute reliance upon God, "who forgiveth all thine iniquities; who healeth

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all thy diseases;" the religion taught and practised by Christ Jesus, who promised his followers that a knowledge of the truth should make us free.

When Jesus was doing his greatest work among the people, healing the sick, restoring sight to the blind, causing the lame to walk, the dumb to speak, the skeptics of that age were quite as critical as they are today, and on one memorable occasion charged him with employing evil means in his ministrations. His answer as given in the twelfth chapter of Matthew is as timely today as when uttered by the Master: "And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

Paul said, "Let this mind be in you, which was also in Christ Jesus," and the Master said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." By this it is quite evident that Jesus did not employ hypnotic suggestion, mesmerism, or will-power. It was his understanding of spiritual law, or the power of the divine Mind over the false human sense, which enabled Jesus to perform his wondrous works, and today, through Christian Science, mankind is learning that a knowledge of this law is attainable here and now.

[Arthur H. Swank in *The Evening Sun*, Baltimore, Md.]

I have read and studied carefully an article signed with the initials "E. A. F.," which purports to be an attack on Christian Science and Christian Science practitioners. As a matter of fact, it is neither. The entire letter is merely one person's views about what he thinks Christian Science is and what he thinks Christian Science practitioners stand for. Mere opinion is valueless in determining the truth about any subject. For many years my own opinions led me to be even more violent in denouncing Christian Science and its healing and saving methods than our friend has deemed it wise to do. But about five years ago I suddenly remembered that it was utterly impossible to learn the truth about any subject from its enemies, and immediately I purchased the text-book of Christian Science. There is only one, and it is called "Science and Health with Key to the Scriptures" by Mrs. Eddy. This book can be procured at the public library in your city gratis. In no other way can the absolute truth about genuine Christian Science be gained.

It is an interesting and astounding fact that for nearly a half century Christian Science has been meeting and replying to letters and articles similar to the one in a recent issue, and today Christian Science is the fastest growing religious organization in the world.

[John W. Harwood in *Oldham* (England) *Chronicle*.]

In a recent issue, under "Talks for a Quiet Hour," by the Rev. A. J. Waldron, Christian Science is mentioned as a new cult. It is referred to as teaching strange and weird things. Christian Science is, however, a reiteration of the teachings of Jesus, and the proof of this statement is seen in the healing of the sick and the sinning, of which there is abundant evidence in this present time; and this is what Jesus said should follow "them that believe." People are tired of creed and dogma. Words without deeds, preaching without practise, like clouds without rain, no longer satisfy. Jesus was asked, "What shall I do to inherit eternal life?" Comes the reply, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Now Christian Science teaches that in order to love God, and thereby inherit eternal life, we must know Him, for again Jesus said, "This is life eternal, that they might know thee the only true God," and it is because Christian Science reveals the true idea of God, as infinite good, all-power, all-presence, that the seeming presence and power of evil, disease, sin, death, is eliminated from human experience. There is surely nothing weird or strange about this.

In the Preface of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read (p. xi), "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation." This text-book can be borrowed free of charge from any of the Christian Science reading-rooms.

[Henry Deutsch in *Minneapolis* (Minn.) *Tribune*.]

"Science and Health with Key to the Scriptures" by Mrs. Eddy is just what it is designated by her, the text-book of Christian Science, which elucidates her teachings and contains in the "Key to the Scriptures" her interpretation of the spiritual thought expressed in the teachings of the Scriptures. Christian Scientists have just one Bible, the same Bible adopted and used by all Protestant Christian denominations, and the Authorized Version is the one used in the church services and in the homes of Christian Scientists. Mrs. Eddy never designated her text-book as a Bible, nor have Christian Scientists. She claimed and proved that her interpretation of the Bible, as expounded in the text-book, has brought a spiritual light which has enabled her followers to exemplify in a marked and large degree both the letter and the spirit of the precise teachings of Jesus in their entirety, for she demanded of her followers, as did he, that they should not only "preach the gospel," but "heal the sick." It may be called, if you choose, a commentary on the Bible, but was never designated as the Bible, or expected to take the place of it.

Mrs. Eddy taught that man has but one Father-Mother, and that one God, omnipresent and omniscient, infinite Life, Truth, Spirit, Love. Christian Scientists acknowledge toward Mrs. Eddy the relation of faithful followers of a revered Leader in whose life they find a clear exemplification of an honest, sincere, earnest, and successful effort to walk in the footsteps of the Master. Christian Scientists today recognize no leadership but that of Truth, and on this there can be no division. In the life of Mrs. Eddy they apprehend the earnest effort to lead her followers in the pathway of the Christ. In the example of her life and the spirit of her teachings, Christian Scientists are glad to acknowledge a leadership toward the higher things of Spirit.

[Herbert M. Beck in *Herald and Democrat*, Siloam Springs, Ark.]

Christian Science is the religion of Jesus Christ, because it is founded upon and exemplifies his word and works; because in so doing, it heals both sin and sickness by one and the same spiritual method; because it gives God all power and presence and glory, and as the Science is understood and applied, it increasingly reveals the paucity, poverty, and impotence of sin and sorrow; because it relies upon neither the wit nor the wisdom of any man (or woman), but upon the divine and unchangeable things of God, which may be known among men, every man for himself, here and now.

Mrs. Eddy was good and capable enough to discover these facts, or rediscover them, and good and capable enough to give them to all mankind in her book "Science and Health with Key to the Scriptures." It is the study of this book, together with the inspired word of the Bible, that has brought the sunshine of gladness into the hearts of many good as well as bad people, and has made them better; and they are all willing, if necessary, to testify, out of their gladness and gratitude to God, for the uplift they have received.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE CALL OF TRUTH.

Our Master, when questioned as to which was the greatest or most important of the commandments, declared that "all the law and the prophets" were included in the commandment to love God supremely and one's neighbor as himself. In other words, he who loves God with the understanding, with all his heart, mind, and strength, will perforce keep all the commandments, since he will have no time or desire to do aught but the will of God, the will which Christ Jesus came to do and which he exemplified in his service to mankind. Paul had grasped the spirit of this teaching when he wrote to the Hebrews: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works."

In like manner the Preacher sums up man's duty to the creator in his counsel to "fear God, and keep his commandments;" and the call today is no less imperative, but it demands, as Mrs. Eddy points out (Science and Health, p. 3), "absolute consecration of thought, energy, and desire." Nor should it be forgotten that none are exempt from this call to service, and that it is to works rather than to professions of faith. As followers of the Master we are unfaithful to our trust if we fail in our duty to God or to our fellows through any lack on our part to discern and to do the right. If we are honestly striving to do the will of God, we shall not hesitate to obey even at the cost of dislodging and casting out the idols of self-will, self-love, hatred, and envy, to whose behests we have, though unconsciously, bent the knee.

"The guerdon of meritorious faith or trustworthiness," Mrs. Eddy writes, "rests on being willing to work alone with God and for Him,—willing to suffer patiently for error until all error is destroyed and His rod and His staff comfort you" (Miscellaneous Writings, p. 118). To know the right and adhere to it at any cost is never easy, but we of today can scarcely appreciate the bitter experiences through which our Leader was called to pass, when she literally stood and worked "alone with God," with the hosts of theology, medicine, and the press arrayed against her; yet she emerged triumphant because she knew, through the works of healing she had been privileged to do, that she was being obedient to the higher law, obeying God rather than man, and that the "signs following" were the proofs that she had been walking with God and so had naught to fear from the condemnation of men.

Today, thanks to the tireless labors of our Leader, Christian Science has won acceptance even at the hands of many of its old-time critics, and its future rests upon the faithfulness of its professed followers in the demonstration of its teachings. We can never be grateful enough for the less thorny path made possible for us through Mrs. Eddy's obedience and self-sacrifice, but the need is all the greater that we watch and pray daily lest we enter into temptation. Error is more subtle in its method of attack, but it is still to be reckoned with. The call to greater consecration, to purer, nobler lives, was never more urgent to every follower of Christ, Truth, and in the proportion that we set aside every thought of self and place foremost our duty to God and to our fellows, in that proportion shall we see the cause which stands before the public today as the life-work of our revered Leader, go forward in its mission to mankind until it shall sweep the world for God.

Archibald McLellan.

"MY STRENGTH."

The dominant sense of mortal experience is that of inadequacy, weakness. The ever-echoing world-cry is a call for help. Over against this there is set forth in all the Scriptures the infinity of spiritual strength, and Christian Science may be defined as the statement and practical proof of the present availability of this strength. "Obedience to Truth," writes Mrs. Eddy, "gives man power and strength" (Science and Health, p. 183), and this thought pervades all her teaching.

To his disciples Jesus said, "I give unto you power over all the power of the enemy;" and elsewhere, in explanation of the nature of this dynamic endowment, he says, "Unto you it is given to know the mysteries [the vital truths] of the kingdom of God." Their sufficiency was to be determined by their knowledge of Spirit, their consciousness of good.

That many of the prophets and sages had a lively sense of this truth is unquestioned, and David speaks for them in that marvelous sentence of the twenty-seventh psalm, "The Lord is the strength of my life," while Isaiah hints at the metaphysics of this knowing, when he says, "In quietness and in confidence shall be your strength." On the other hand, that these ancient worthies often expected the divine power to be exhibited through the use of material means, seems equally apparent, though they were certainly far in advance of the great body of the people both of that day and of this. They had divined the inner meaning of the word of the Lord to Zerubbabel, saying, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

In both words and works Christ Jesus taught that strength is the activity of Truth absolutely controlling materiality, while wholly free from any contact or association with it, and in keeping therewith Christian Science rebukes the prevailing belief of mankind. As the Jewish faith and hope were centered in the might of a militant Messiah, so present Christian thought, for the most part, is centered in the belief of life and strength in matter, which is regarded as the means for the divine manifestation. In the presence of a great mogul engine, men instinctively say and think, "How tremendously strong!" Yet it is clear that this monster has no strength whatever, but on the contrary that *its hugeness* is a dead weight upon the force which must move *it with its* train, and we are thus led to see that the location of *strength* in the machine is a fallacy. This belief in the might of materiality is practically universal, it is the colossal untruth which the Science of being comes to disclose and thus destroy. This is the keystone of Mrs. Eddy's contention, that escape from the bondage of materiality is found only as the metaphysical teaching of Christ Jesus is apprehended. "Mind alone," she writes, "enlarges and empowers man;" "Rise in the strength of Spirit to resist all that is unlike good" (Science and Health, pp. 199, 393).

The world is pitifully enslaved today by the mesmeric thought of the power of brain and muscle, of arms and armaments, and the spell is not broken so long as men believe in material strength. Herein lies the weakness of scholastic theology, the strength of Christian Science. The lesson brought home so dramatically to Gideon is to be learned by us all, and how much this learning signifies to one's efficiency and peace, many a Christian Scientist can tell. When the declaration, "God is my strength," is no longer a theory, but has become a realization of the availability of that truth which has proved "mighty through God to the pulling down of strong holds," then life has taken on an entirely new meaning, the individual has gained an inspired understanding of that most wonderful self-assertion of the Master at the grave of Lazarus, "Father, I thank thee . . . I knew that thou hearest me always." This is one of the many beatitudes of Christian Science, "Blessed is the man whose strength is in thee."

John B. Willis.

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"THE SPIRIT OF PROPHECY."

IN the nineteenth chapter of Revelation we read that an angel said to John, "The testimony of Jesus is the spirit of prophecy." These words are very significant, and remind us that there have been many and varied attempts to interpret prophecy from a material view-point, when its true meaning can be gained only as spiritual sense reveals the great facts of existence and shows the eternal working together of all things for good according to that divine purpose, which can never be thwarted by mortal ignorance or obstinacy.

On page 593 of Science and Health Mrs. Eddy defines prophet as "a spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth." This definition should be kept in mind, also the words concerning "the spirit of prophecy," as we read the Bible and endeavor to grasp its deeper meanings, especially as we study the Lesson-Sermon. If we fail to find therein the vital truth which heals and purifies, uplifts and tranquilizes, it is because we are holding to a material and temporal interpretation of the inspired word. Paul warned the early Christians against this mistake, as we read in his second epistle to the Corinthians, where he says of his fellow countrymen: "Their minds were blinded: for until this day remaineth the same veil [as in Moses' time] untaken away in the reading of the old testament; which veil is done away in Christ."

There are found in the Old Testament many warnings of impending evil, which have been called by some commentators "doom songs," and few have seen that these, when spiritually understood, all point to the destruction of error. With these prophecies may be classed Jesus' utterances as found in the twenty-fourth chapter of Matthew and the twenty-first of Luke, and indeed the closing statements of the Sermon on the Mount as well. The latter tell us that the winds and the floods of mortal experience will assail the just and the unjust alike, with this tremendous difference as to the final result,—the house built upon the rock, the Truth which was the foundation of the Master's words and works, this mental abode will remain unshaken by the storm and stress of mortal belief and unbelief, proving the perfect security of him who dwells in "the secret place of the most High."

In the chapters of Matthew and Luke above indicated, we find that nothing which rests upon material belief will stand the process pointed to in these words: "Yet once more I shake not the earth only, but also heaven." Even the material concept of heaven as a place, rather than a condition of holiness and harmony, must yield to this mighty shaking which comes when the winds of God blow. One thing is sure, the gospel preached and practised by Christ Jesus and his apostles must be declared among all nations, a prediction which is being fast fulfilled through the healing ministry of Christian Science. We are also told that, strangely enough, "all the tribes of the earth" shall "mourn," not rejoice, when they see "the sign of the Son of man," or the signs which the Master said should "follow them that believe," and this because they do not know the Father as the Life of all that really lives. Those who do know keep close to the Christ-teaching, as illumed for them in Christian Science, watching and praying that they may escape the things which come to pass on the plane of mortal belief, taking heed to themselves that neither the pleasures nor the "cares of this life" shall cause them to lose sight of the vital issue, the preservation of the healing truth in all its purity and power.

Our revered Leader tells us, as did the Master, that "the breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears" (Science and Health, p. 96). She adds that "these disturbances will continue until the end of error," but on the same page we find the assurance, "Love will finally mark the hour of harmony." This is surely "the spirit of prophecy," and coincides with the promise to him "that endureth to the end." Thank God! error has an end, while Truth is from everlasting to everlasting, healing, blessing, inspiring today, even as when the Master said, "Your redemption draweth nigh."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CURRENT NOTES.

BIRMINGHAM, ALA.—To see from ten to twenty, and sometimes more, prisoners listening intently to the Christian Science services held in the county jail; to hear their voices unite in singing "Shepherd, show me how to go," and other familiar Christian Science hymns; to note the earnestness displayed in going over the Lesson-Sermons, the almost pathetic avidity with which the teachings of Jesus as exemplified by the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are received,—would indeed be a revelation to many persons. Several copies of Science and Health, Hymnals, Bibles, *Quarterlies,* etc., have been furnished the inmates of the jail, and a yearly subscription to *The Christian Science Monitor* has been paid for; copies of the *Sentinel* and the *Journal* are also supplied at frequent intervals, all of which are heartily welcomed, and passed from one to another of the men.

The Christian Science church of Birmingham, under whose auspices these services are held, is truly carrying out the injunction of the Wayshower to carry the true gospel to the poor and the needy, the humble and the suffering, the highways and the byways, even into the prisons. More than one demonstration of the healing power of the truth has been made in the jail, and the whole moral atmosphere seems to have undergone a change for the better.

Correspondence.

OTTAWA, CANADA.—The corner-stone of the new church edifice of First Church of Christ, Scientist, in Ottawa, the capital of the Dominion of Canada, was laid on July 7, 1913. The members of the board of directors represented the church members, and the ceremony took place at 5:30 a.m. The copper box, sealed within the corner-stone, contains a copy of the Bible, a complete set of the works of Mrs. Eddy, current copies of the Christian Science periodicals, a list of the children and teachers of the Sunday school, and a short history of the Ottawa church. The books were the gift of the children of the Sunday school.—*Correspondence.*

LEBANON, N. H.—Rooms in Lincoln block have been leased by First Church of Christ, Scientist, for a term of years. They are being renovated and fitted up for use, and will probably be occupied early in August. The main room will be used as an auditorium for the Sunday morning and Wednesday evening services, and the smaller room in the rear for a reading-room. During their occupancy the rooms will be designated as Christian Science hall and reading-room.—*The Granite State Free Press.*

THE HAGUE, HOLLAND.—First Church of Christ, Scientist, has opened new reading-rooms at Noordeinde 94a. The rooms, which are situated on one of the principal streets in the shopping and business center, are attractively furnished, and the members trust they will prove a great help in the spreading of the Christian Science teachings.

Correspondence.

WEST PALM BEACH, FLA.—The members of First Church of Christ, Scientist, met at the corner of Poinsettia street and Hibiscus avenue June 30, at six o'clock, for the purpose of laying the corner-stone of their new church edifice. The work on this church is progressing rapidly.

The Tropical Sun.

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THE LECTURES.

OAKLAND, CAL.

William R. Rathvon delivered two lectures on Christian Science under the auspices of First Church of Christ, Scientist. At the first, Macdonough theater was crowded to the doors, a large number being seated on the stage. There were more than two thousand people present, who gave close attention to the lecture. In introducing the speaker, ex-Mayor John L. Davies said in part,—

It makes but little difference to the followers of Mrs. Eddy what the general public believes about the teachings of this most remarkable woman of this century. We must admit that the cause of humanity has been greatly strengthened by the reforms that have come to the homes of hundreds of thousands of men and women who have been healed of sin, disease, poverty, fear, and intemperance through her teachings. I might ask the Christian Scientists who are present this evening what it was that induced them to investigate Christian Science, and I venture to say that two thirds of them would answer, "We were healed mentally and physically."

Any one who has carefully read the life and works of this pure-minded woman cannot but sympathize with her in the desperate struggle and opposition she had to contend with, endeavoring to establish a religion which would follow in the footsteps of the divine Master and Teacher of men, who said on many occasions, "By their fruits ye shall know them;" also, "Ye shall know the truth, and the truth shall make you free." She lived to see this truth established in every part of the civilized world; she lived to see the board of lectureship established, which sent the speaker of the evening to the far West to show us the way; she lived to establish the cleanest daily newspaper the world has ever seen. *The Christian Science Monitor* of Boston is an inspiration to all who read it. No sensations, no scandals, can ever be found in this great newspaper left by her to her followers.

The second lecture was delivered in the church edifice at Franklin and 17th streets, and every available seat in the church was occupied, while many stood during the lecture. Elmer McBurney, former president of First Church, in introducing Mr. Rathvon, said in part,—

In this age Christian Science is teaching men that their liberty, their freedom from sin, sickness, and death, depends on their willingness to know the truth about God. We are here tonight to find a better acquaintance with God than we have ever known, a better understanding of the healing interpretation of His word.—*Correspondence.*

CLEVELAND, OHIO.

A lecture on Christian Science by Bliss Knapp was given at the Hippodrome. The introductory remarks of Wayne C. Jones, first reader of First Church of Christ, Scientist, under whose auspices the lecture was held, were as follows:—

To the shepherds of old on the Judean hills the angel message, "Glory to God in the highest, and on earth peace, good will toward men," proclaimed the coming of the Saviour, Jesus of Nazareth, whose mission was to free mankind from the bondage of sickness, sin, and death. Jesus' life-work revealed man's unity with God; he taught sublime truths, and his understanding of divine law enabled him to heal the sick, cast out evil, and raise the dead, and to his followers he said, "These signs shall follow them that believe." Today, through the gospel of Christian Science, we witness the second coming of Christ, Truth, with its ministry of love lifting human consciousness out of the beliefs of sickness and sin, fear and superstition, confirming the words of the Master when he said, "He that believeth on me, the works that I do shall he do also." The teachings of Christian Science are in accordance with spiritual law, giving us a practical scientific knowledge of God which enables us to do the works that Christ Jesus said we should do through his name. The experience of thousands all over the world testifies to the healing efficacy of Christian Science, proving that the word of God is no less able to heal today than it was centuries ago.—*Correspondence.*

UNIVERSITY OF MICHIGAN, ANN ARBOR

Judge Clifford P. Smith delivered a lecture on Christian Science in Sarah Caswell Angell hall. The lecturer was introduced by Leonard J. Gringhuis, president of the Christian Science society of the University of Michigan, who said:—

Thousands of people in all parts of the world are giving thanks to God for Christian Science; for through it they have been healed from all ills, as well as from sin and sickness. They have found Christian Science to be a demonstrable religion, a practical religion, one that they can use every day of the week and every minute of the day. Christian Science teaches that God is infinite, that He fills all space, that He is not afar off, but is always present; and because God is always present, Christian Scientists have found Him an ever-present help.—*Correspondence.*

FRANKLIN, MASS.

In the presence of a large audience in Odd Fellows' hall, Frank S. Leonard gave a most interesting lecture on Christian Science. He was presented to the audience by Will S. Johnson, who said in part,—

We are all seekers after the truth, the truth that Jesus taught, and which he said would make men free. Christian Scientists believe that a revelation of this truth has come to this day and generation, and if we may judge of their faith by their works, both spiritual and physical, then indeed truth has come anew to mankind. All fair-minded and well-informed individuals admit that Mrs. Eddy has formulated and established a wonderful system of metaphysical healing; also that there is a growing and impelling desire among a multitude of people for further knowledge regarding the basic principles and power of Christian Science.

Woonsocket (R. I.) Call.

NEW YORK, N. Y.

Rev. William P. McKenzie, lecturing in Fifth Church on Christian Science, was introduced by H. Cornell Wilson, who said in part,—

It may prove of interest to you to know that in the course of my experience in Christian Science I, like a number of others, was asked by Mrs. Eddy to assist in her home in relieving her of numerous and pressing details which were crowding upon her time and attention as the great movement of which she was the Discoverer and Founder continued to grow and spread throughout the world. It was therefore the privilege of those who were called to serve the cause by helping Mrs. Eddy in this minor way to witness her reliance upon God, as she brought her spiritual and scientific understanding of Christianity to bear upon the problems daily confronting her.

One might spend much time telling of the sweetness, the tenderness, and motherliness of this dear woman. Much time might be devoted to relating facts concerning her wonderful grasp on the world's problems and her ability to deal with them wisely and lovingly. Still more time could be consumed in picturing the majesty of one who, under the government of God, was leading this world-wide movement of Christian Science. But it is not concerning these that I

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wish to tell. I would like to mention a particular daily incident which greatly impressed me. It was this: Mrs. Eddy began her day by summoning about her the members of her household, and in a manifest spirit of meekness, prayer, and confidence, she turned to the Word of God for the day's directing. Taking the Bible in her hands, she would open it seemingly at random, after a silent prayer to God for spiritual light and understanding, and there in the light of spiritual intelligence get divine direction, counsel, courage, strength, and assurance, the like of which I had never before even dreamed. Her help, it was plain, was all from God.—*Correspondence.*

BRIXTON, ENGLAND.

A crowded and influential meeting in connection with the Brixton Christian Science Society was held at Raleigh hall, Saltoun road, to hear an address from Bicknell Young. This was the first public lecture arranged by the local society, and it proved most successful. Mr. H. Benner, in opening the proceedings, said in part, that Mr. Young really needed no introduction, but he should like to be permitted to say that he believed firmly that the teachings of Christian Science were the truth, that truth which liberated humanity from the slavery of sin and from all the evils which followed, without any exception whatever; that it was the teaching of Jesus Christ and his apostles which his followers were commanded to carry out. Jesus and his apostles proclaimed and practised the truth, which Christian Science called upon every one in this age to do. History taught them that humanity had generally failed to recognize its benefactors. As they looked back over the past, they remembered that those great reformers who had appeared in the world had been frequently opposed, in fact, persecuted, and their teachings misunderstood. He need only refer them to the eleventh chapter of Hebrews, to the story of the gospels, the Acts of the Apostles, and the history of the Protestant Reformation. That misunderstanding and opposition had been due altogether to misapprehension of the teachings and ignorance of the aims of the reformers. Christian Science had not escaped that ordeal. The Discoverer of Christian Science and its teachings had been subjected to opposition and misunderstandings, as the result of ignorance. Mrs. Eddy wisely formed a board of lecturers, whose business it was to give a clear exposition of the teachings of Christian Science, so that misapprehensions might be removed, and opposition born of ignorance disarmed.

Clapham Observer.

DES MOINES, IOWA.

A large and attentive audience filled the Berchel theater on the occasion of the semiannual lecture given under the auspices of the local Christian Science church. Mr. I. M. Earle presided, and in introducing the lecturer, Clarence C. Eaton, said in part,—

Nothing in the history of mankind is more interesting than the story of religion. In the crumbling ruins of the earlier civilizations we find the broken temples of dimly remembered or forgotten gods. From his own experience of happiness or harm to him, the primitive man naturally deduced the existence of rival powers of good and evil, or of a supreme power both good and evil, and religion was naturally a form of worship or sacrifice to propitiate such powers or power, and thus avert calamity, present or future. Differences of belief in the identity, number, or form of such powers, and the proper manner of worship, arose and grew into creeds and dogmas, but the belief in the rival forces of good and evil underlay them all, and each successive growth of creed and dogma only served to fetter the thoughts of bolder minds and stifle the doubts born of wider knowledge.

No one doubts that according to their light and training there were many conscientious men, in the days of the great Master, among those who criticized his associations, deplored his alleged desecration of the Sabbath, and crucified him for blasphemy. His greatest offense was his disregard for custom and dogma, and his laying down, as the supreme and only test of all things, religious or otherwise, "By their fruits ye shall know them." Irrespective of names or creeds or methods, whatever in a great sense and in the long run has added to the happiness of humanity, is good; whatever has added to the burden of human misery is evil. There is no other standard of measurement than that given by the Master.

We come tonight to listen to one who claims to represent a new-old religion, new as the latest thought, old as primitive Christianity; a religion that believes the supreme and only power is good, that all intelligence is divine, and that immediately underneath are the everlasting arms.

Register and Leader.

EAST ST. LOUIS, ILL.

Virgil O. Strickler lectured on Christian Science to a large and attentive audience at the church edifice, Washington place and Summit avenue. He was introduced by Homer T. Stephens, local agent of the New York Central lines, whose remarks were in part as follows:—

Christian Science understood satisfies, and it supplies that explanation of the Bible which so many fail to receive from the study of other religions. Christ Jesus said, "I am the way, the truth, and the life." It is simply to demonstrate this divine truth, as voiced by the Saviour, that Christian Science has come; and it has proven the Wayshower's words to be true in thousands upon thousands of cases of healing from sin and disease.—*Correspondence.*

LECTURES TO BE DELIVERED.

Alamosa, Col.—Bicknell Young, Oliver theater, Sept. 9.
Belmont, N. Y.—Virgil O. Strickler, City hall, 8 p.m., Sept. 8.
Decatur, Mich.—Virgil O. Strickler, Town hall, 8 p.m., Sept. 12.
Denver, Col. (Second Church).—Bicknell Young, Church edifice, South Grant street and Bayaud avenue, 8 p.m., Sept. 11 and 12.
Harrogate, Yorkshire, England.—Col. William E. Fell, the Kursaal, 3:15 p.m., Sept. 21.
Jonesville, Mich.—Virgil O. Strickler, Theater, 8 p.m., Sept. 11.
Lisbon, N. H.—Virgil O. Strickler, Lisbon opera house, 8 p.m., Sept. 2.
Long Beach, Cal.—Clarence W. Chadwick, Church edifice, 440 Elm avenue, 8 p.m., Sept. 5.
Minneapolis and St. Paul, Minn. (joint lecture).—Bicknell Young, St. Paul auditorium, Sept. 5.
Monrovia, Cal.—Clarence W. Chadwick, Greek theater, High school building, 8 p.m., Sept. 4.
North Yakima, Wash.—Francis J. Fluno, M.D., Masonic hall, 8 p.m., Sept. 11.
Oakland, Cal. (First Church).—Clarence W. Chadwick, Macdonough theater, 8 p.m., Sept. 11.
Plymouth, Mich.—Virgil O. Strickler, Church edifice, 8 p.m., Sept. 9.
St. Johnsbury, Vt.—Virgil O. Strickler, Colonial theater, 8 p.m., Sept. 4.
San Francisco, Cal. (First Church).—Clarence W. Chadwick, Dreamland rink, Steiner street near Sutter, 3 p.m., Sept. 7; Church edifice, California and Franklin streets, 8 p.m., Sept. 8.
Seattle, Wash. (Second Church).—Francis J. Fluno, M.D., Junction hall, 8 p.m., Sept. 9.
Sioux City, Iowa.—Bicknell Young, Auditorium, 3 p.m., Sept. 7.
Winchendon, Mass.—Virgil O. Strickler, Town hall, 8 p.m., Sept. 5.

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TESTIMONIES OF HEALING.

I feel it a duty to contribute my testimony to the enlightening and healing potency of Christian Science. I did not become interested in it through physical healing, but solely for the spiritual benefit; and because of its irresistible appeal through clear and lucid expositions and incontestable logic in dealing with the subject of religious truths, this teaching first gained and has since held my attention. It might, however, be well to state that I did receive some physical benefits from the study. I had sundry ailments, but none that would be considered of a serious character, which I had come to look upon as unavoidable accompaniments of human experience. For one of these I had sought skilled medical advice and was promised a cure, which, however, did not follow the treatment, and as a result of this experience my faith in doctors and in medicine was greatly diminished.

Christian Science was first presented to me rather crudely, and I coolly turned it aside, but shortly afterward it was my good fortune to read some of the authorized literature, and I quickly discovered that it was a subject of great moment. After reading one article in the *Sentinel* my interest was so aroused that I immediately purchased a copy of Science and Health and devoted from one to five hours daily to its study, with the result that in a few weeks I found that all the physical disorders had disappeared and I did not know when they went. Any inharmonies of a physical nature which have since arisen have been readily overcome, and I now understand that it was the truth entering my consciousness through earnest study which at first so quickly destroyed the physical ills.

As before stated, the greatest benefit which Science has brought to me is of a mental and spiritual nature. Ordinarily one might have judged me as having no cares, but I engaged in many a conflict with the various temperamental idiosyncrasies of human disposition. Circumstances and environment seemed against me, and the growing realization that the world might prove too much for me to conquer, perhaps even in a limited way, was generating a mental torture which it would be difficult to describe. From early childhood I can remember wishing that I knew the truth. One experience at the age of nine stands out vividly. After viewing the silent face of a dear companion of my own age, I was for days in a miserably depressed state of mind, my thought many times rehearsing the wish that we might just "speak the word" and heal, as we were taught in Sunday school that Jesus did. How wonderful yet how desirable it would be for us to do this! Later, experience with the world and with the recognized forms of theology taught me not to expect such a thing. Little did I dream then, and during the intervening years in which this wish frequently revoiced its lament, that there was already a teaching extant which made available to human consciousness the same power that Jesus had used, and that what revolved in my youthful mind was a distinct prophecy of what I would later come to realize in practical experience.

So when Christian Science with its angel chorus sang its soothing melodies into my waiting thought, I drank freely of the spirit of "on earth peace, good will toward men." My mental condition might be likened to that of a child lost in a wilderness, apparently helpless, and not knowing in which direction to turn for a pathway out, when after long wanderings and with sore feet and weary heart he all unexpectedly comes upon the doorsteps of his own home. Imagine the relief, the tears of pure gratitude and joy! I can remember being so full of happiness that at times I could not talk, and in going along the street, amid the noisy rattle of the traffic, I have been oblivious to it all, and fairly drank in the healing balm from the fountains of divine Love. Inspiration and aspiration mingled in a pure stream, and in the sweet moments during the first few years of my awakening there was borne into one human consciousness the ideals of eternal Truth. Consecration and concentration, consistency and persistency, obedience and courage, took form in a new field of endeavor, and ever since that time my thought has clung "steadfastly to the enduring, the good, and the true" (Science and Health, p. 261).

In a business way the fetters of belief in limitation began to loosen, and my progress was steady up to the time when I was offered a position which would give my faculties an opportunity for full and untrammeled expression. At this juncture, and within a few moments after concluding to accept the position, I had an interesting mental and spiritual illumination in which "the influx of light was sudden" (Science and Health, p. 47), and out of which in sweet, inaudible tones, the "still small voice" pressed home with wonderful force its injunction, "Choose you this day whom ye will serve." Two days in my room, wrestling in personal sense, brought me to a point where this call meant all of my time to planting in the Master's vineyard prevailed, and for nearly six years now I have had the blessed privilege of devoting my entire time to showing weary mortals the freedom of man in God's image, a privilege that can be appreciated only by those who have engaged in a like work.

When the perception which distinguishes truth from error, as viewed in Christian Science, awakens human consciousness, then begins the mental work of eliminating the errors of false belief which have for so long been mistaken for man, and which are the source of the enslavement of the human race; and then it is that we admit into our consciousness the elements of the Christ-mind which reflect God and reveal the man of God's creating, free and perfect.

The result of many blessings received necessarily awakens a reverent regard for and sincere appreciation of the noble character whose exalted mission it has been to show mankind a sure and safe way to complete salvation. With the finger of inspiration Mrs. Eddy has transcribed upon the human heart that sweeter music with which posterity will sing its way to freedom. How could the faculties find more profitable employment than to enter upon a journey every step of which is interesting, and one which leads to the haven of divine Love! What Christian Science has to say to the pilgrims of this earth is that there is "balm in Gilead," and that they should come up higher.

JOS. W. REYNOLDS, Omaha, Neb.

I have long had a desire to tell what Christian Science has done for me and mine, and after reading an article in the *Journal*, I saw my duty plainer than ever, so I am giving my first testimony. I have known of Christian Science for twelve years, and have received help through it from time to time; but I did not become sufficiently interested to study it until a little over four years ago, when visiting a sister. At this time my daughter, then four years old, was healed of a severe attack of illness. The practitioner explained Christian Science so simply, and what little I grasped gave me such peace of mind, that I determined to study and know more about this truth. Since then we have never taken any medicine.

My understanding came slowly. For two years I did not know any Scientists, and as we lived ten miles from a Christian Science church, I could not attend services often. When discord appeared, our trouble was always met by calling on a practitioner. Two years ago, three others here became interested in Christian Science, and we started to meet at one of the homes on Thursday afternoon, to read the week's Lesson-Sermon. Since then several have joined us, and now we meet on Sunday morning and conduct the services as in the branch churches.

My son, when two years old, was poisoned by putting in his mouth some brass which had been exposed to the weather. He seemed to be very ill, but this trouble was overcome through the help of a practitioner. I feel very

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thankful to God for this demonstration, for I believe our boy would not be with us now had we not known of Christian Science.

Throat trouble, croup, and many other ailments have been healed. I thank God for all these blessings, and I am grateful to Mrs. Eddy for showing us the way to Life, Truth, and Love. My daily prayer is to become unselfish, so that I can manifest more of this wonderful truth.

MRS. FRED HUMPHREY, Carpinteria, Cal.

It is a heart filled with gratitude which leads me to acknowledge through the medium of the *Sentinel* the great blessings that have come to me through Christian Science. For fifteen years I was broken down in health, not knowing what it was to feel well for a single day. I suffered terribly from headaches, often being confined to bed for days at a time, and was a martyr to a throat affection. I was unable for years to lead any kind of an active life, as the slightest exertion would exhaust me. I tried one doctor after another and took the remedies prescribed, also traveled from one place to another, thinking that a change of climate would benefit me; but any benefit which I received was of short duration.

Some four years ago, when everything seemed to fail me and I was confined to bed with no prospect of getting any help, I was asked by a sister who had taken up Christian Science, if I would give it a trial. It has been truly said that "man's extremity is God's opportunity," so I readily consented, and a practitioner was called. Some three treatments were given and a severe attack of throat trouble was healed. After a week's treatment, and the reading of "Science and Health with Key to the Scriptures," I was able to be up and around; while in less than ten days I took a nine-mile walk without feeling any sense of fatigue, something I had been unable to do for years. I also discarded glasses, which had been prescribed by an eye specialist in order to relieve my headaches, and I have never used them since.

From a physical, mental, and financial wreck, I have been lifted by the application of Christian Science to that place in experience "where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 227), an experience I had never hoped for before coming into this wonderful truth. Words fail me properly to express my gratitude to God for what this beautiful teaching has done for me and for my loved ones. My daily prayer is that I may become a true follower of Christian Science.

J. ANDERSON, Vancouver, British Columbia.

I have felt for some time that I should testify to the benefits I have received through Christian Science. The Bible says, "Let the redeemed of the Lord say so." I have certainly been redeemed from sorrow, fear, self-pity, selfishness, worry, a sense of lack, and also from many other sins. Then, too, I have been healed of physical ills, although I have not had many of these to bear. In this connection the Bible story of the children of Israel and their bondage to the Egyptians is recalled with great force, and it seems plain to me that any thought to which we give power is our ruler, that will not let us go so long as we believe that this error has power to hold us back. The only way to wake up out of this belief is to know that God is the only power; and the only way we can know this, and prove it, is to study Christian Science, together with the Bible, and then as we gain in understanding and realize what God is and what man is, we are allowed to go. Christ, Truth, parts the waves of error, that we may walk through and be free.

I have been reading the Christian Science literature for over three years, and I feel and know that I have never lived before, and although to mortal sense I have lost all those in the flesh who were dear to me, I never feel alone, because I have a sense of God as my constant companion, and I can truthfully say that I never was so happy in my life as I have been during these last three years. My daily prayer is for wisdom and understanding, and my gratitude for Christian Science, and thankfulness to our dear Leader, is beyond expression.—JESSIE MOFFAT, Indianapolis, Ind.

[Translated from the German.]

I give this testimony with a sense of deep gratitude. In the spring of 1911 I was suddenly taken ill with an intestinal trouble and cramps in the stomach. I was unable to partake of any food and lost flesh perceptibly. The physicians whom I consulted diagnosed the case as a serious affection of the stomach, which extended to the intestines and caused unbearable pain. The one whom I consulted last expressed the intention of operating at once, as in his opinion I could not possibly survive in this condition. However, as he did not vouch for my living through the operation, when inquired of by my relatives, I decided that I would not submit to it.

But "man's extremity is God's opportunity." At that time (July, 1911) I heard of Christian Science and applied to a practitioner in Berlin for treatment. Absent treatment was given for ten or eleven weeks, apart from which I only had the instruction afforded me through the reading of *Der Herold der Christian Science* and the letters from the practitioner. The pain gradually ceased, appetite and digestion became normal, and I increased in weight considerably. In spite of the physicians' assertion to the contrary, I was well in three months' time without having resorted to the operation, and little by little I regained the strength which I had lost. Today I am stronger and in better health than formerly, and I thank God from the depths of my heart for all these blessings, and am grateful to Mrs. Eddy for having explained to us anew the teaching of Jesus.

FRAU EMILIE FOTH, Pasewalk, Pomerania, Germany.

Six years ago I came in touch with Christian Science through the healing of a friend. I had always had difficulty in hearing, and was generally in a very delicate condition. I knew scarcely anything about Christian Science, but I thought if it could help another person it could surely help me. The deafness has greatly lessened, and besides this I have been healed of much suffering, as well as of an acute attack of rheumatism. For one thing and another I have had treatment for months, and my healing has come slowly; but I have not been sorry for this, indeed I have been glad, for it has been a constant stimulus to greater effort toward spiritual growth, and has called for unceasing study and work, which I so sorely needed. I was often discouraged and despondent, for it seemed as if the healing would never come, and I also indulged in self-condemnation; but since I have seen so clearly that to yield to depression is simply selfishness, I have never again suffered from it.

When Christian Science found me, my one aim was pleasure-seeking; but with the so-called pleasures had come so much unhappiness and wrong-doing that Christian Science, with the spiritual living which it entails, came to me like a foretaste of heaven, for I was hungry and thirsty for it, and I turned to it like a tired child who goes to its mother's arms. I did not, however, immediately grasp and understand the teachings of "Science and Health with Key to the Scriptures" by Mrs. Eddy; in fact, for two years I read the Lesson-Sermon daily, understanding very little of it; but I persevered, with the hope that it would bring healing, and possibly happiness, and then I thought I would never need to read it again. But before the healing came, the wonderful truth found in Christian Science, which brings such unspeakable peace, became clear, and now to me the Word of God, the Bible as understood in Christian Science, is my very life, and I can truly say, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

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I have received class instruction, which has been invaluable. Christian Science has brought me great contentment, and has given me trustfulness and patience. Formerly, when I wakened in the morning, I would try desperately to fall back into sleep, thus seeking oblivion from unhappiness, but now I waken to the joy of living. I try daily to reflect the divine Love, and also to render absolute obedience, which is the great essential to spiritual growth. I have many times had to say, "Not my will, but thine, be done;" but after each struggle there has been such peace and joy that I now strive to know only the one will in every detail.

Words avail little in expressing gratitude to Mrs. Eddy for having lived so selfless and spiritual a life that she was able to discover Christian Science and give it to the world, but living avails much; and I am therefore trying to live my life as God would have me live it, and do the work that God gives me to do.—SADIE J. SKINNER, Westfield, N. Y.

In Christian Science I have found health and happiness, for by it I have gained the true concept of God. It came as a revelation to me, offering a reasonable and practical concept of man's relation to God, and it has become a great comfort, both in healing and in business problems.

For a number of years I had suffered greatly with stomach trouble, and other disorders which are supposed to go with it. Then I applied to a Christian Science practitioner for treatment, and through the understanding of God as revealed to us in "Science and Health with Key to the Scriptures," I received almost instant relief. My wife has also been greatly benefited in reading Science and Health, and joins with me in expressing thanks to God, and gratitude to Mrs. Eddy, whose teachings enable us to find the truth.—JOHN S. LEHMAN, Bloomington, Ill.

I wish to express my gratitude for the great blessings which have come to me through Christian Science. Burdened with doubt and fear, I sought physical healing for chronic bronchitis of many years' standing. It was accompanied by most severe headaches and sleeplessness, which medicines and change of climate gradually failed to relieve, till there seemed nothing before me but the life of an invalid. With a very few treatments, however, I knew I had found not only a cure for bodily ills, but what was infinitely more satisfying I had found a God who could be worshiped intelligently, a heavenly Father who was not far off from His children, but always at hand in every need. Many other ailments passed away in addition to those for which I sought relief, and today I am rejoicing in an abundance of health and strength.

No words can express the happiness which has come into my life through the study of Christian Science. It transforms the days and gives a purpose to life, and supplies work for renewed energies, as we learn that these unnumbered blessings are for all, and that God will use us to bring this knowledge to others. I can truly say, "He hath put a new song in my mouth, even praise unto our God."

MRS. CLAUDE ROWAN IRISH, Denver, Col.

On the 18th of March last year I heard from a Jewish friend about the blessings of Christian Science, and I then resolved to give it a fair trial. As a result, this year has been the happiest of my life. For some years I had given up all faith in God and my health was not very good. In 1905 I lost my husband and my mother, and had many other troubles. Two years later I had a complete breakdown and was taken to a private asylum, where I stayed for eleven months. After that I had to go two summers to a sanitarium for nervous cases, and then felt better than ever before. Sick headache, which had been my companion from early childhood, was nearly cured; but I always had to think about my food, and never partook of anything but vegetables.

In this state Science found me. I believed that if I did anything contrary to the doctor's orders I would have to go to the asylum, so I lived in constant dread; but now I know that God is Love, and "perfect love casteth out fear." I feel very happy and always protected by Love, and comforted by the reflection of Love by my dear fellow Scientists, which reflection first attracted me and led me to try to find the truth, for these Scientists lived what they preached. Every one of them has helped me in some way, and so has the Christian Science literature. I take this opportunity to thank God, as well as our dear Leader, that I know Him as the giver of all good and perfect gifts.

MRS. ANNA LYRHOLM, Göteborg, Sweden.

I would like to relate a few of my experiences since I came into Christian Science. About ten years ago I was given some literature to read, and it appealed to me as voicing the truth, especially in regard to one with whom I was little acquainted at that time,—namely, myself. It did not seem as though it could be I, but when I looked over my past life I saw a man of the world, sinning unconsciously. I did not, however, get vexed at this discovery, but continued to read and reason. I finally bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which wonderfully assisted me. On page 8 I read: "We should examine ourselves and learn what is the affection and purpose of the heart, for in this way only can we learn what we honestly are;" and also on page 5: "Sorrow for wrongdoing is but one step toward reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity,—namely, reformation." I will not try to enumerate all the reforms that have taken place; but will mention that the tobacco habit yielded slowly. I thought I had it cast out, but the door was left open and it came back. I had reasoned that there was no harm in its use, and continued in that thought until I discovered that my youthful son was smoking. At this point my first impulse was to criticize him severely for being so foolish, when wisdom demanded of me to know why it was foolish for one to indulge in a bad habit and not for another; so I went right to work, using only Christian Science, and in a very few days half of us were reformed. This was about eight years ago, and I have had no desire for tobacco since. I often wonder how any one can say that these reforms are unchristian or opposed to the laws of health.

My health for ten years has been all that I could ask. I have used only Christian Science for its preservation and am well satisfied. I am convinced that the law of God is the true basis of health; but we must know God aright and live the truth. It was through Mrs. Eddy that my Bible was brought down off the shelf, after several years' repose thereon, and made my daily companion. Words cannot express the love and gratitude I owe that good woman for my experience in Christian Science. If I were asked today what I most desired, I would answer, More of the light of Christian Science. Best of all is the understanding I am gaining from day to day of the works that Jesus the Christ did while on earth. I am often asked if I can do as he did, and I answer, No; but the truth is not to blame! I cannot telegraph; many can. I cannot even run an engine, but I could learn. Jesus said, "Ye shall know the truth, and the truth shall make you free." He also said that those who believed on him should do the works that he did. I do not believe Jesus ever asked an impossible thing of his followers. I did not come to Christian Science for physical healing, but by "reason and revelation" (Science and Health, p. 110). It was about two years before I could harmonize myself with the "scientific statement of being" found on page 468 of Science and Health. I can understand today that it was the truth during all that time, but I could not see it. With the psalmist I can say, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—FRANK E. CURRIER, Silver Creek, N. Y.

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After having a great deal of trouble with my throat, in August, 1911, I had my tonsils removed. The two doctors told me that I would be up and back to work in three or four days, but by the fourth day I could not move in the bed, let alone being up and at work; in fact, I could not make a sound above a whisper, and I could neither smell nor taste. I had pains all over my body, which made it impossible for me to move or turn over on my side. The doctors said that I had acute lung trouble, and something the matter with my larynx.

A friend who is a Christian Scientist came to see me at the end of the week. I told her that I knew I was not getting any better and that I wanted Science help. She had interested me in Christian Science the winter before, but I had given it up in the summer; still, I knew a little of the truth and thirsted for more. She told me I could have help if the family were willing. When I said that I wanted a practitioner, my sister with whom my mother and I live, thought I had better keep on with the doctors, though my mother was willing to grant my request; but I saw that I could not have the help I wanted. My other sister came to see me, and I had her get a copy of Science and Health and bring it to me. I began to read, and by the end of the second week, with the knowledge thus gained, I was somewhat better, so the doctors were dismissed on the next Monday. On Tuesday I got up and went down-stairs, that being the first time I had been up and about for two weeks. I kept reading every day, and by Sunday I was feeling so well I went to see my other sister.

The following Wednesday, not being able to talk and being still very weak, I made up my mind to have treatment, so I went to a practitioner for help and began to improve immediately. The pains in my body left me entirely; I gained strength, an appetite, the sense of smell and taste, and my voice became natural. I also gained in weight very quickly.

I am thankful that I am still young enough to go to Sunday school, and I am more than grateful for the understanding and knowledge of the one true God which I have gained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

CHARLENE BUTLER, Denver, Col.

[Translated from the German.]

Words fail to express my gratitude for the help which I have experienced through Christian Science. For many years I suffered with rheumatism and bowel complaint. None of the remedies which were used relieved me of the dreadful pain, and in June, 1912, I became so ill that I gave up all hope of recovery; but I was to experience for myself the truth of the saying that "man's extremity is God's opportunity."

I heard of Christian Science and turned to it with a sense of great trust. I was completely healed of the old complaint, and give thanks to God from the depth of my heart for all the blessings which have come to me. I am also grateful to Mrs. Eddy for having been led in the way of Truth.—FRIEDRICH BRUNE, Kump, Westphalia, Germany.

I wish to express my gratitude for all that Christian Science has done for me. About a year ago I was healed of bronchitis and pleurisy, when two doctors had failed to help me. I got immediate relief in Christian Science and was able to sleep a night without coughing, something I had been unable to do for six weeks. I am also grateful for the spiritual uplift, and for the desire to read the Bible which has come to me through the understanding I have gained by reading it with "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am indeed thankful to God for this wonderful truth which makes free.

AGNES M. HILL, Los Angeles, Cal.

FROM OUR EXCHANGES.

[Rev. John Albert Eby as reported in *Los Angeles* (Cal.) *Tribune*.]

"I am the resurrection, and the life." These comforting words of Jesus to a sorrowing woman at the grave of a loved brother have been a source of more comfort to those sorrowing in like circumstances than all the words ever spoken by the lips of the world from that day to this. They have been a supreme consolation because they are the words of Jesus, and he spoke with authority. Not a single word he spoke ever failed for one moment. Then why should we not believe these? He here recognizes the power of what we call death; and yet he refuses to grant it final authority or power. To us death is a great mystery; but so is life a mystery. It was not a mystery to Jesus; he knew it from the beginning, and regarded it as an enemy. In order to calm our fears and excite our hope, he liked to speak of it as sleep; and that is true in a certain sense. But it is foolish for one to tremble and quake with fear as if death still had supreme power in the world and in eternity. Death has been conquered. It is time to quit our death fears and begin our life victories. If you want better health, think more of health and less of sickness; plan more for health and less for sickness. If you want life, put the emphasis on life. Jesus Christ said he was life; what matters it, then, who is death? Life is greater than death any time; how much more so when Jesus has taken our very life and enfolded it about himself! Death cannot approach.

Life is a relative term. There is life that is mere animal existence; then there is life that has a grade of higher intelligence, but cannot see the future life nor accept its possibilities; but the life that Jesus Christ is, is the essence of life. It is life without death, righteousness without sin, health without sickness, victory without defeat. After all, the tremendously big word in the Christian's vocabulary is "Life." The bread, the water, the shepherd, the way, the truth, the vine,—all speak words of life. This life stands over against hunger, thirst, darkness, sterility, faintness, and every other foe of life.

[Rev. H. S. McClelland, B.A., B.D., in *The Christian Commonwealth*.]

The generation in which we live, the masses, I mean, who live outside all organized religious influence, are more strongly influenced by the principles of Christianity, in spite of their acceptance of the doctrines of modern science, than the people of any previous age. Has the social life of England ever been more deeply infused than it is today by the spirit of that Christianity, with the form of which it will seemingly have nothing to do? If that is true, and I am sure it is true, the vessel of Christianity will right itself again and ride triumphant through the storm. But the men who are destined by the eternal Spirit to guide her into more peaceful waters, must themselves be inspired by the same courageous spirit that Peter possessed, who laid aside the cherished belief of his childhood when he found it to be out of harmony with his wider knowledge of the world, and declared: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." May God send such men to the rescue of His church, and may He send them soon!

[*The Universalist Leader*.]

With what persistence of faith has the world watched for the coming of the Christ! Many have thought of it as the second coming, and they have watched the heavens with eagerness, and they have looked to see the transformation of the earth when he did come, a transforming which should come from without and be spectacular and radical, and behold, he has been coming all through the centuries, and will continue to come through the centuries yet to be, until all shall know him, from the least unto the greatest. But

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while he has been constantly coming, we have not always been making ready for the welcome on our part; we have not been unlike the Jews of old, who wanted him to come in the way they expected or not to come at all. We today quite as much want our own Christ, the Christ of our notion, of our selfishness, rather than the Christ we and the world may need.

It was foolish, we think, when men were looking into the heaven for this coming, when they made it a thing apart from daily life; and hardly less foolish is it in this day when men of moderate intelligence and still more moderate spiritual vision, create a kingdom of their own to which they confidently expect him to fit himself, and save he do that, they will none of him! The Christ is coming to every human soul as soon as the soul will receive him, and through the souls transformed by him, will he transform the world.

[*The Christian World.*]

To gain the honest love of our fellows, by our own honest love for them; a love which shows in our frank, humble recognition of their worth,—the worth of the meanest of them,—which shows in genuine service for their betterment; a love which is not satisfied till we have shared with our fellows the best in us, and which leaves behind it an example to be followed, a memory to be revered,—these, and these only, are the values that are worth their price. To have grasped this law of the price is to have grasped the meaning of Christ, of his living and his dying. It is the heart of Christianity.

To be a Christian, in the only real sense of that, is to live in the daily consciousness of all that is involved in this question of price. It will make us so eager for the true values, so indifferent to all else. When we remember that all we have is at the cost of some others, of their labor, often of their pain, how deep will be our gratitude to them; how eager our desire to repay! This feeling will make us angry with much of our civilization. So many of our fellows are paying too much.

[*The Christian Work and Evangelist.*]

One of our difficulties in realizing the nearness and intimacy of God has been our localizing Him in space and thinking of Him as a sort of great big man sitting on a throne, judging heaven and earth. But we are beginning to think more in the terms of Jesus' word, "God is Spirit." God is immanent. That is, He is not a magnified man dwelling in a place, but He is present in all His universe. . . . Now, if God is Spirit, present everywhere as Soul of the universe which is His body, it is easier to think of Him in terms of intimacy,—as residing in our own pure hearts, for that matter, just as Paul believed Christ was in him.

[*The Christian Register.*]

The analogy of a mount as a figure of perfect living has misled us into thinking of the elevation as having this main characteristic of physical elevation, isolation, privilege, remoteness, endowment. "High" is a bad word to represent living on the mount, when the essence of it is not getting above the world, but in keeping fine realities in the world. This kind of height cannot be gained save by keeping down among the common things of life. The fallacy of monasticism clings to many other sorts of exclusiveness.

[*Zion's Herald.*]

Many individuals are dogmatic beyond any reason, because they think they see more than they do actually behold, —it may be in the realm of science, art, or mayhap theology. Our perceptive powers need training and rectification in all directions, and in more senses than one we need to pray for ourselves that prayer, "Lord, open our eyes that we may see!"

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been translated into German ("Die Christliche Wissenschaft: Eine Religion der Liebe"), and is now printed in pamphlet form and ready for distribution. Forty pages and cover. This lecture was recently published in English, and both editions are on sale at prices of the regular pamphlets as shown on the opposite page.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal*, printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

FROM THE CHURCH TREASURER.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly.

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

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